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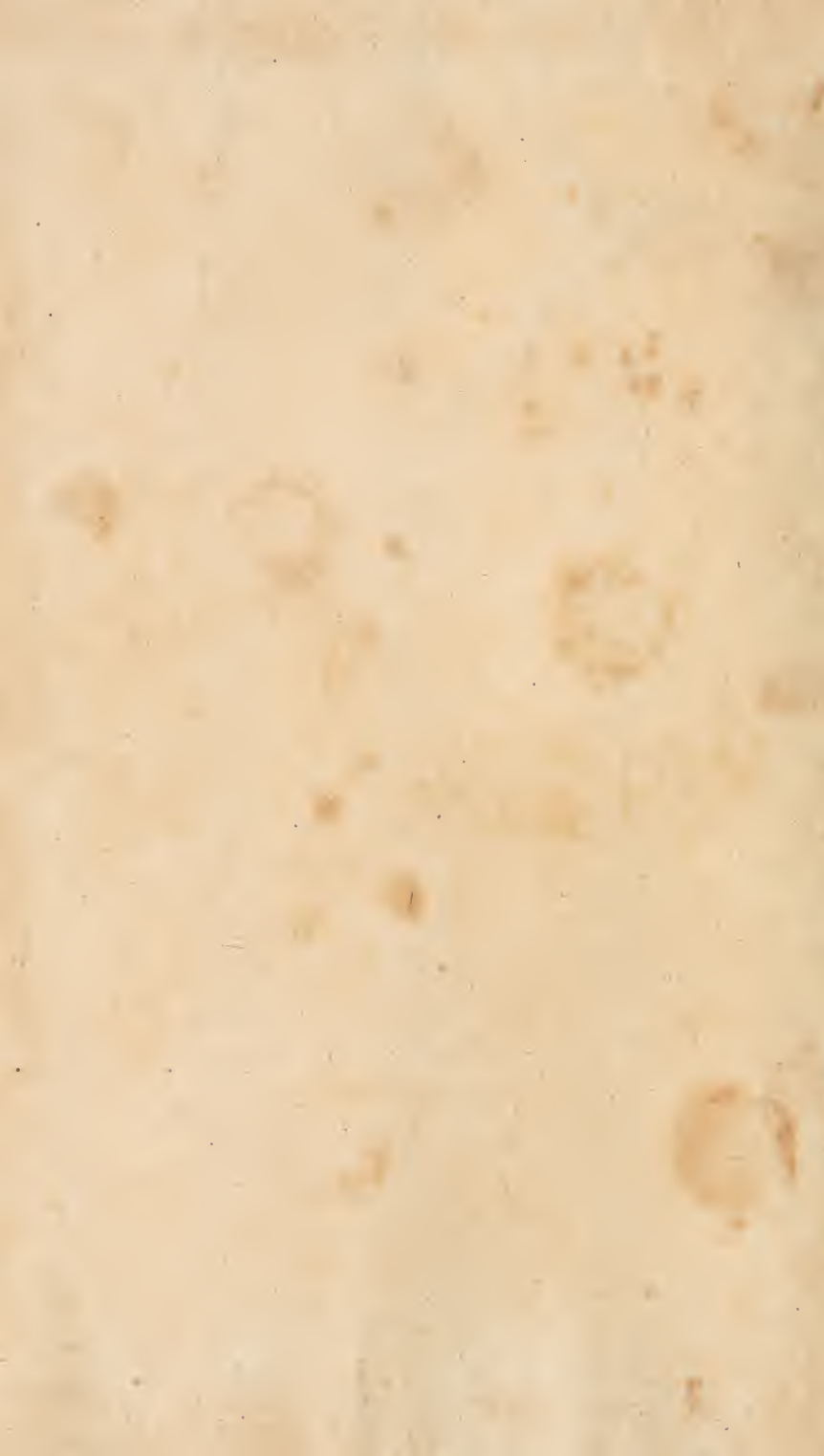


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A NEW AND GENERAL
BIOGRAPHICAL
DICTIONARY.

1798.

VOL. X.

A
NEW AND GENERAL
BIOGRAPHICAL
DICTIONARY;

CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT
OF THE
1757 LIVES and WRITINGS

OF THE
Most Eminent Persons
IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;
From the Earliest Accounts of Time to the present Period.

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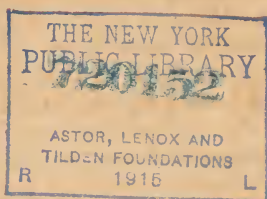
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VOL. X.

L O N D O N :

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1798.



NEW AND GENERAL BIOGRAPHICAL DICTIONARY.

L.

LOYOLA (IGNATIUS OF), the founder of the order of Jesuits, was born in 1491, of a considerable family, at the castle of Loyola, in the province of Guipuscoa in Spain. He was educated in the court of Ferdinand and Isabella, and entered very early into the military profession. He was addicted to all the excesses too common in that line of life, but was at the same time a good officer, and one who sought occasions to distinguish himself. His valour was conspicuous at Pampeluna, in 1521, when it was besieged by the French, and there he had his leg broken by a cannon-shot. During the confinement occasioned by this wound, he formed a resolution of renouncing the world, of travelling to Jerusalem, and dedicating his life to the service of God. He is said to have imbibed his ardour of zeal by reading the legends of the saints; though some have denied that he knew the use of letters. But whether he read, or had these things read to him, he certainly conceived an ardour of religious activity, which has not often been equalled.

He had no sooner received his cure than he went to hang up his arms over the altar of the blessed Virgin at Montserrat, to whom he devoted his services on March 24, 1522: for he carried the laws of chivalry to his religious observances. In his way, he disputed with a Moor on the perpetual virginity of the blessed Virgin, in whose cause he was in great danger of destroying his opponent. Having watched all night at Montserrat, sometimes standing, and sometimes kneeling, and having devoted himself most earnestly to her, he set out before day-break, in a pilgrim's habit to Manresa. Here he took his lodging among the poor of the town hospital, and he practised mortifications of every kind for above a year. He suffered his hair and nails to grow; begged from door to door; fasted six days in the week; whipped

himself thrice a day; was seven hours every day in vocal prayer; lay without any bedding, upon the ground; and all to prepare himself for his adventures to Jerusalem. It was here also that he wrote his book of "Spiritual Exercises," in Spanish; a Latin translation of which, by Andrew Frusius, he published at Rome in 1548, when it was favoured with the approbation of pope Paul III. If any persons wonder, how the illiterate Loyola, who could hardly read, should yet be able to write a book of any kind; they may take, if they please, the solution of this affair from father Allegambe, who, in the first page of his "*Bibliotheca societatis Jesu*," delivers himself in the following manner: "Lewis de Ponte, a person of undoubted credit, relates, how faithful tradition had handed it down to father Lainez, general of the Jesuits, that these exercises were revealed to our holy father (Ignatius of Loyola) by God himself; and that Gabriel the archangel had declared to a certain person, in the name of the blessed Virgin, how she had been their patroness, their founder, and helper; had prompted Loyola to begin this work, and had dictated to him what he should write." If this account should favour too much of the miraculous for a Protestant reader; he may only suppose, that Loyola stole the substance of his book, or was assisted in composing it by some other person.

Having embarked at Barcelona, in order to go to Jerusalem, he arrived at Cajeta in five days, and would not proceed in his enterprise till he had received the pope's benediction. He went accordingly to Rome on Palm-Sunday, 1523; whence, after paying his respects to Hadrian VI. he went to Venice. He embarked there on the 14th of July, 1523, arrived at Joppa the last of August, and at Jerusalem the 4th of September. Having gratified his devout curiosity in that country, he returned to Venice, where he embarked for Genoa; and from thence came to Barcelona, where he stopped, as at the most convenient place with respect to the design he had of studying the Latin tongue. The miraculous adventures, the extatic visions, which he had during this voyage, were innumerable; and it would be endless to transcribe, from his historians, on these occasions [B]. Bishop Stillingfleet has drawn a good proof from them, that the institution of the Jesuits, as well as other monks, is founded originally in fanaticism. Loyola began to learn the rudiments of grammar in 1524, and soon came to read the *Enchiridion militis Christiani* of Erasmus; a book in which a purity of style is joined with the most sage rules of Christian morality. But this did not suit Loyola; and therefore he laid it aside, and ap-

[B] For the idolatry practised in the church of Rome, see the fifth volume of his works.

plied himself to the study of Thomas à Kempis [c]. It was, he thought, like so much ice, which abated the fervour of his devotion, and cooled the fire of divine love in him; for which reason he took an aversion to it, and would never read the writings of Erasmus, nor even suffer his disciples to read them.

Loyola was thought in two years to have made a progress upon which he went to Alcala de Henares, in 1526. His men-sufficient for being admitted to the lectures of philosophy; dicant life, his apparatus, and that of four companions, who had already espoused his fortune, together with the instructions he gave to those who flocked about him, brought him at length under the cognizance of the inquisition. Enquiries were made concerning his life and doctrines; and it being observed, that a widow with her daughter had undertaken a pilgrimage on foot, as beggars, under his direction, he was strongly inveighed against, and thrown into prison. He obtained his release upon promising not to vent his opinions for four years; but, this restraint not suiting at all with his design, he determined not to comply with it; and, therefore, going to Salamanca, he continued to discourse on religious matters, as before. He was thrown again into prison, and was not discharged till he had made some promises, as at Alcala de Henares. Then he resolved to go to Paris, where he arrived in Feb. 1528, with a firm resolution to pursue his studies vigorously; but the wretched circumstances to which he was reduced, being forced to beg about the streets, and to retire to St. James's hospital, were prodigious obstacles to his design; not to mention, that he was then impeached before the inquisition. Notwithstanding these difficulties, he went through a course of philosophy and divinity, and won over a certain number of companions, who bound themselves by a vow to lead a new way of life. They did this in the church of Montmartre, on the 15th of August, 1534; and renewed their vow twice in the same place, and on the same day, with the like ceremonies. At first they were but seven in number, including Loyola; but were at last increased to ten. They agreed, that Loyola should return to Spain to settle some affairs, that afterwards he should proceed to Venice, and that they should all set out from Paris, Jan. 25, 1537, to meet him.

He went into Spain in 1535, preached repentance there, and drew together a prodigious crowd of auditors. He exclaimed, among other things, against the fornication of priests, which was almost grown to be no scandal at that time. After transacting the affairs which his associates had recommended to his care, he went by sea to Genoa; and travelled from thence to Venice, where they met him, Jan. 8, 1537. This was some-

[c] Ribadeneira, in vita Ignatii Loyola, Lib. i. c. 13.

what sooner than the time agreed on; nevertheless, he was there before them, and had employed his time in winning over souls; and what was of much greater consequence to the forwarding his grand scheme, he had got acquainted with John Peter Caraffa, who was afterwards pope, by the name of Paul III. As they had bound themselves by a vow to travel to Jerusalem, they prepared for that expedition; but were first determined to pay their respects to the pope, and obtain his benediction and leave. Accordingly they went to Rome, and were gratified in their desires. Having returned to Venice, in order to embark, they found no opportunity; the war with the grand seignor having put an entire stop to the peregrination of pilgrims by sea. They resolved however not to be idle, and therefore dispersed themselves up and down the towns in the Venetian territories. It was resolved at length, that Loyola and two others, Faber and Laynez, should go to Rome, and represent to the pope the intentions of the whole company; and that the rest, in the mean time, should be distributed into the most famous universities of Italy, to plant and insinuate piety among the young students, and to increase their own number with such as God should call in to them. But before they separated, they established a way of life, to which they were all to conform; and bound themselves to observe these following rules: "First, that they should lodge in hospitals, and live only upon alms. Secondly, that they should be superiors by turns, each in his week, lest their fervour should carry them too far, if they did not prescribe limits to one another for their penances and labour. Thirdly, that they should preach in all public places, and every other place where they could be permitted to do it; should set forth in their sermons the beauty and rewards of virtue, with the deformity and punishments of sin, and this in a plain, evangelical manner, without the vain ornaments of eloquence. Fourthly, that they should teach children the Christian doctrine, and the principles of good manners: and, Fifthly, that they should take no money for executing their functions; but do all for the glory of God, and nothing else [D]." They all consented to these articles; but as they were often asked, who they were, and what was their institute, Ignatius declared to them in precise terms what they were to answer: he told them that being united to fight against heresies and vices, under the standard of Jesus Christ, the only name which answered their design was, "The Society of Jesus."

Ignatius, Faber, and Laynez, came to Rome about the end of 1537, and at their first arrival had audience of his holiness Paul III. They offered him their service; and Loyola under-

[D] Bouhours, vie d'Ignace, liv. iii.

took, under his apostolical authority, the reformation of manners, by means of his spiritual exercises, and of Christian instructions. Being dismissed for the present, but not without encouragement, Loyola proposed soon after to his companions the founding of a new order; and, after conferring with Faber and Laynez about it, sent for the rest of his companions, who were dispersed through Italy. The general scheme being agreed on, he next conferred with his companions about his institute; and at several assemblies it was resolved, that to the vows of poverty and chastity, which they had already taken, they should add that of obedience; that they should elect a superior general, whom they must obey as God himself; that this superior should be perpetual, and his authority absolute; that wheresoever they should be sent, they should instantly and cheerfully go, even without any viaticum, and living upon alms, if it should be so required; that the professed of their society should possess nothing, either in particular or in common; but that in the universities they might have colleges with revenues and rents, for the subsistence of the students. A persecution in the mean time was raised against Loyola at Rome, who however went on with his great work, in spite of all opposition. Some of his companions were employed upon great occasions by the pope; and two of them, Simon Rodriguez and Francis Xavier, were sent to the Indies, with no less than the title of "Apostles of the new world."

Loyola had already presented the pope with the plan of his new society; and he now continued his application with more warmth than ever, to have it approved by the holy see. Accordingly Paul III. confirmed it in 1540, on condition, that their number should never exceed three-score; and, in 1543, without any restrictions. Loyola was created general of this new order, in 1541, and made Rome his head quarters, while his companions dispersed themselves over the whole earth. He employed himself in several occupations, as the conversion of the Jews, the reforming of lewd women, the assisting of orphans. Rome was at that time full of Jews, who were, many of them, ready to embrace Christianity, but that they feared poverty; upon which, Paul III. at Loyola's request, enacted, that they should preserve all their possessions; and that if any of them, who might be well born, should turn Christians, contrary to their parents consent, the whole substance of the family should devolve to them. Julius III. and Paul IV. added a new ordinance, namely, that all the synagogues in Italy should be taxed every year at a certain sum, to be applied to the maintenance of the proselytes. Prostitutes also, and lewd women, then abounded in Rome; and these were another great object of Loyola's zeal and care. There was, indeed, at that time, a convent of Mag-

dalenists, into which such dissolute women, as were desirous of leaving their infamous course of life, were admitted, provided they would oblige themselves to lead a conventual life for the rest of their days, and take all the vows of their order. But Loyola thinking this condition, and some others, too severe, founded a new community of this kind of penitents, where maids and married women might be indifferently admitted. It was called, 'The community of the grace of the blessed Virgin.' He caused apartments to be built in St. Mary's church; and he frequently conducted them thither himself. He was sometimes told, that he lost his time, for that such women were never heartily converted; to which he replied, "If I should hinder them but one night from offending God, I should think my time and labour well employed."

Calumny levelled all her artillery at him from every quarter; notwithstanding which, he employed his utmost endeavours to heighten the glory of his order, and settle it on a firm foundation. Some women would have submitted to his discipline; but the great trouble, which the spiritual direction of three of that sex had given him, obliged him to free his society for ever from that perplexing task. Having got his order confirmed by pope Julius III. in 1550, he would have resigned his employment of general; but the Jesuits not permitting him, he continued in it till his death, which happened July the 31st, 1556, in his 66th year. He died thirty-five years after his conversion, and sixteen after his society was founded. He could not be said to die immaturally, with regard to his glory; for he lived to see his followers spread over the face of the whole earth, and giving laws, under him, to almost all nations. He was of a middle stature, rather low than tall; of a brown complexion, bald-headed, his eyes deep set and full of fire, his forehead large, and his nose aquiline. He halted a little, in consequence of the wound he received at the siege of Pampeluna; but he managed himself so well in walking, that it was hardly perceived. It was not pretended at first, that Loyola wrought any miracles; but when his canonization began to be talked of, his miracles became innumerable, and were confirmed by all sorts of witnesses. Paul V. beatified him in 1609; Gregory XV. inserted him in the catalogue of saints in 1622; Innocent X. and Clement IX. increased the honours that were paid him.

But whatever honours might be paid to Loyola, nothing can be more surprising in his history, than the prodigious power which his order acquired, in so few years in the old world, as well as in America. It is astonishing how much this order multiplied in a short time, after it was once established. In 1543, the Jesuits were but eighty in all; in 1545, they had ten houses; in 1549, they had two provinces, one in Spain, another in Portugal, and
twenty-

twenty-two houses. In 1556, when Loyola died, they had twelve great provinces; in 1608, Ribadeneira reckons twenty-nine provinces, two vice-provinces, twenty-one professed houses, 293 colleges, thirty-three houses of probation, ninety-three other residences, and 10,581 Jesuits. But in the last catalogue, which was printed at Rome in 1679, they reckoned thirty-five provinces, two vice-provinces, thirty-three professed houses, 578 colleges, forty-eight houses of probation, eighty-eight seminaries, 160 residences, 106 missions, and in all 17,655 Jesuits, of whom 7870 were priests. What contributed chiefly to the prodigious increase of this order, in so short a time, was the great encouragement they received from the popes, as well as from the kings of Spain and Portugal. They received this encouragement for the service it was supposed they might render to these several powers. Various sects of religion were at that time insulting Popery; in Germany especially, where Lutheranism was prevailing mightily. The Jesuits were thought a proper order to oppose these insults and incursions; and so far might be useful to the pope. The Spaniard found his account in sending them to the Indies, where, by planting Christianity, and inculcating good manners, they might reduce barbarous nations into a more civilized form, and by such means make them better subjects. The Jesuits were very likely persons to succeed in these employments, whether we consider their manners, discipline, or policy. They carried a great appearance of holiness, and observed a regularity of conduct, in their lives and conversations, which gave them great influence over the people; who, on this account, and especially as they took upon them the education of youth without pay or reward, conceived the highest opinion of, and reverence for them. Their policy too, within themselves, was wisely contrived, and firmly established. They admitted none into their society, that were not perfectly qualified in every respect. Their discipline was rigid, their government absolute, their obedience most submissive and implicit.

They experienced, however, from time to time, the strongest opposition in several countries; in Spain, and particularly in France. No society ever had so many enemies as the Jesuits have had; the very books, which have been written against them, would form a considerable library. Nor has this opposition been without the justest foundation. However serviceable they were to the see of Rome, to which they were always most devoutly attached, they have been very pernicious in other countries; and thus brought an odium upon their society, which nothing will be able to remove. They have industriously propagated doctrines, which have exposed sovereign princes to slaughter, and states to revolutions; witness the murder of Henry IV. of France, the gunpowder-plot in England,

land, &c. &c. They corrupted religion and morality by mental reserves and logical distinctions to such a degree, that, according to them, the vilest and most profligate wretches in the world might do what they pleased, yet not offend against their rules; and for this they have often been thoroughly exposed, more especially in the "Provincial Letters" of M. Pascal. Their power was long upon the decline; and the attempt upon the king of Portugal's life, in which they were not a little concerned, gave it a fatal blow. In 1773, the pope, Clement XIV. was obliged to yield to the united power of the house of Bourbon, who insisted upon the suppression of the order, and he issued a bull for that purpose, which was dated July 21. The last general of the order was L. Ricci, who was imprisoned at that time, and died in confinement the same year.

LUBIENIETSKI (STANISLAUS), in Latin, Lubieniecicus, a gentleman of Poland, and celebrated Socinian minister, was descended from a very noble family, related to the house of Sobieski, and born at Racow in that kingdom, in 1623. His father, a minister, bred him up with great care under his own eye; and, even while he was a school-boy, brought him into the diet of Poland, in order to introduce him to the acquaintance of the grandes, and instruct him in every thing that was suitable to his birth. He sent him afterwards to Thorn in Saxony, in 1644; where, young as he was, he joined the two Socinian deputies, at the conference then held in that city, for the re-union of different religions among the reformed. He continued here, and drew up a diary of the conference; and then attended the young count of Niemirycz in his travels, as governor. This employment gave him an opportunity of visiting Holland and France, where he acquired the esteem of several learned men, with whom he conferred on subjects of religion, without disguising his own, or missing the least opportunity to defend it. Upon the death of his father, in 1648 [E], he returned to Poland.

In 1652, he married the daughter of a zealous Socinian, and was appointed coadjutor to John Ciachovius, minister of Siedlieski; and, giving daily fresh proofs of his learning and prudence, the synod of Czarcow admitted him into the ministry, and made him pastor of that church: but, on the Swedish invasion in 1655, he retired to Cracow with his family, where he employed himself in fasting, prayer, and preaching; sometimes in Latin, for the use of the Hungarian Unitarians, who were come thither with prince Ragotski. At the same time he insinuated himself so much into the king of Sweden's favour, that

[E] This person's name was Christopher. His uncle, Andrew Lubienetski, was the first Socinian of the family. as was also that of his father, who died in 1633, at the age of seventy-five.

he had the honour of dining at his majesty's table; and the city coming again under the dominion of Poland in 1657, he followed the Swedish garrison, with two other Socinians, in order to petition that prince, that the Unitarians, who had put themselves under his protection, might be comprehended in the general amnesty, by the treaty of peace with Poland. He arrived at Wolgast in October this year, and was well received by the Swedish monarch, who admitted him as before, to his table. He also conversed intimately upon his religion with some Swedish lords, and thereby gave great uneasiness to the divines, who endeavoured in vain to hinder it. But when the peace was concluded at Oliva, he had the mortification to see the Unitarians excepted out of the general amnesty granted to all other dissenters from Popery.

Under this disappointment, instead of returning into Poland, he embarked for Copenhagen, in order to seek a settlement there for his exiled brethren. He arrived in that city in Nov. 1660, and made himself very acceptable to the Danish nobility. He had an extensive epistolary correspondence, which furnished him with many particulars from foreign countries. With this news he entertained the nobility; and, when it was read to the king, (Frederic III.) he was so delighted with it, that he created a new place for him, whereby he was made secretary for transcribing these news-letters for his majesty's use, and he was promised an annual pension for it. The king never saw him at court, but often heard him discourse on religious subjects. He engaged his confessor in a controversy with Lubienietski, and was present at it himself. So much favour alarmed the Lutheran divines, who giving out that the Polish minister seemed to be in a fair way of making a convert of their prince to Arianism, Frederick found it necessary to tell him privately, that all he could grant him, in behalf of the Unitarians, was to connive at their settling at Alena. Hereupon he returned, in 1661 to Stetin in Pomerania. But the persecution followed him; so that he was obliged to retire from that city and go to Hamburgh, whither he sent his family the next year, 1662. He had now three several conferences with queen Christina, upon points of Socinianism, in the presence of some princes; and the king endeavoured to persuade the magistrates to suffer him to live quietly, but his intercession did not prove sufficient. The Lutheran ministers petitioned the magistrates so often, and so earnestly, to banish him, that he was several times commanded to retire. In vain did he represent, that his Danish majesty honoured him with his protection, and that he was innocent; he was forced to give way to the storm; and he accordingly retired to the king at Copenhagen, in 1667.

His

His next remove was to Fredericksburg, where he obtained leave to settle with his banished brethren, and a promise not to be disturbed in the private exercises of their religion. He acquainted the brethren with this news, and spared no pains nor cost, even to the impairing of his own estate, that he might settle them there; he also supported them at his own expence. But neither did they enjoy this happiness long. The duke of Holstein-Gottorp, without whose knowledge it had been done, at the persuasion of John Reinboht, one of his chaplains, and the Lutheran superintendant, banished them both from that city, and from all his dominions. In this exigence he returned to Hamburgh, by the advice of his friends, who imagined his enemies would now have abated something of their animosity. They had also procured him the title of secretary to the king of Poland, in hopes thereby to oblige the magistrates to let him live quietly in that city; the king of Denmark likewise interceded again for him. Thus supported, he kept his ground a long time against the ministers; but, at last, the magistrates sent him positive orders to remove. This injunction was obtained by the instigation of Edsardhius, a licentiate in divinity, who, being joined by the ordinary ministers, laboured the point with an indefatigable zeal: and, before he could obey their order, he had poison given him in his meat, of which he died May 18, 1675, having lamented in verse the fate of his two daughters, who fell a sacrifice to the same poison two days before [F]. His body was buried at Altena, against all the opposition that the Lutheran ministers could make. He had obtained a retreat for his banished brethren at Manheim in the Palatinate, that elector being a prince of latitudinarian principles in matters of religion.

Lubienietski was composing his history of the reformation of Poland at the time of his death, which hindered him from completing it.—All that was found among his manuscripts was printed in Holland, in 1685, 8vo, with an account of his life prefixed, whence the materials of this memoir are taken. He wrote several books, the greater part of which, however, have not been printed: the titles of them may be seen in “*Bibliotheca Antitrinitariorum*,” p. 165. The most considerable of those which have been published is his “*Theatrum Cometicum*,” printed at Amsterdam, 1667, folio. This contains, among other things, the “*History of Comets from the Flood to 1665*.” They who had the care of the impression committed so many rogueries, that he was obliged to take a journey to Holland on the occasion.

[F] His wife also, who had eat but very little of the meat, very narrowly escaped death. *Bibl. Ant.* fol. 6. It is said the

poison was put into his meat by his maid-servant, suborned for the purpose. *Hist. Reform. Polon.* lib. iii. cap. 17. p. 278.

The Socinians, who look upon him as a saint, if not a martyr, pretend, as is usual in most religious sects, that he was favoured with a very remarkable revelation during the siege of Stetin. Two powerful reasons, say they, engaged Lubienietzki to pray, that God would be pleased to cause this siege to be raised: his wife and children were in the town; and there was a Swedish count, who promised that he would turn Socinian, in case Lubienietzki could by his prayers prevent the taking of it. This minister, animated by the private interest of his family, and by the hopes of gaining an illustrious proselyte to his religion, continued three weeks fasting and praying; after which he went to meet the count, and assured him that the town would not be taken. The count, and the persons about him, treated this as the effect of a delirium; and were the more confirmed in that opinion, 'as Lubienietzki fell sick the moment he left them. But they were all extremely surprised, when, at the end of six days, there came news that the siege was raised; since it was impossible that any person should have acquainted Lubienietzki with that good news, when he first told it. However, when the count was called upon to perform his promise, he answered, "That he had applied to God, in order to know whether he should do well to embrace that minister's religion, and that God had confirmed him in the Augsburg confession."

LUBIN (EILHARD), one of the most learned Protestants of his time, was born at Westerstedt, in the county of Oldenburg, March 24, 1556, of which place his father was minister, who sent him first to Leipzig, where he prosecuted his studies with great success, and for further improvement went thence to Cologne. After this he visited the several universities of Helmstadt, Strasburg, Jena, Marburg, and, last of all, Rostock, where he was made professor of poetry in 1595. Having there read lectures with great applause for ten years, he was advanced to the divinity chair in the same university, in 1605. In 1620, he was seized with a tertian ague, under which he laboured for ten months, before it put a period to his life in June, 1621. He has the character of having been a good Greek scholar, and was well skilled in the Latin language; in which he made good verses. He was a poet and an orator, a mathematician and a divine. He published several books; namely, 1. "Antiquarius, sive priscorum & minus usitatorum vocabulorum brevis & dilucida interpretatio." 2. "Clavis Græcæ linguæ." 3. "Anacreon, Juvenal, and Persius, with notes." 4. "Horace and Juvenal, with a paraphrase." 5. "The Anthologia, with a Latin version." 6. "Epistolæ veterum Græcorum, Græcè & Latinè, cum methodo conscribendarum epistolarum, Græcè & Latinè." 7. "Commentaries upon some of the Epistles of St. Paul." 8. "Monoteffaron, sive historia evangelica, &c. &c." 9. "Nonni

9. "Nonni Dionysiacæ, in Greek and Latin, at Francfort, 1605," 8vo. 10. "Latin Poems," inserted in the third volume of "*Deliciæ poetarum Germanorum*."

But that which attracted most attention was his 11. "*Phosphorus, de prima causa & natura mali, tractatus hypermetaphysicus, &c.* printed at Rostock, in 1596," and reprinted there in 8vo, and 12mo, in 1600. "*Phosphorus; or an hypermetaphysical treatise concerning the origin and nature of sin.*" In this piece he established two co-eternal principles (not matter and a vacuum, or void, as Epicurus did, but) God and the nihilum, or nothing. God, he supposed, is the good principle, and nothing the evil principle. He added, that sin was nothing else but a tendency towards nothing; and that sin had been necessary, in order to make known the nature of good; and he applied to this *nothing* all that Aristotle says of the first matter. This being answered by Grawer[G], the author published a reply, entitled, 12. "*Apologeticus quo Alb. Graw. calumniis responderetur, &c.* i. e. A defence, in answer to Grawer's calumnies," printed at Rostock, and reprinted there in 1605 [H]. He likewise published the next year, 13. "*Tractatus de causa peccati, ad theologos Augustinæ confessionis in Germania; i. e. A tract on the cause of sin, directed to the divines of the Augsburg confession in Germany.*" But, notwithstanding all these works, posterity has considered him as better acquainted with polite literature than with divinity [I].

He was twice married, and had no issue by his first wife, who lived with him seven years; but his second, who was daughter of William Lauremberg, an eminent physician, brought him nine children.

LUBIN (AUGUSTIN), an Augustine friar, and geographer to the French king, was born at Paris, Jan. 29, 1624, took the monk's habit early, passed through all the offices of his order, became provincial-general of the province of France, and at last assistant-general of the Augustine monks of France at Rome. He applied himself particularly to the subject of the benefices of France, and of the abbies of Italy, and acquired that exact knowledge therein, which enabled him to compose, both in France and at Rome, "*The Geographical Mercury*;" "*Notes upon the Roman Martyrology, describing the places marked therein*;" "*La Pouille of the French abbies*;" "*The present state of the abbies of Italy*;" "*An account of all the houses of his order; with a great number of maps and designs, engraved*

[G] In a piece, entitled, "*Anti-Lubinus, sive Elenchus paradoxorum Lubini, &c. de prima causa & natura mali*," Magdeburg, 1608," 4to.

[H] Grawer answered him, in a piece,

entitled, "*Responsio ad clumbem Lubini apologeticum*," printed by way of appendix to his *Anti-Lubinus*.

[I] Baillet, vol. I. of the *Ant.* p. 397.

by himself." He also wrote notes upon "Plutarch's Lives;" and we have geographical tables of his, printed with the French translation of Plutarch by the abbé Tallemant. He also prepared for the press notes to archbishop "Usher's Chronology;" "A Description of Lapland;" and several other works; especially "A Geography of all the places mentioned in the Bible," which is prefixed to "Usher's Annals." He likewise wrote notes upon "Stephanus de urbibus." He died in the convent of the Augustine fathers in St. Germain, at Paris, March 17, 1695, aged 71.

LUCAN (MARCUS ANNÆUS), a Latin poet, was born at Cordova in Spain, about A. D. 39, being the son of Annæus Mela, brother of Seneca the philosopher. He was educated under the preceptors Polemon, Virginius, and Cornutus; the first an able grammarian, and the others eminent masters of polite literature and philosophy. Lucan made so quick a proficiency under their instructions, that he composed excellent declamations, both in Greek and Latin, at the age of fourteen, and became the rival of Persius. With these accomplishments, he grew so much into the favour of the emperor Nero, that he was raised to the posts of augur and quæstor before the age prescribed by the laws. He married Pollia Argentaria, a lady not less illustrious for her erudition, than for her birth and beauty; as we learn from Statius, Martial, Sidonius Apollinaris, and others. He incurred the emperor's displeasure, by his poem of "Orpheus's descent into hell," which gained the crown of poetry in Pompey's theatre. He alledged, that the Poet had acted herein contrary to his commands, by which he was directed to pronounce another poem, upon the subject of Niobe, on that occasion. In short, Nero was highly incensed, and treated Lucan so ill afterwards, as to force him into the conspiracy of Piso; which being discovered, he was condemned to death, and had his veins cut, after the example of his uncle Seneca. He died anno 65, in the tenth year of Nero, and was interred in the gardens at Rome. Some persons tell us, there is the following inscription to be seen at this day, in the church of St. Paul at Rome: "Marco Annæo Lucano Cordubensi poetæ beneficio Neronis fama servata." He wrote several besides his "Pharsalia[κ]," which indeed is rather a history of the civil wars, than a true poem, none of the rules of epic poetry being observed in it: so that he has obtained thereby the character of a great and elevated genius, but irregular and uneven. His style is raised, and his thoughts brilliant, but often without solidity.

[κ] We have already taken notice of his "Orpheus;" mention is also made of a "Poem upon the burning of Rome," and another "in praise of his wife Pollia." We are also told that he wrote "Saturnalia," "Ten Books of Miscellanies, or Sylvæ," several epistles, and a "Speech against Octavius Sagitta," whom he had condemned to death for the murder of Pontio, &c.

LUCAS (TUDENSIS), or Luc de Tuy, a writer of the 13th century, who was first deacon and then bishop of Tudæ, or Tuy in Gallicia. He made several voyages to the East, and elsewhere, to study the religion and the ceremonies of various nations, and on his return composed; 1. An excellent work against the Albigenes, printed at Ingolstadt in 1612; and now to be found in the *Bibliotheca patrum*. 2. "A History of Spain," from Adam to the year 1236. 3. The Life of St. Isidorus of Seville.

LUCAS VAN LEYDEN, a painter and engraver, born in 1494, always manifested a decided genius for painting, and perfected himself in the art by the most profound application. At twelve years old he produced a picture which was highly esteemed by the connoisseurs. He had a turn for pleasure and magnificence, but was not seduced by it to lose a moment of the time which he allotted to labour. His talents gained him the esteem of several artists, particularly of Albert Durer, who visited Holland expressly for the sake of seeing him. After an excursion into Flanders, Lucas took up the imagination that he had been poisoned; and passed six years, which were his last, always in bed, and, in a languishing state: yet he continued to paint and engrave, saying, "I choose that my bed should be a bed of honour." He died in 1533, being only thirty-nine years old. His figures have much expression, his attitudes are natural, and his colours well-chosen; but his heads rather want variety, his draperies are not masterly, his design is incorrect, and his pencil wants mellowness.

LUCAS BRUGENSIS (FRANCIS), a doctor of Louvain, and dean of the church of St. Omer. He was skilled in the Greek, Hebrew, Chaldee, and Syriac languages, and died in 1619. He has left, 1. Critical notes on the Holy Scriptures; printed in 4to, at Antwerp. They are commended by Simon, in his critical history. 2. Latin commentaries on the New Testament, in 3 vols. folio. 3. Concordances of the Bible, published at Cologne in 8vo, by Egmond; convenient in size, and printed with correctness and beauty.

LUCAS (RICHARD), a learned English divine, of Welch extraction, was son of Mr. Richard Lucas of Presteign in Radnorshire, and born in that county in 1648. After a proper foundation of school learning, he was sent to Oxford, and entered of Jesus college, in 1664. Having taken both his degrees in arts, he entered into holy orders about 1672, and was for some time master of the free-school at Abergavenny; but being much esteemed for his talents in the pulpit, he was chosen vicar of St. Stephen's, Coleman-street, London, and lecturer of St. Olave, Southwark, in 1683. He took the degree of doctor in divinity afterwards, and was installed prebendary of Westminster

fter in 1696. His fight began to fail him in his youth, but he loft it totally about this time. He died in June, 1715, and was interred in Weftminfter-abbey; but no ftone or monument marks his grave there at prefent. He was, however, greatly efteemed for his piety and learning, and his writings will preferve his fame to late pofterity. They are thefe: "Practical Chriftianity;" "An Enquiry after Happinefs;" "The Morality of the Gofpel;" "Chriftian Thoughts for every Day of the Week;" "A Guide to Heaven;" "The Duty of Servants;" and feveral other "Sermons," in five volumes. He left a fon of his own name, who was bred at Sydney-college, Cambridge, where he took his mafter of arts degree, and publifhed fome of his father's fermons.

LUCAS (PAUL), a great French traveller, was the fon of a merchant at Rouen, and born there in 1664. From his youth he felt a ftrong inclination for voyages; and it fhould feem as if he had had ample opportunity of gratifying it; for he went feveral times to the Levant, Egypt, Turkey, and feveral other countries. He brought home a great number of medals and other curiofities for the king's cabinet, who made him his antiquary in 1714, and ordered him to write the hiftory of his travels. Louis XV. fent him again to the Levant in 1723, whence he brought abundance of curious things for the king's library; particularly medals and manufcripts. His paffion for travelling reviving again in 1736, he went to Madrid; and died there in 1737, after an illnefs of eight months. His travels confift of feveral volumes: they are not ill written, and fufficiently amufing; yet not of the firft authority; as being fupposed to contain fome exaggerated, and fome falfe representations.

LUCIAN, a Greek author, was born at Samofata, the capital of Comagene; the time of his birth is uncertain, though generally fixed in the reign of the emperor Trajan [L]. His birth was mean; and his father, not being able to give him any learning, refolved to breed him a fculptor, and in that view put him apprentice to his brother-in-law. Being ill ufed by his uncle, for breaking a table which he was polifhing, he took a diflike to the bufinefs, and applied himfelf to the ftudy of polite learning and philofophy; being encouraged by a dream, which he relates in the beginning of his works; a dream, which evidently was the product of his inclination to letters. He tells us alfo himfelf, that he ftudied the law, and practifed fome time as an advocate; but growing out of conceit with the wrangling

[L] Moreri. But Mr. Moyle fays he had taken fome pains to adjust the age of Lucian; and it appears that he had fixed the fortieth year of his age to the 164th year of Chrift, and the fourth of Marcus

Antoninus; and confequently, his birth to the 124th year of Chrift, and the eighth of Adrian. Differtation upon the age of the Philoparris in "Moyle's pofthumous Works," vol. i. p. 363, edit. 1726, 8vo.

oratory of the bar, he threw off this gown, and took up that of a rhetorician. In this character he settled himself first at Antioch; and passing thence into Ionia in Greece, he travelled into Gaul and Italy, and returned at length into his own country by the way of Macedonia. He lived four and twenty years after the death of Trajan, and even to the time of Marcus Aurelius, who made him registerer of Alexandria in Egypt [M]. He tells us himself, that when he entered upon this office, he was in extreme old age, and had one leg in Charon's boat [N]. Suidas asserts that he was torn to pieces by dogs.

Lucian was not only one of the finest wits of his own time, but of all antiquity. He was a perfect master in the great art of mixing the useful with the entertaining. We see every where that fire and delicate raillery, which is the characteristic of the antique taste. He perpetually throws such a ridicule upon the gods and philosophers of paganism, and upon their follies and vices, as inspires a hatred and contempt of them. They who represent him as an impious person, without any religion, have reason enough for that accusation, if religion be made to consist in the theology of the pagan poets, or in the extravagant opinion of philosophers. But if there is no ground to accuse him of impiety or atheism with respect to the existence or worship of the true God, since he hath no where in his writings denied either the one or the other; so, on the other side, the notion started by some persons, that he was a Christian, has no better foundation. Indeed, if the dialogue "*De morte Peregrini*," had been written by him, it would have been probable enough that he was initiated into the Christian mysteries; but that piece is not of his composition, being written by a person who had seen St. Paul [O]. Lucian's right to this piece, however, is not disputed by a late writer of this country, who at the same time questions his title to the *Dea Syria*, because the author, whoever he was, seems to have been a pagan, who gave credit to prodigies, oracles, and the power of the gods, which was not Lucian's case: yet he is allowed to be a mimic, who could assume any shape, imitate any person, and write in any dialect that served his purpose [P].

LUCIFER, bishop of Cag'iari, the metropolis of Sardinia, is known in ecclesiastical history as the author of a schism, the occasion of which was, that Lucifer would not allow the decree

[M] Valerius's notes on Marcellinus, p. 398; and on Eusebius, p. 147; his word in Latin is "*hypomnematographus*." This however is not absolutely certain; some say he was an assessor, others a procurator; and Mr. Dodwell, in his lectures, will have him to be *præfectus augustalis*, or governor of Egypt; but this last must

be a mistake, since Lucian himself, in his "*Apologia pro mercede conductis*," says, that the post he was then in was a step to the government of a province.

[N] Lucian's *Apologia*, &c.

[O] Moreri.

[P] Remarks upon Eccles. Hist. p. 147, to 158, first edition.

made in the council of Alexandria, A. D. 362, for receiving the apostate Arian bishops. He opposed it with so much obstinacy, that, rather than yield, he chose to separate himself from the communion of the rest, and to form a new schism, which bore his name, and soon gained a considerable footing, especially in the West; several persons no less distinguished for piety than learning, and among the rest Gregory, the famous bishop of Elvira, having adopted his rigid sentiments. As Lucifer is honoured by the church of Rome as a saint, where his festival is kept on the 20th of May, Baronius pretends that he abandoned his schism, and returned to the communion of the church, before his death [Q]. But his contemporary, Rufinus, who probably knew him, assures us, that he died in the schism which he had formed. Lucifer died A. D. 376.

LUCILIUS, an ancient Latin poet, and a Roman knight, was born about the year of Rome 605. He served under Scipio Africanus in the war with the Numantines; and was very much esteemed by him and Lælius. He wrote thirty books of "Satires," in which he lashed several persons of quality by name, and in a very sharp manner. It is pretended, that he was the inventor of that kind of poem. The opinion is grounded chiefly on these words of Horace:

" Quid, cum est Lucilius ausus
Primus in hunc operis componere carmine morem?"

They quote also a passage from Quintilian; and these words from the elder Pliny, "Si hoc Lucilius, qui primus condidit styli nasum, dicendum sibi putavit." Quintilian's words are, "Satira quidem tota nostra est, in qua primus insignem laudem adeptus est Lucilius." Nevertheless, Mons. Dacier has maintained, with a great deal of probability, that Lucilius only gave a better turn to that kind of poem; and wrote it with more wit and humour, than his predecessors Ennius and Pacuvius. There is nothing extant of all his works, but some fragments of his "Satires," which Bayle thinks a considerable loss, because they would have acquainted us with a great many curious particulars. These fragments have often been printed with the fragments of Ennius, Accius, Publius Syrus, &c.

LUCRETIUS (TITUS CARUS), an ancient Roman poet, was descended of an eminent family; born in the 2d year of the 171st olympiad, probably at Rome; and educated at Athens, under Zeno [R] and Phædrus, at that time the ornaments of the Epicurean sect. He was much esteemed for his learning and eloquence, and is commended by Cicero and Vel-

[Q] Tillemont, Memoires pour servir à l'Histoire de l'Eglise.

ferent person from Zeno the stoic. Jansenius de script. philosoph. p. 112.

[R] This was Zeno the Sidonian, a dis-

leius Paternulus; in reality, his reputation was so great, that there is room to believe he would have left posterity only the desire of imitating his productions, and the glory of following him, if he had lived longer; but he died in the flower of his age, of a phrenzy, occasioned by a love philtre given him by Lucilia his wife, who was fond of him to distraction. He had, however, some lucid intervals, in which, to divert himself, he wrote his six books, “*De natura rerum* [s].” It is said, that he dispatched himself in the 181st olympiad, that is, in the year of Rome 700[τ], and the 42d of his age.

Though nobody ever wrote more boldly against a providence, yet he is said to have been an honest man; and his poem is interspersed with several beautiful maxims against immorality. His poem has been translated into French by the abbot de Mazolen, and into English by Mr. Creech. The former version is as generally condemned, as the latter is generally esteemed. An English translation of it in prose was published in 1743, 2 vols. 8vo, with plates by Guernier.

LUDLOW (EDMUND), a chief of the republican party in the civil wars of England in the last century, was descended of an ancient and good family, originally of Shropshire, and thence removed into Wiltshire, in which county he was born, at Maiden-Bradley, about 1620. After a proper foundation in grammar, he was sent to Trinity-college in Oxford, took the degree of bachelor of arts there in 1636, and removed to the Temple, to study the law, in the view of serving his country in parliament, where his ancestors had frequently represented the county of Wiltshire. His father, sir Henry Ludlow, died in the long parliament, which met Nov. 1640; and, being warmly against the court, he encouraged his son to engage as a volunteer in the earl of Essex’s life-guard. In this station he appeared against the king, at the battle of Edge-hill, in 1642; and, having raised a troop of horse the next summer, 1643, he joined sir Edward Hungerford in besieging Wardour-castle. This being taken, he was made governor of it; but being retaken the following year, 1644, by the king’s forces, he was carried prisoner to Oxford, whence being released by exchange, he went to London, and was appointed high-sheriff of Wiltshire by the parliament. After this; refusing a command under the earl of Essex, he accepted the post of major in sir Arthur Haslerig’s regiment of horse, in the army of sir William Waller, and marched to form the blockade of Oxford; but being presently sent from thence, with a commission from sir William, to raise and command a

[s] Cicero ad Quint. tract. lib. ii. epist.
11. Paternulus in lib. ii. c. 36.

[τ] Sir Thomas Pope Blount says, he flourished in the year of Rome 646, and

therefore supposes him to be born about 620; a great difference from the common opinion.

regiment of horse, he went into Wiltshire for that purpose, and succeeded so far in it, that he joined Waller with about five hundred horse, and was engaged in the second battle fought at Newbury. But, upon new modelling the army, he was dismissed with Waller, and was not employed again in any post, civil or military, till 1645, when he was chosen in parliament for Wiltshire, in the room of his father, who died in 1643.

Soon after the death of the earl of Essex, Sept. 1646, by a conversation with Cromwell, who expressed a dislike to the parliament, and extolled the army, colonel Ludlow was persuaded, that the arch-rebel had then conceived the design of destroying the civil authority, and establishing his own, wherein he had always opposed him. With these sentiments he gave a No in the house, as loud as he could, against the vote for returning Cromwell thanks, on his shooting Arnell, the agitator, and thereby quelling that faction in the army. In the same republican spirit, he joined in the vote for non-addressing the king, and in the declaration for bringing him to a trial: and soon after, in a conference with Cromwell and the grandees of the army, he harangued upon the necessity and justice of the king's execution, and, after that, the establishment of an equal commonwealth [u]. He also brought the Wiltshire people to agree to the raising of two regiments of foot, and one of horse, against the Scots, when they were preparing to release the king from Carisbrook-castle. After which, he went to Fairfax, at the siege of Colchester, and prevailed with him to oppose entering into any treaty with the king; and when the house of commons, on his majesty's answer from Newport, voted that his concessions were ground for a future settlement, the colonel not only expressed his dissatisfaction, but had a principal share both in forming and executing the scheme of forcibly excluding all that party from the house by colonel Pride, in 1648. Agreeably to all these proceedings, he sat upon the bench at the trial and condemnation of the king, concurred in the vote that the house of peers was useless and dangerous, and became a member of the council of state.

When Cromwell succeeded Fairfax, as captain-general of the army, and lord-lieutenant of Ireland, he nominated Ludlow lieutenant-general of horse in that kingdom, which being confirmed by the parliament [x], Ludlow went thither, and discharged the office with diligence and success, till the death of Ireton, lord-deputy, Nov. 1651 [y]; upon which he acted as

[u] In this he differed from Lilburne, who was for new modelling the parliament first, and then putting the king to death. Ibid.

[x] This is reckoned one of the most refined pieces of Cromwell's politics.

[y] He laments Ireton's death, as a staunch republican, in his memoirs, and runs out into the highest eulogium of him.

general, by an appointment from the parliament commissioners, but without that title, which Cromwell, of whose ambitious views he constantly expressed a jealousy, as constantly found one pretext or other to keep from being conferred upon him; and in the following year, 1652, Fleetwood went thither with the chief command. Soon after this, the rebellion being suppressed, a good part of the army was disbanded, the pay of the general and other officers reduced, and necessary steps taken for satisfying the arrears due to them, which Ludlow says fell heavier upon him than others, as, in supporting the dignity of the station, he had spent upwards of 4500*l.* in the four years of his service here, out of his own estate, over and above his pay.

While these things were settling in Ireland, Cromwell was become sovereign, and had taken the title of protector. This being esteemed by Ludlow an usurpation, he did all that lay in his power to hinder the proclamation from being read in Ireland; and being defeated in that attempt, he dispersed a paper against him, called "The Memento:" whereupon he was dismissed from his post in the army, and ordered not to go to London by Fleetwood, whom the protector had lately made deputy of Ireland. Soon after, being less narrowly watched by Henry Cromwell, who succeeded in that office, he found means to escape and cross the water to Beaumaris; but was there seized and detained till he subscribed an engagement, never to act against the government then established. But this subscription being made with some reserve, he was pressed, on his arrival in London, Dec. 1655, to make it absolute; which he refused to do, and endeavoured to draw major-general Harrison, and Hugh Peters, into the same opinion. So that Cromwell, after trying in vain to prevail upon him to subscribe, in a private conference, sent him an order from the council of state, to give security in the sum of 5000*l.* not to act against the new government, within three days, on pain of being taken into custody. Not obeying the order, he was apprehended by the president's warrant; but the security being given by his brother Thomas Ludlow, though, as he says, without his consent, he went into Essex, where he continued till Oliver was seized with his last sickness. He was returned in the new parliament, which was called upon Richard's accession to the protectorate; and, through the confusion of the times, suffered to sit in the house without taking the oath required of every member, not to act or contrive any thing against the protector. He was very active in procuring the restoration of the Rump parliament; in which, with the rest, he took possession of his seat again, and the same day was appointed one of the committee of safety. Soon after this, he obtained a regiment, by the interest of sir Arthur Haslerig; and in a little time was nominated one of the council.

council of state, every member of which took an oath to be true and faithful to the commonwealth, in opposition to Charles Stuart, or any single person. He was likewise appointed by parliament one of the commissioners for naming and approving officers in the army.

But the Wallingford-house party, to remove him out of the way, recommended him to the parliament, for the post of commander in chief of the forces in Ireland, in the room of Henry Cromwell, and he arrived, with that command, at Dublin, in August, 1659; but in September, receiving Lambert's petition to parliament, for settling the government under a representative and select senate, he procured a counter petition to be signed by the officers of the army near Dublin, declaring their resolution of adhering closely to the parliament; and soon after, with the consent of Fleetwood, set out for England. On his arrival at Beaumaris, hearing that the army had turned the parliament out of the house, and resumed the supreme power, he hesitated a while about proceeding on his journey, but at length resolved upon it; and on his arrival at Chester, finding an addition made to the army's scheme of government, by which all the officers were to receive new commissions from Fleetwood, and that a committee of safety was appointed, consisting of twenty-one members, of which he was one; and that he was also continued one of the committee for nomination of officers; he set out for London the next day, and arrived there Oct. 29, 1659. The Wallingford-house party prevailing to have a new parliament called, Ludlow opposed it with all his might, in defence of the Rump, and proposed to qualify the power of the army by a council of twenty-one under the denomination of the Conservators of liberty; which being turned against his design in it, by the influence of the Wallingford-house party, he resolved to return to his post in Ireland, as he accordingly did; but had the satisfaction to know, before he left London, that it was at last carried to restore the old parliament, which was done two or three days after, viz. Dec. 25. But he was so far from being well received in Ireland, that Dublin was barred against him; and landing at Duncannon, he was blockaded there by a party of horse, pursuant to an order of the council of officers, who likewise charged him with several crimes and misdemeanors against the army. He wrote an answer to this charge; but, before he sent it away, received an account, that the parliament had confirmed the proceedings of the council of officers at Dublin against him; and, about a week after, he received a letter from thence, signed William Lenthall, recalling him home.

Upon this, he embarked for England; and, in the way, at Milford-Comb, found, by the public news, that sir Charles

Coote had exhibited a charge of high treason against him. This news quickened his diligence to reach London, and on his arrival there he took his place in the house; and, obtaining a copy of his charge, moved to be heard in his defence, but never was. This motion was made Feb. 1, 1660, new style; and Monk, marching into London two days after, was waited upon by Ludlow, who, in a conference with that artful instrument of the king's restoration, was remarkably out-witted by him [z]; and, in another visit soon after, was persuaded, that Monk intended to settle the nation in the form of a republic. But being soon undeceived, he first applied to sir Arthur Haslerig, to draw their scattered forces together to oppose Monk; and that proposal not being listened to, he endeavoured, with the other republicans, to evade the dissolution of the Rump, by ordering writs to be issued to fill up the vacant seats; but the speaker refused to sign the warrants. He also pressed very earnestly to be heard concerning the charge of high-treason, lodged against him from Ireland, to no purpose; so that when the members, secluded in 1648, returned to the house, with Monk's approbation, he withdrew himself from it; and being now convinced that Monk's design was to restore the king, he began to provide for his own safety, and to guard against the evil day, which, with respect to him, he found approaching very fast.

However, being elected for the borough of Hindon (part of his own estate) in the convention parliament, which met the 24th of April, 1660, he took his seat soon after in the house of commons, in pursuance of an order he had received, to attend his duty there. He now also sent orders to collect his rents, and dispose of his effects in Ireland; but was prevented by sir Charles Coote, who seized both, the stock alone amounting to 1500l. [A], and on the vote in parliament, to seize all who had signed the warrant for the king's execution, he escaped, by shifting his abode very frequently. During his recess, the house was busy in preparing the bill of indemnity, in which he was, more than once, very near being inserted, as one of the seven excepted persons; and a proclamation being issued soon after the king's return, for all the late king's judges to surrender themselves in fourteen days time, on pain of being left out of the said act of indemnity, he consulted with his friends, whether he should not surrender himself according to the proclamation.

[z] Ludlow telling him, that he had lately met with one Mr. Courtney, who said he was his relation, and boasted in his liquor "that his cousin Monk would do great things for the king:" but, upon Ludlow's objecting the cousin's public declarations to the contrary, he began to doubt, and said, "That his cousin being

a man of honour, he feared he would be as good as his word." "Yea," said Monk, "if there were nothing in it but that, I must make good my word, and will too." Ludlow's memoirs.

[A] His estate lay at Ballymagger. Ibid.

Several of these, and even sir Harbottle Grimston, the speaker, advised him to surrender, and engaged for his safety; but he chose to follow the friendly council of lord Offory, son to the marquis of Ormond, and determined to quit England. He instantly took leave of his friends, and went over London-bridge in a coach, to St. George's church in the borough of Southwark; where he took horse, and travelling all night arrived at Lewes in Suffex, by break of day the next morning. Soon after, he went on board a small open vessel prepared for him; but the weather being very bad, he quitted that, and took shelter in a larger, which had been got ready for him, but struck upon the sands in going down the river, and lay then a-ground. He was hardly got aboard this, when some persons came to search that which he had quitted, without suspecting any body to be in the boat which lay ashore, so that they did not examine it, by which means he escaped; and waiting a day and a night for the storm to abate (during which the master of the vessel asked him, whether he had heard that lieutenant-general Ludlow was confined among the rest of the king's judges), the next morning he put to sea, and landed at Dieppe that evening, before the gates were shut.

Soon after his departure, a proclamation was published, for apprehending and securing him, with a reward of 300l.; one of these coming to his hands, in a packet of letters, wherein his friends earnestly desired he would remove to some place more distant from England, he went first to Geneva; and after a short stay there, passing to Lausanne, settled at last at Vevay [B] in Switzerland, though not without several attempts made to destroy him, or deliver him to Charles II. There he continued under the protection of those states [c], till the Revolution in 1688, in which he was earnestly desired to have been an assistant, as a fit person to be employed to recover Ireland from the Papists. In this design he came to England, and appeared so openly at London, that an address was presented by king William, from the house of commons, Nov. 7, 1689, that his majesty would be pleased to put out a proclamation for the apprehending of colonel Ludlow, attainted for the murder of Charles I. upon which he returned to Vevay, where he died in 1693, in his 73d year. Some of his last words were wishes for the prosperity, peace, and glory of his country. His body was interred in the best church of the town, in which his lady erected a monument of her conjugal affection, to his memory.

[B] Mr. Addison was shewn his house, over the door of which he read this inscription, "Omne solum forti patria, quia patriis." "The first part," says Addison,

"is a piece of verse in Ovid, as the last is a cant of his own." Travels, &c.

[c] See a particular account of these in his memoirs.

His character is seen in the fullest light, by contrasting him with his antagonist Cromwell; it being very clear, that, if we except their bravery, there could not be two more different men. Ludlow was sincerely and steadily a republican; Cromwell not attached to any kind of government, but of all kinds liked that the least. Ludlow spoke his mind plainly, and was never taken for any other than he professed himself to be; Cromwell valued himself upon acting a part, or rather several parts, and all of them equally well: and when he performed that of a commonwealth's-man, he performed it so admirably, that though Ludlow knew him to be a player by profession, yet he now thought he had thrown off the mask, and appeared what he really was. Ludlow was entirely devoted to the parliament, and would have implicitly obeyed their orders upon any occasion whatsoever, especially after it was reduced to the Rump; Cromwell never undertook any business for them, but with a view principally to his own interest. After his death, came out the "Memoirs of Edmund Ludlow, esq; &c. Switzerland, printed at Vevay, in the canton of Berne, 1698," in 2 vols. 8vo, and there was a third volume, with a collection of original papers, published in 1699, 8vo. The same year a French translation of the two first volumes was printed in the same size at Amsterdam. Another edition of the whole was printed in folio, at London, 1751 [D].

LUDOLPH (JOB), the celebrated Ethiopic historian, was descended of a family, several of whom were senators, at Erfurt, the capital city of Thuringia, where he was born, June 15, 1624. He discovered in his infancy the happiest dispositions, which indeed must have been very strongly rooted in his nature, to enable him to resist the bad education and contagious examples of his time. He was only five years old, when there arose in his country several civil commotions, the continuance of which was long and bloody. All were employed in war; and the sciences lay in such neglect, that the magic of Hildebrand, or other visions of the like sort, were the only study of the youth. But this unlucky conjuncture did not draw Ludolph from following a better course. He diligently joined himself to the small number of learned men that composed the university of Erfurt, and took at least a tincture of all the different branches

[D] The two first volumes were attacked in 1698, in a pamphlet, entitled, "A modest vindication of Oliver Cromwell," the author of which published another piece against the third volume of the Memoirs, entitled, "Regicides not Saints." And, in 1691, "A letter from major-general Ludlow to E. S. (Edward Seymour) &c. Amsterdam." Mr. Wood observes, it was

printed at London, and was written by way of preface of a larger work to come, to justify the murder of king Charles I. not by Ludlow, but by some malevolent person in England: in answer to which, there came out, "The Plagiary exposed, &c. Lond. 1691," 4to, said to be written by Mr. Butler, the author of Hudibras.

of science, which were cultivated by them. In the extreme thirst which he had for knowledge, nothing appeared useless or indifferent. Music had a share of his attention, as well as other sciences. He did not even omit learning to write a good hand.

As there was a celebrated professor of the law at Erfurt, named Muller, Ludolphus learned the first principles of jurisprudence under him; but soon quitted that study for the languages, to which he had a particular turn; among these the most difficult, and least known, most excited his curiosity. It was a small matter for him, at twenty years of age, to understand Greek, Hebrew, and Arabic: he had a strong fancy for the Ethiopic language; and although he found little assistance among the learned, yet he made, in a short time, such a proficiency in it, that he composed an Ethiopic grammar. At length he resumed the study of the law, under Muller; and having acquired considerable knowledge, he resolved to travel abroad for further improvement.

With this design, he went first to Holland, and thence to France, where he ran through the principal towns, spent two months at Saumur, and resided some time at Paris; but, being driven thence by the civil wars, he went to Rome, and at last to Sweden, with the view of visiting queen Christina, much celebrated for her virtues, and her patronage of the learned. After six years travel, he returned to Erfurt, where he paid the last duties to his father, who died about this time. As soon as he had settled his private affairs, he became useful to the public, in the business of counsellor of state. He sustained that character for the space of eighteen years, during which he was often deputed to assist at the diets that were held for reconciling the differences between the duke of Saxony and the archbishop of Mentz.

These troublesome occupations drew him with reluctance from his studies; he desired impatiently to retire from business in order to devote himself wholly to literature. The difficulty was to obtain the consent of his prince; at last, however, he prevailed. Frederic III. in consideration of his long services, granted his request, and at the same time made him an honorary counsellor. Thus master of himself, he chose for his residence the city of Frankfort, which, by the great number of inhabitants, and its extensive commerce, seemed to facilitate the learned correspondence which he proposed to keep up in several countries. But he was no sooner settled here with his family, than the elector-palatine put him at the head of his administration, and made him his treasurer. This change of situation carried him abroad a second time. He was sent twice into France, and, during his residence there, visited the libraries at Paris, and made use of all

all the helps he could find in them for a perfect understanding of the Oriental languages. At length he returned to Francfort, where, following his first design, he passed the remainder of his days, wholly and solely employed in revising and methodizing the works he had composed for the public [E]. He died there April 8, 1704, at almost fourscore years of age, universally lamented.

He understood five and twenty languages: Hebrew, and that of the Rabbins; the Samaritan, Chaldee, Syriac, Arabic, learned, literal, and vulgar; Greek, learned and vulgar; Ethiopic, learned and vulgar, called Amharic; Coptic, Persian, Latin, French, Italian, Spanish, Portuguese, German, Flemish, English, Polish, Slavonic, and the ancient language of Slavonia, and of the Finnes. He was equally esteemed for his manners, as for his talents; very knowing and very communicative; hardy and indefatigable in business, and so much inured to study, that he had always a book open before him at his ordinary repasts. Adroit in business, as a counsellor; expert, both in the serious and tumultuary affairs of state, and in the laborious researches of learning. He left a son, Christian Ludolph, who was the only child he had, and was counsellor and secretary to the duke of Saxe-Eysenach.

LUDOLPH (HENRY WILLIAM), was also a native of Erfurt, and born in 1655. He was son to George Henry Ludolph, a counsellor of that city [F], and nephew to the famous Job Ludolph, who had some share in the care of his education, and the regulation of his studies. He thus became qualified for the post he afterwards enjoyed, of secretary to Mr. Lenthe, envoy from Christian V. king of Denmark, to the court of Great Britain. This gentleman, for his faithfulness and ability, re-

[E] His works are as follow: 1. "Schola Latinitatis, &c. Gothæ, 1672," 8vo. 2. "Historia Ethiopica, &c. Franc. 1681," folio. 3. "Epistola Ethiopice scripta, 1685," folio. 4. "De bello Turcico feliciter conficiendo, &c. Franc. 1686," 4to. 5. "Remarques sur les pensées enjouez & serieux, &c. Leipzig, 1689," 8vo. 6. "Epistolæ Samaritanæ Sichemitarum ad Jobum Ludolphum, &c. Leipf. 1688," 4to. 7. "Specimen commentarii in historiam Ethiopicam, 1687." 8. "Commentarius in historiam Ethiopicam, &c. Franc. 1691," folio. 9. "Appendix ad hist. Ethiopicam illiusque commentarium, &c. ibid. 1693," folio. 10. "Jugement d'un anonyme sur une lettre à un ami touchant une systéme d'etymologie Hebraïque." 11. "Dissertatio de locustis, &c. Franc. 1694," folio. 12. "Grammatica Amharicæ linguæ quæ est

vernacula Hebyhinorum, ibid. 1698," fol. 13. "Lexicon Amharico-Latinum, &c. ibid. 1698," folio. 14. "Lexicon Ethiopico-Latinum, ibid. editio secunda, 1699," folio. 15. "Grammatica linguæ Ethiopicæ, editio secunda, ibid. 1702," folio. 16. "Psalterium Davidis, Ethiopice & Latine, &c. ibid. 1701," 4to. 17. "Theatre historique de ce que s'est passé en Europe, pendant le xvii^e siècle," in German, "avec des figures de Romain de Hoog," ibid. 2 vols. folio. 18. "Confessio fidei Claudii Regis Ethiopicæ," &c. in 4to. The Ethiopic history was criticized by the abbé Renaudot, Thevenot, M. Piques, the abbé Le Gundi; of which see more in art. RENAUDOT.

[F] Lives and characters of the most illustrious persons, British and foreign, who died in the year 1712, 8vo.

commended

commended him afterwards to prince George of Denmark, and in 1680 he became his secretary. This office he enjoyed for some years, till he was seized with a violent distemper, which entirely incapacitated him for it. On this account he was discharged, with the allowance of a handsome pension. After his recovery, he took a resolution to visit some foreign countries: but he did not make the common tour, as his design was to see those places, and understand those languages that were uncommon. Russia at that time was hardly known to travellers; he therefore determined to visit it: and, as he had some knowledge of the Russian language before he left England, he easily became acquainted with the principal men of that country. He met with some Jews here, with whom he frequently conversed: he was so great a master of the Hebrew tongue, that he could talk with them in that language; and he gave such uncommon proofs of his knowledge, that the Russian priests took him for a conjuror.

Ludolph understood music, and could play very well on many sorts of instruments. He had the honour to play before the czar at Moscow, who expressed the utmost surprise and delight at his performance. Ludolph returned to London in 1694, when he was cut for the stone. As soon as his health would permit, in gratitude for the civilities he had received in Russia, he set himself to work to write a grammar of their language; by which the natives might be taught their own tongue in a regular form. This book was printed by the university press at Oxford, and published in 1696. This essay, as he says in his preface, he hoped might be of use to traders and travellers; as it was an introduction to the knowledge of a language, which was spoken through a vast tract of country, from Archangel as far as Astracan, and from Ingermania as far as the confines of China.

Ludolph did not here conclude his travels. He had a great desire to go into the East, and to inform himself of the state of the Christian church in the Levant. He began this journey in March, 1698, and in November following, arrived at Smyrna. Hence he travelled to Jaffa, from Jaffa to Jerusalem, from Jerusalem to Cairo; and made all useful observations relating to the productions of nature and art, to the government and religion, of the countries through which he passed. The conversation he had with the commander of a Turkish ship in his passage to Alexandria is not the least remarkable thing in his travels. While he was on board, he was reading our Saviour's sermon on the mount in the New Testament in Arabic, which was printed in that language at the charge of Mr. Boyle. The captain, having listened some time, asked, "what book that was?" to which Ludolph answering, "that it was the system of the Christian religion," he replied, "that could not possibly be, since they practised

practised quite the contrary." To this Ludolph rejoined, "that he was mistaken; and that he did not wonder at it, as the Turks had little opportunity of conversing with any other than sailors and merchants, few of whom they reckoned to be good Christians, &c." The Turk seemed to be very well satisfied, and thenceforward was extremely kind to him.

The deplorable state of Christianity, in the countries through which he travelled, undoubtedly moved him to undertake after his return the impression of the New Testament in vulgar Greek, and to make a charitable present of it to the Greek church. He printed it from a copy in two volumes which had been published several years before in Holland. These two volumes were by the industry of Ludolph, and the generous contributions of the bishop of Worcester, and their friends, printed in one volume, 12mo, in London; and afterwards distributed among the Greeks by Ludolph, by means of his friendship and correspondence with some of the best disposed among them. He often expressed his wishes, that the Protestant powers in Europe would settle a sort of college at Jerusalem; and in some degree imitate the great zeal of the Papists, who spare neither cost nor pains to propagate their religion every where. He wished also, that such men as were designed to live in that college, might be acquainted with the vulgar Greek, Arabic, and Turkish languages, and might by universal love and charity be qualified to propagate genuine Christianity: "for many," says he, "propagate their own particular systems, and take this to be the gospel of Christ."

In 1709, when a vast number of Palatines came over into England, Ludolph was appointed one of the commissioners by her majesty to manage the charities of her subjects to these unhappy strangers, and to find out ways to employ them to the best advantage. He died Jan. 25, 1710, aged 54.

His works, besides the Russian grammar already mentioned, are, 1. "Meditations on Retirement from the World." 2. Also "upon divers Subjects tending to promote the inward Life of Faith," &c. 3. "Considerations on the Interest of the Church Universal." 4. "A Proposal for promoting the Cause of Religion in the Churches of the Levant." 5. "Reflections on the present State of the Christian Church." 6. "A Homily of Macarius, done out of Greek." Some of these were printed singly, and all of them together in London, 1712; as also his funeral sermon, by Mr. Boehm, chaplain to the late prince George of Denmark.

LUGO (JOHN), a Spanish Jesuit and cardinal, was born Nov. 28, 1583, at Madrid. His talents began to appear so early as three years of age, when he was able to read not only printed books, but manuscripts. He maintained theses at fourteen, and was sent to study the law, soon after, at Salamanca; where he

he entered into the order of the Jesuits in 1603, against his father's mind. He finished his course of philosophy among the Jesuits of Pampeluna, and studied divinity at Salamanca. After the death of his father, he was sent to Seville by his superiors, to take possession of his patrimony, which was very considerable; and he divided it among the Jesuits of Salamanca. He taught philosophy five years; after which, he was professor of divinity at Valladolid. The success with which he filled this chair, convinced his superiors that he was worthy of one more eminent: accordingly he received orders, in the fifth year of his professorship, to go to Rome, to teach divinity there. He set out in March, 1621, and arrived at Rome in June the same year, having met with many dangers in travelling through the provinces of France. He taught divinity at Rome for twenty years, and attended wholly to that employ, without making his court to the cardinals, or visiting any ambassadors.

He had no thoughts of publishing any works, but was ordered to do it; and his vow of obedience would not suffer him to refuse that order: he published accordingly, seven large volumes in folio[G], the fourth of which he dedicated to Urban VIII. Upon this occasion he went to pay his respects to the pope, to whom he had never spoken. He was very graciously received; and from that time Urban employed him on several occasions, and testified a particular affection for him; insomuch that he made him a cardinal, in Dec. 1643, without giving him any previous notice. As he had never entertained any thoughts of the pope's design, he was greatly surprised with the news of his promotion, and did not give the messenger that brought it the usual present, because he was not pleased with the message; nor would he, for the same reason, permit the Jesuits college to discover any signs of joy, or grant the scholars a holiday. He looked upon the coach, which cardinal Barberini sent him, as his coffin; and when he was in the pope's palace, he told the officers who were going to put on his cardinal's robes, that he was resolved to represent first to his holiness, that the vows he had made as a Jesuit would not permit him to accept of a cardinal's hat. He was answered, that the pope had dispensed with those vows. "Dispensations," replied he, "leave a man to

[G] The first, which treats "De incarnatione dominica," was printed at Lyons, in 1633 and 1653. The second, "De sacramentis in genere & de ven. eucharistiae sacramento & sacrificio, ibid. 1636." The third, "De virtute & sacramento penitentiae, ibid. 1638, 1644, and 1651." The fourth and fifth, "De justitia & jure, ibid. 1642 and 1652." The sixth, "De virtute divinae fidei, ibid. 1646 and 1656."

This is called an excellent piece by Maimbourg, in "Methode pacifique, p. 60, edit. 3, 1682." The seventh, which is a collection, "Responsum moralium, ibid. 1651 and 1660." He also wrote notes "In privilegia vivo vocis oraculo concessa societati, Rome, 1645," 12mo. And he translated out of Italian into Spanish, "The life of the blessed Louis de Gonzaga."

his natural liberty; and, if I am permitted to enjoy mine, I will never accept of the purple." Being introduced to the pope, he asked whether his holiness, by virtue of holy obedience, commanded him to accept the dignity: to which the pontiff answering, that he did; Lugo acquiesced, and bowed his head to receive the hat. Yet he constantly kept a Jesuit near his person, to be a perpetual witness of his actions. He continued to dress and undress himself; he would not suffer any hangings to be put up in his palace; and established so excellent an order in it, that it was a kind of seminary[H]. He died Aug. 20, 1660, leaving his whole estate to the Jesuits college at Rome; and was interred, by his own directions, at the feet of Ignatius Loyola, the founder of the order.

While he was cardinal, he was very charitable; and bestowed the Jesuits' bark, which then sold for its weight in gold, very liberally to persons afflicted with agues. He was the first that brought this febrifuge specific into France in 1650, when it was called cardinal de Lugo's powder. He was undeniably a learned man, and had all that subtilty of genius which is the characteristic quality of the Spanish divines; and is said to be the first that discovered the philosophical sin, and the justice of punishing it eternally. His solution of this difficulty is somewhat extraordinary and entertaining; for, having asserted that the savages might be ignorant of God inculpably, he observes that the Deity gave them, before their death, so much knowledge of himself as was necessary to be capable of sinning theologically, and prolonged their life till they had committed such sin, and thereby justly incurred eternal damnation[I]. We shall not be surprised to hear that such a genius invented the doctrine of inflated points, in order to remove the difficulties in accounting for the infinite divisibility of quantity, and the existence of mathematical points. It was a received opinion, that a rarefied body takes up a greater space than before, without acquiring any new matter; our cardinal applied this to a corpuscle, or atom, without parts or extension, which he supposes may swell itself in such a manner as to fill several parts of space[K].

LUGO (FRANCIS), elder brother of the preceding, was born at Madrid in 1580, and became a Jesuit at Salamanca in 1600; where out of humility he employed himself in teaching the rudiments of grammar: but he afterwards taught philosophy, and was sent to the Indies, to teach the catechism and grammar to the infidels. He was also employed there in higher matters.

[H] Sotueil's Biblioth. script. soc. Jesu, p. 427; and Nicholas Anton. Biblioth. Hispan. tom. i. p. 556. Father Maimbourg tells us he was Lugo's disciple there. Maimbourg, ubi supra.

[I] See his treatise "De incarnatione."
[K] Rod. de Ariaga, disputat. 16, physice, sect. 9, p. 421, et seq. edit. Paris, 1639; where his doctrine is refuted.

They gave him the divinity-chair in the town of Mexico, and also in Santa Fe. These posts, however, not being agreeable to the humility in which he desired to live, he returned to Spain. In the voyage he lost the best part of his commentaries upon the "Summa" of T. Aquinas, and narrowly escaped being taken prisoner by the Dutch. He was afterwards deputed to Rome by the province of Castile, to assist at the eighth general assembly of the Jesuits; and, upon the conclusion of it, he was detained there by two employments, that of censor of the books published by the Jesuits, and that of Theologue general. But finding himself to be courted more and more, from the time that his brother was made a cardinal, he went back into Spain, where he was appointed rector of two colleges [L]. He died in 1652, after writing several books; the chief of which are, 1. "Commentarii in primam partem S. Thomæ de Deo, trinitate, & angelis. Lyons, 1647," 2 vols. folio. 2. "De sacramentis in genere, &c. Venice, 1652," 4to. 3. "Discursus prævius ad theologiam moralem, &c. Madrid, 1643," 4to. 4. "Quæstiones morales de sacramentis, Grenada, 1644," 4to.

LUISINO, or LUISINI (FRANCIS), of Udino in the Venetian territory, was an eminent scholar in the sixteenth century. He was no less remarkable for the integrity of his life, part of which was employed in teaching Greek and Latin at Reggio: he was afterwards secretary to the duke of Parma, and died in 1568, at the age of forty-five. He wrote, 1. "Parergon libri tres," inserted in the third volume of Gruter's Fax Artium; and consisting of illustrations of various obscure passages in ancient authors. 2. A Latin commentary on Horace's Art of Poetry, published in 4to, at Venice, in 1544. 3. A treatise "de componendis Animi affectibus," Bale, 8vo, 1562.

LUISINUS (ALOYSIUS), a Venetian physician about the same period, who published, 1. "De Morbo Gallico omnia quæ extant apud omnes Medicos cujuscumque nationis," folio, Venice, 1566. This was republished with a learned and commendatory preface by the great Boerhaave, under the title of "Aloysii Luisini Aphrodisiacus, sive de lue venerea," Leyden, 1728, in folio. 2. The Aphorisms of Hippocrates in Latin hexameters, 8vo, Venice, 1552.

LUITPRANDUS, a celebrated Lombard historian of the tenth century, was born at Pavia. He was bred in the court of Hugo king of Italy, and was afterwards secretary to Berengarius II. by whom, in 948, he was sent ambassador to Constantine Porphyrogenitus. After having long served Berengarius, he was disgraced, merely, as it is said, because he cen-

[L] That is, school-master of a school consisting of two divisions, as is that of Westminster.

sured some of the proceedings with which the latter years of that prince were dishonoured. His goods were confiscated, and he fled for refuge to Otho emperor of Germany. Otho amply avenged his cause by driving Berengarius from the throne, and in 963, advanced Luitprandus to the bishopric of Cremona. In 968 he sent him ambassador to the emperor Nicephorus Phocas. That emperor had taken great offence that Otho had assumed the style of Roman emperor, and Luitprand, who undertook boldly to justify his master, irritated him so much, that he received very harsh treatment, and was even thrown for a time into prison, nor was he suffered to return into Italy till the expiration of the year. The precise time of his death is not known. He wrote the history of his own times in six books; the best edition of which is that of Antwerp, in folio, published in 1640. His style is harsh, but vehement, and he mixes verse with his prose; but he is a useful writer for his time, and throws great light on the history of the lower empire. He is among the *Scriptores rerum Italicarum*, published by Muratori. Luitprand was one of the bishops who subscribed the condemnation of pope John XII. and in the last six chapters of his book, he gives a distinct account of all the transactions of that synod, which was held at Rome by the bishops of Italy. The lives of the popes, and the chronicle of the Goths, have been falsely ascribed to him.

LULLE (RAIMOND), was a native of Majorca, born in 1236. He was considered in his own time as a prodigy of learning and sagacity, and honoured with the title of *Doctor illuminatus*. His logic, and his art of memory, have been particularly celebrated, but are not found to deserve the commendations they once received. After applying most diligently to almost all sciences, he lost his life in the character of a missionary. Having gone thither to preach the truth of the Gospel, he was stoned to death in Mauritania in March, 1315, at the age of eighty. His body was carried to Majorca, where he was honoured as a martyr. His works were published collectively, within these few years, at Mentz; and treat of theology, morals, physic, chemistry, natural philosophy, law, &c. in a truly barbarous style, with much erudition and subtilty, but very little of sound judgement. There are few instances of a great fame so completely extinct as that of Raimond Lulle.

LULLI (JOHN BAPTIST), superintendant of music to Louis XIV. was born at Florence in 1634, of obscure parents; but an ecclesiastic, discovering his propensity to music, taught him the practice of the guitar. At ten years of age he was sent to Paris, in order to be a page of Mad. de Montpensier, a niece of Louis XIV. but the lady not liking his appearance, which was mean and unpromising, he was removed into the kitchen as her under-servant. This degradation, however, did not affect his spirit,

spirit, for he used, at his leisure, to scrape upon a scurvy fiddle; and, being heard by somebody who had discernment, was mentioned to his mistress as a person of both talents and a hand for music. She employed a master to teach him the violin; and in a few months he became so good a proficient, that he was sent for up to the chamber, and ranked among the musicians.

Being for some offence dismissed from the princess's service, he got himself entered among the king's violins; and in a little time became able to compose. Some of his airs being noticed by the king, he called for the author; and was so struck with his performance of them on the violin, of which Lulli was now become a master, that he created a new band, called *Les Petits Violons*, and placed him at the head of it. This was about 1660. He was afterwards appointed *sur-intendant de la musique de la chambre du Roy*; and upon this associated himself with Quinault, who was appointed to write the operas; and being now become composer and joint director of the opera, he not only detached himself from the former band, and instituted one of his own, but, what is more extraordinary, neglected the violin so much, that he had not even one in his house, and never played upon it afterwards, except to very few, and in private. On the other hand, to the guitar, a trifling instrument, he retained throughout life such a propensity, that for his amusement he resorted to it voluntarily; and to perform on it even before strangers, needed no incentive. The reason of this seeming perverseness of temper has been thus assigned: "The guitar is an instrument of small estimation among persons skilled in music, the power of performing on it being attained without much difficulty; and, so far as regards the reputation of the performer, it is of small moment whether he plays very well on it or not: but the performance on the violin is a delicate and an arduous energy; which Lulli knowing, set too high a value on the reputation he had acquired when in constant practice, to risk the losing of it [M]."

In 1686, the king was seized with an indisposition which threatened his life; but recovering from it, Lulli was required to compose a *Te Deum* upon the occasion. He did compose one, not more remarkable for its excellence, than for the unhappy accident which attended the performance of it. He had neglected nothing in the composition of the music, and the preparations for the execution of it; and, the better to demonstrate his zeal, he himself beat the time; but with the care he used for this purpose, he gave himself in the heat of action, a blow upon the end of his foot; and this ending in a gangrene, which baffled all the skill of his surgeons, put an end to his life, March 22, 1687.

[M] Hawkins's History of Music, Vol. IV.

A pleasant story is related of this musician in his last illness. "Some years before, he had been closely engaged in composing for the opera; from which his confessor took occasion to insinuate, that unless, as a testimony of sincere repentance, he would throw the last of his compositions into the fire, he must expect no absolution." He consented: but one of the young princes coming to see him, when he was grown better, and supposed to be out of danger, "What, Baptiste," says the prince, "have you thrown your opera into the fire? You were a fool for giving credit thus to a dreaming Jansenist, and burning good music." "Hush, my lord," answered Lulli, "I knew very well what I was about; I have a fair copy of it." Unhappily this ill-timed pleasantry was followed by a relapse: the gangrene increased, and the prospect of inevitable death threw him into such pangs of remorse, that he submitted to be laid upon an heap of ashes, with a cord about his neck. In this situation he expressed a deep sense of his late transgression; and, being replaced in his bed, he, further to expiate his offence, sung to an air of his own composing, the following words: *Il faut mourir, pêcheur, il faut mourir.* Lulli is considered as the person who brought French music to perfection, and his great operas, and other pieces were long held in the highest estimation. His great operas, which are in five acts, are, Cadmus, Alceste, Thésée, Atys, Psyche, Bellerophon, Proserpine, Persée, Phaeton, Isis, Amadis, Roland, Armide, &c. Besides which, he wrote abundance of pastorals, masques, ballets, and other compositions. He was no less remarkable for his humorous talents, than for his musical genius, and even Moliere, who was fond of his company, would often say, "Now, Lulli, make us laugh." He composed the music for those pieces of Moliere which have that accompaniment; such as the "Amour Medicin," "the "Pourceaugnac," "Bourgeois Gentilhomme," &c.

LUSSAN (MARGARET DE), a female writer, very much admired in France for a number of romances which she produced, was the daughter of a coachman belonging to cardinal Fleury, and was born about 1682. By some means the celebrated Huet is said to have observed her early talents, given some assistance to her education, and even exhorted her to the style of writing in which she afterwards chiefly excelled. She was of a very dark complexion, and no personal beauty, and supported herself chiefly by her pen, producing histories as well as novels, which would probably have been more perfect if she had not been obliged to write so much. She is said to have had generosity, and many other excellent qualities. She died in 1758, at the age of 75. Her works are very numerous. 1. "Histoire de la Comtesse de Gondez," 2 vols. 12mo. 2. "Anecdotes de la Cour de Philippe

lippe Auguste," 6 vols. 12mo. This work has been attributed to the abbé de Boismorand, and is allowed to be the best of those which appeared under the name of mademoiselle de Luffan. 3. "Les Veillées de Thessalie," 4 vols. an agreeable collection of tales. 4. "Mémoires secrets et intrigues de la Cour de France, sous Charles VIII." 12mo, published in 1741. 5. "Anecdotes de la Cour de François I." 3 vols. 12mo, 1748. 6. "Marie d'Angleterre," 1749, 12mo. 7. "Annales de la Cour de Henri II." 2 vols. 12mo, 1749. 8. "La Vie du brave Crillon," 2 vols. 12mo, 1757. Some other works were published under her name, which are now known to have been written by different persons, with whom she shared the profit.

LUTHER (MARTIN), an illustrious German divine and reformer of the church [N], was the son of John Luther and Margaret Lindeman, and born at Isleben, a town of Saxony, in the county of Mansfield, November 10, 1483. His father's extraction and condition were originally but mean, and his occupation that of a miner: it is probable, however, that by his application and industry he improved the fortunes of his family: for we find him afterwards raised to the magistracy of a considerable rank and dignity in his province. Luther was initiated very early into letters; and, having learned the rudiments of grammar while he continued at home with his parents, was, at the age of thirteen, sent to a school at Magdeburg, where he stayed only one year. The circumstances of his parents were at that time so very low, and so insufficient to maintain him, while he was at Magdeburg, that he was forced, as Melchior Adam relates, "*Mendicatio vivere pane*," to beg his bread for support. From Magdeburg he was removed to a school at Eysenach, a city of Thuringia, for the sake of being among his mother's relations; for his mother was descended from an ancient and reputable family in that town. Here he applied himself diligently to study for four years; and began to discover all that force and strength of parts, that acuteness and penetration, that warm and rapid eloquence, which afterwards produced such wonderful effects.

In 1501, he was sent to the university of Erfurt, where he went through the usual courses of logic and philosophy. But Luther did not find his account in these studies; did not feel that use and satisfaction arising from such wordy and thorny sciences as logic and philosophy then were, which he wanted and wished to feel. He very wisely, therefore, applied himself to read the best ancient writers, such as Cicero, Virgil, Livy, &c. and from them laid in such a fund of good sense, as enabled him to

[N] Seckendorf historia Lutheranismi. Melchior Adam, in vitâ Lutheri. Dupin, bibl. des auteurs ecclesiast. &c.

see through the nonsense of the schools, as well as the superstitions and errors of the church. He took a master's degree in the university, when he was twenty; and then read lectures upon Aristotle's physics, ethics, and other parts of philosophy. Afterwards, at the instigation of his parents, he turned himself to the civil law, with a view of advancing himself to the bar; but was diverted from this pursuit by the following accident. Walking out into the fields one day, he was struck with lightning, so as to fall to the ground, while a companion was killed by his side: and this affected him so sensibly, that, without communicating his purpose to any of his friends, he withdrew himself from the world, and retired into the order of the hermits of St. Augustine.

Here he employed himself in reading St. Augustine and the schoolmen; but, in turning over the books of the library, he accidentally found a copy of the Latin Bible, which he had never seen before. This raised his curiosity to a high degree: he read it over very greedily, and was amazed to find what a small portion of the scriptures was rehearsed to the people. He made his profession in the monastery of Erfurt, after he had been a novice one year; and he took priest's orders, and celebrated his first mass in 1507. The year after, he was removed from the convent of Erfurt to the university of Wittemberg; for this university being but just founded, nothing was thought more likely to bring it into immediate repute and credit, than the authority and presence of a man so celebrated, for his great parts and learning, as Luther. Here he read public lectures in philosophy for three years; and he read them not in that servile, dull, mechanical way, in which lectures are usually read; but with so much active spirit and force of genius, as to make it presaged, that a revolution might one day happen in the schools, under his direction and management.

In 1512, seven convents of his order having a quarrel with their vicar-general, Luther was chosen to go to Rome, to maintain their cause. He was indeed a proper person for such employments; for he was a man of a most firm and steady temper, with a prodigious share of natural courage, which nothing could subdue or daunt. At Rome he saw the pope and the court, and had an opportunity of observing also the manners of the clergy, whose hasty, superficial, and impious way of celebrating mass, he has severely noted. "I performed mass," says he, "at Rome; I saw it also performed by others, but in such a manner, that I never think of it without the utmost horror." He often spoke afterwards with great pleasure of his journey to Rome; and used to say, that he "would not but have made it for a thousand florins." As soon as he had adjusted the dispute which was the business of his journey, he returned to Wittemberg,

berg, and was created doctor of divinity, at the expence of Frederic, elector of Saxony; who had often heard him preach, was perfectly acquainted with his merit, and revered him highly. Luther, it seems, at first declined the honour of this degree, on account of his being, in his own opinion, too young, for he was only in his thirtieth year: but it was told him, that "he must suffer himself to be dignified, for that God intended to bring about great things in the church by his means:" which, though it was certainly said in jest, proved at length a very serious truth.

He continued in the university of Wittemberg, where, as professor of divinity, he employed himself in the business of his calling. The university, as we have observed, had been lately founded by Frederic, elector of Saxony, who was one of the richest and most powerful princes at that time in Germany, as well as one of the most magnificent and bountiful; and who brought a great many learned men thither, by large pensions and other encouragements, and amongst the rest Luther. Here then he began in the most earnest manner to read lectures upon the sacred books: he explained the epistle to the Romans, and the Psalms, which he cleared up and illustrated in a manner so entirely new, and so different from what had been pursued by former commentators, that, "there seemed, after a long and dark night, a new day to arise, in the judgement of all pious and prudent men." He settled the precise difference between the law and gospel, which before had been confounded; refuted many errors, commonly received both in the church and the schools; and brought many necessary truths to light, which might have been vainly sought in Scotus and Aquinas. The better to qualify himself for the task he had undertaken, he applied himself attentively to the Greek and Hebrew languages; to which, we are told, he was particularly excited by the writings of Erasmus; who, though he always remained in appearance a Papist, yet contributed as much, or perhaps more, to the dispelling of monkish ignorance, and overthrowing the kingdom of darkness, than any of the reformers. In the mean time, Luther, while he was active in propagating truth and instruction by his lectures and sermons, maintained an exemplary severity in his life and conversation, and was a most rigid observer of that discipline which he enjoined to others. This gained him vast credit and authority; and made all he delivered, however new or unusual, more readily accepted by those who heard him.

In this manner was he employed, when the general indulgences were published, in 1517. Leo X. who succeeded Julius II. in March, 1513, formed a design of building the magnificent church of St. Peter's at Rome, which was, indeed, begun by Julius, but still required very large sums to be finished.

The treasure of the apostolic chamber was much exhausted; and the pope himself, though of a rich and powerful family, yet was far from being able to do it at his own proper charge, on account of the excessive debts he had contracted before his advancement to the popedom. The method of raising money by indulgences had formerly on several occasions been practised by the court of Rome; and none had been found more effectual. Leo, therefore, in 1517, published general indulgences throughout all Europe, in favour of those who would contribute any sum to the building of St. Peter's; and appointed persons in different countries to preach up these indulgences, and to receive money for them. Albert of Brandenburg, archbishop of Mentz and Magdeburg, who was soon after made a cardinal, had a commission for Germany; and Luther assures us, that he was to have half the money that was to be raised, which does not seem improbable; for Albert's court was at that time very luxurious and splendid; and he had borrowed 30,000 florins of the Fuggers of Augsbourg, to pay the pope for the bulls of his archbishopric, which sum he was bound to repay. Be this however as it will, Albert gave out this commission to John Tetzel, or Tecelius, a Dominican friar, and others of his order. These indulgences were immediately exposed to sale; and Tetzel boasted of "having so large a commission from the pope, that though a man should have deflowered the virgin Mary, yet for money he might be pardoned." He added further, that "he did not only give pardon for sins past, but for sins to come." A book came out also at the same time, under the sanction of the archbishop, in which orders were given to the commissioners and collectors, to enforce and press the power of indulgences. These persons performed their offices with great zeal indeed, but not with sufficient judgement and policy. They over-acted their parts, so that the people, to whom they were become very troublesome, saw through the cheat; being at length convinced, that, under a pretence of indulgences they only meant to plunder the Germans; and that, far from being solicitous about saving the souls of others, their only view was to enrich themselves.

These strange proceedings gave vast offence at Wittemberg, and particularly inflamed the pious-zeal of Luther; who, being naturally warm and active, and in the present case unable to contain himself, was determined to declare against them at all adventures. Upon the eve of All-saints, therefore, in 1517, he publicly fixed up, at the church next to the castle of that town, a thesis upon indulgences; in the beginning of which, he challenged any one to oppose it either by writing or disputation. This thesis contained ninety-five propositions; in which, however, he did not directly oppose indulgences in themselves, nor
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the power of the church to grant them, but only maintained, “ That the pope could release no punishments but what he inflicted, and indulgences could be nothing but a relaxation of ecclesiastical penalties; that they affected only the living; that the dead were not subject to canonical penances, and so could receive no benefit by indulgences; and that such as were in purgatory could not by them be delivered from the punishment of their sins; that indeed the pope did not grant indulgences to the souls of the dead, by virtue of the power of the keys, but by way of suffrage; that indulgences seldom remit all punishment; that those, who believe they shall be saved by indulgences only, shall be damned with their masters; that contrition can procure remission of the fault and punishment without indulgences, but that indulgences can do nothing without contrition; that, however, the pope’s indulgence is not to be contemned, because it is the declaration of a pardon obtained of God, but only to be preached up with caution, lest the people should think it preferable to good works; that Christians should be instructed, how much better it is to abound in works of mercy and charity to the poor, than to purchase a pardon; and that it is a matter of indifference either to buy, or not to buy, an indulgence; that indulgences are not to be trusted to; that it is hard to say, what that treasure of the church is, which is said to be the foundation of indulgences; that it is not the merits of Christ or his saints, because they produce grace in the inner man, and crucify the outward man, without the pope’s interposing; that this treasure can be nothing but the power of the keys, or the gospel of the glory and grace of God; that indulgences cannot remit the most venial sin in respect of the guilt; that they remit nothing to them who by a sincere contrition have a right to a perfect remission; and that Christians are to be exhorted to seek pardon of their sins by the pains and labour of penance, rather than to get them discharged without reason.”

This is the doctrine of Luther’s thesis; in which, if he does not, as we say, attack indulgences directly, he certainly might as well have done it; for he represents them, we see, as useless and ineffectual. He also condemns in it several propositions which he attributes to his adversaries, and inveighs against several abuses of which he affirms them guilty, as for example, “ The reserving ecclesiastical penances for purgatory, or commuting them into the pains of purgatory; teaching, that indulgences free men from all the guilt and punishment of sin; preaching, that the soul, which they please to release out of purgatory, flies immediately to heaven, when the money is cast into the chest; maintaining, that these indulgences are an inestimable gift, by which man is reconciled to God; exacting from the poor, contrary to the pope’s intentions; causing the preaching the word of God to cease in other churches, that they may have a greater concourse

of people in those where indulgences are preached; advancing this scandalous assertion, that the pope's indulgences have such a virtue, as to be able to absolve a man, though he has ravished the mother of God, which is a thing impossible; publishing, that the cross with the arms of the pope, is equal to the cross of Christ, &c. Such positions as these," says he, "have made people ask, and justly, why the pope, out of charity, does not deliver all souls out of purgatory, since he can deliver so great a number for a little money, given for the building of a church? Why he suffers prayers and anniversaries for the dead, which are certainly delivered out of purgatory by indulgences? Why the pope, who is richer than several Cræsus, cannot build the church of St. Peter with his own money, but at the expence of the poor? &c." In thus attacking indulgences, and the commissioners appointed to publish them, Luther seemed to attack Albert, the archbishop of Mentz, under whose name and authority they were published. Of this he was himself aware; and, therefore, the very eve on which he fixed up his thesis, he wrote a letter to him, in which, after humbly representing to him the grievances just recited, he besought him to remedy and correct them; and concluded with imploring pardon for the freedom he had taken, protesting that what he did was out of duty, and with a faithful and submissive temper of mind.

Luther's propositions about indulgences were no sooner published, than Tetzel, the Dominican friar and commissioner for selling them, maintained and published at Francfort, a thesis, containing a set of propositions directly contrary to them. He did more; he stirred up the clergy of his order against Luther; anathematized him from the pulpit, as a most damnable heretic; and burnt his thesis publicly at Francfort. Tetzel's thesis was also burnt, in return, by the Lutherans at Wittemberg; but Luther himself disowned having had any hand in that procedure, and in a letter to Jodocus, a professor at Isenac, who had formerly been his master, asked him, "If he thought Luther so void of common sense, as to do a thing of that kind in a place where he had not any jurisdiction, and against a divine of so great authority as Tetzel?" On the contrary, it is certain, that Luther, although he perceived that his propositions were very well liked, and entertained as perfectly sound and orthodox, yet behaved himself at first with great calmness and submission. He proposed them to be discussed only in the way of disputation, till the church should determine what was to be thought of indulgences. He wrote to Jerom of Brandenburg, under whose jurisdiction he was, and submitted what he had written to that bishop's judgement. He entreated him either to scratch out with his pen, or commit to the flames, whatever should seem to him unsound: to which however the bishop replied, that he
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only begged him to defer the publication of his propositions; and added, that he wished no discourse had been started about indulgences. Luther complied with the bishop's request; and declared, that "it gave him more pleasure to be obedient, than it would to work miracles, if he was ever so able." And so much justice must be done to Luther, even by those who are not of his party, as to acknowledge, that he was willing to be silent, and to say nothing more of indulgences, provided the same conditions might be imposed upon his adversaries.

But the spirit of peace deserted the church for a season; and a quarrel, begun by two private monks, ended, as we shall see, in nothing less than a mighty revolution. Luther was now attacked by adversaries innumerable from all sides: three of the principal of whom were John Eccius, divinity-professor and vice-chancellor of the university of Ingolstadt, who wrote notes upon his thesis, which Luther answered by notes; Sylvester Prierias, a Dominican, and master of the holy palace; and one Jacobus Hogostratus, a friar-preacher, who singled out some of his propositions, and advised the pope to condemn and burn him, if he would not immediately retract them. Luther contented himself with publishing a kind of manifesto against Hogostratus, in which he reproaches him with cruelty and ignorance; but Prierias he treated with a little more ceremony. Prierias had drawn up his animadversions in the form of a dialogue, to which was prefixed a dedication to the pope; and had built all he had advanced against Luther upon the principles of Thomas Aquinas. Luther, in an epistle to the reader, opposed holy scripture to the authority of this saint; and declared, among other things, that "if the pope and the cardinals were, like this Dominican, to set up any authority against that of scripture, it could no longer be doubted that Rome was itself the very seat of antichrist; and then happy would Bohemia, and all other countries be, who should separate themselves from it as soon as possible."

In 1518, Luther, though dissuaded from it by his friends, yet, to shew his obedience to authority, went to the monastery of St. Augustine at Heidelberg, while the chapter was held; and here maintained, April 26, a dispute concerning "justification by faith;" which Bucer, who was present at it, took down in writing, and afterwards communicated to Beatus Rhenanus, not without the highest commendations. Luther has given an account of this dispute, and says, that "the doctors there opposed him with such moderation and good manners, that he could not but think the better of them for it. And although the doctrine he maintained was perfectly new to them, yet they all acquitted themselves very acutely, except one of the juniors; who created much mirth and laughter by observing,
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“that if the country people were to hear what strange positions were admitted, they would certainly stone the whole assembly.”

In the mean time, the zeal of his adversaries grew every day more and more active against him; and he was at length accused to Leo X. as an heretic. As soon as he returned therefore from Heidelberg, he wrote a letter to that pope, in the most submissive terms; and sent him, at the same time, an explication of his propositions about indulgences. He tells his holiness in this letter, that “he was greatly troubled at being represented to him as a person who opposed the authority and power of the keys and pope; that this accusation amazed him, but that he trusted to his own innocency.” Then he sets forth the matter of fact; and says, that “the preachers of the jubilee thought all things lawful for them under the pope’s name, and taught heretical and impious propositions, to the scandal and contempt of the ecclesiastical power, and as if the decretals against the abuses of collectors did not concern them: that they had published books, in which they taught the same impieties and heresies, not to mention their avarice and exactions; that they had found out no other way to quiet the offence their ill conduct had given, than by terrifying men with the name of pope, and by threatening with fire, as heretics, all those who did not approve and submit to their exorbitances; that, being animated with a zeal for Jesus Christ, and pushed on by the heat of youth, he had given notice of these abuses to the superior powers; whose not regarding it had induced him to oppose them with lenity, by publishing a position, which he invited the most learned to dispute with him. This,” says he, “is the flame [O], which they say hath set the whole world on fire. Is it that I have not a right, as a doctor of divinity, to dispute in the public schools upon these matters? - These theses were made only for my own country: and I am surprised to see them spread into all parts of the world. They were rather disputable points, than decisions; some of them obscure, and in need of being cleared. What shall I do? I cannot draw them back, and yet I see I am made odious. It is a trouble to me to appear in public, yet I am constrained to do it. It is to appease my adversaries, and give satisfaction to several persons, that I have published explications of the disputes I have engaged in; which I now do under your holiness’s protection, that it may be known how sincerely I honour the power of the keys, and with what injustice my adversaries have represented me. If I were such a one as they gave out, the elector of Saxony would not have endured me in his university thus long.” He concludes in the following words: “I cast myself, holy father, at your feet,

with all I am and have. Give me life, or put me to death; confirm or revoke, approve or disapprove, as you please. I own your voice as that of Jesus Christ, who rules and speaks by you: and, and if I have deserved death I refuse not to die." This letter is dated on Trinity-sunday, 1518, and was accompanied with a protestation, wherein he declared, that "he did not pretend to advance or defend any thing contrary to the holy scripture, or to the doctrine of the fathers, received and observed by the church of Rome, or to the canons and decretals of the popes: nevertheless, he thought he had the liberty, either to approve or disapprove the opinions of St. Thomas, Bonaventure, and other schoolmen and canonists, which are not grounded upon any text."

The emperor Maximilian was equally solicitous with the pope, about putting a stop to the propagation of Luther's opinions in Saxony; since the great number of his followers, and the resolution with which he defended them, made it evident, beyond dispute, that if he were not immediately checked, he would become troublesome both to the church and empire. Maximilian, therefore, applied to Leo, in a letter, dated Aug. 5, 1518, and begged him to forbid, by his authority, these usefess, rash, and dangerous disputes; assuring him also, that he would strictly execute in the empire whatever his holiness should enjoin. The pope on his part ordered the bishop of Ascoli, auditor of the apostolic chamber, to cite Luther to appear at Rome within sixty days, that he might give an account of his doctrine to the auditor and master of the palace, to whom he had committed the judgement of that cause. He wrote, at the same time, to the elector of Saxony, to pray him not to protect Luther; and let him know, that he had cited him, and had given cardinal Cajetan, his legate in Germany, the necessary instructions upon that occasion. He exhorts the elector to put Luther into the hands of this legate, that he might be carried to Rome; assuring him, that, if he were innocent, he would send him back absolved, and if he were guilty, would pardon him upon his repentance. This letter to Frederic was dated Aug. 23, 1518, and it was by no means unnecessary; for though Luther had nothing to trust to at first but his own personal qualities, his parts, his learning, and his courage, yet he was afterwards countenanced and supported by this elector. At the same time also the pope sent a brief to cardinal Cajetan, in which he ordered him to bring Luther before him as soon as possible; and, to hinder the princes from being any impediment to the execution of this order, he denounced the punishments of excommunication, interdiction, and privation of goods against all who should receive Luther, and give him protection; and promised a plenary indulgence to those who should assist in delivering him up.

In the mean time Luther, as soon as he understood what was transacting about him at Rome, used all imaginable means to prevent his being carried thither, and to obtain a hearing of his cause in Germany. The university of Wittemberg interceded for him, and wrote a letter to the pope, to excuse him from going to Rome, because his health would not permit it; and assured his holiness, that he had asserted nothing contrary to the doctrine of the church, and that all they could charge him with was his laying down some propositions in disputation too freely, though without any view of deciding upon them. The elector also was against Luther's going to Rome, and desired of cardinal Cajetan, that he might be heard before him, as his legate in Germany. Upon these addresses, the pope consented that the cause should be tried before cardinal Cajetan, to whom he had given power to decide it. Luther, therefore, set off immediately for Augsburg, and carried with him letters from the elector. He arrived here in Oct. 1518, and, upon an assurance of his safety, was admitted into the cardinal's presence. The legate told him, that he did not intend to enter into any dispute with him, but should only propound three things to him, on the pope's behalf; and he did admonish him, "First, To become a sound member of the church, and to recant his errors; secondly, To promise, that he would not teach such pernicious doctrines for the future; and, thirdly, To take care that the peace of the church was not broken by his means." Luther beseeched the legate to acquaint him what his errors were; who thereupon alledged to him a decretal of Clement VI. wherein "the merits of Jesus Christ are affirmed to be a treasure of indulgences," which he the said Luther denied; and objected to him also his teaching, that "faith was necessary for all, who should receive the sacrament, so as to obtain any benefit by it." Luther replied, that "he had read the decretal of Clement, which the legate alledged; but did humbly conceive, that it was not of sufficient authority to retract any opinion, which he believed to be conformable to holy scripture." The legate had then recourse to the authority of the pope, who, he said, "could only decide upon the sense of scripture;" upon which Luther desired time to deliberate upon what the legate had proposed to him, and so the dispute ended for that day.

The next day, which was Oct. 12, Luther returned to a second conference with the legate, accompanied with four counsellors of the empire, and a notary; and brought with him a protestation, in which he declared, that "he honoured and would obey the holy church of Rome in all things; that, if he had said or done any thing contrary to its decisions, he desired it might be looked upon as never said or done;" and for the three propositions made to him by the legate, he declared, "That, having

having sought only the truth, he had committed no fault, and could not retract errors, of which he had not been convinced, nor even heard; that he was firmly persuaded of his having advanced nothing contrary to scripture and the doctrines of the fathers; that, nevertheless, being a man, and subject to error, he would submit himself to the lawful determination of the church; and that he offered, further, to give reasons, in this place, and elsewhere, of what he had asserted, answer the objections, and hear the opinions of the doctors of the famous universities of Basil, Friburg, Louvain, &c." The legate only repeated what he had said the day before about the authority of the pope, and exhorted Luther again to retract. Luther answered nothing, but presented a writing to the legate, which, he said, contained all he had to answer. The legate received the writing, but paid no regard to it: he pressed Luther to retract, threatening him with the censures of the church, if he did not; and commanded him not to appear any more in his presence, unless he brought his recantation with him. Luther was now convinced, that he had more to fear from the cardinal's power, than from disputations of any kind; and, therefore, apprehensive of being seized, if he did not submit, withdrew from Augsburg upon the 20th. But, before his departure, he published a formal appeal to the pope, in which he declared, that "though he had submitted to be tried by cardinal Cajetan, as his legate, yet he had been so borne down and injured by him, that he was constrained, at length, to appeal to the judgement of his holiness." He wrote likewise a letter to the cardinal, and told him, that "he did not think himself bound to continue any longer at Augsburg; that he would retire after he had made his appeal; that he would always submit himself to the judgement of the church; but, for his censures, that as he had not deserved, so he did not value them."

Though Luther was a man of invincible courage, yet he was animated, in some measure, to these firm and vigorous proceedings by an assurance of protection from Frederic of Saxony; being persuaded, as he says in his letter to the legate, that an appeal would be more agreeable to that elector, than a recantation. On this account, the first thing which the legate did, after Luther's departure, was to send an account to the elector of what had passed at Augsburg. He complained, that Luther left him without taking leave, and without his knowledge; and although he had given him hopes that he would retract and submit, yet had retired without affording him the least satisfaction. He acquainted the elector, that Luther had advanced and maintained several propositions of a most damnable nature, and contrary to the doctrine of the holy see. He prays him to discharge his conscience, and to keep unspotted the honour

honour of his illustrious house, by either sending him to Rome, or banishing him from his dominions. He assured him, that this matter could not continue long as it was at present, but would soon be prosecuted at Rome; and that, to get it out of his own hands, he had written to the pope about it. When this letter, Oct. 25, 1518, was delivered to the elector, he communicated it to Luther, who immediately drew up a defence of himself against it. In this defence, he offers to the elector, to leave his country, if his highness thought proper, that he might be more at liberty to defend himself against the Papal authority, without bringing any inconveniences upon his highness by that means. But his friends advised him very wisely to stick closely to Saxony, without stirring a foot; and the university of Wittemberg presented an address to the elector, praying him to afford Luther so much favour and protection, that he might not be obliged to recant his opinions, till it was made appear that they ought to be condemned. But this address was needless; the elector was resolved not to desert Luther, and told the legate in an answer, Dec. the 18th, that he "hoped he would have dealt with Luther in another manner, and not have obliged him to recant, before his cause was heard and judged; and that there were several men in his own and in other universities, who did not think Luther's doctrine either impious or heretical; that, if he had believed it such, there would have been no need of admonishing him, not to tolerate it; that, Luther not being convicted of heresy, he could not banish him from his states, nor send him to Rome; and that, since Luther offered to submit himself to the judgement of the universities, he thought they ought to hear him, or, at least, shew him the errors which he taught in his writings." Luther, seeing himself thus supported, continued to teach the same doctrines at Wittemberg, and sent a challenge to all the inquisitors to come and dispute with him; offering them not only a safe conduct from his prince, but assuring them also of good entertainment, and that their charges should be borne, so long as they remained in Wittemberg.

While these things passed in Germany, Leo attempted to put an end to these disputes about indulgences, by a decision of his own; and for that purpose, Nov. the 9th, published a brief, directed to cardinal Cajetan, in which he declared, that "the pope, the successor of St. Peter, and vicar of Jesus Christ upon earth, hath power to pardon, by virtue of the keys, the guilt and punishment of sin, the guilt by the sacrament of penance, and the temporal punishments due for actual sins by indulgences; that these indulgences are taken from the overplus of the merits of Jesus Christ and his saints, a treasure at the pope's own disposal, as well by way of absolution as suffrage; and that the dead and the living, who properly and truly obtain these indulgences,

dulgences, are immediately freed from the punishment due to their actual sins, according to the divine justice, which allows these indulgences to be granted and obtained." This brief ordains, that "all the world shall hold and preach this doctrine, under the pain of excommunication reserved to the pope; and enjoins cardinal Cajetan to send it to all the archbishops and bishops of Germany, and cause it to be put in execution by them." Luther knew very well, that, after this judgement made by the pope, he could not possibly escape being proceeded against, and condemned at Rome; and, therefore, upon the 28th of the same month, published a new appeal from the pope to a general council, in which he asserts the superior authority of the latter over the former. The pope, foreseeing that he should not easily manage Luther, so long as the elector of Saxony continued to support and protect him, sent the elector a golden rose, such an one as he used to bless every year, and send to several princes, as marks of his particular favour to them. Miltitius, his chamberlain, who was a German, was intrusted with this commission; by whom the pope sent also letters, in Jan. 1519, to the elector's counsellor and secretary, in which he prayed those ministers to use all possible interest with their master, that he would stop the progress of Luther's errors, and imitate therein the piety of his ancestors. It appears, by Sekendorf's account of Miltitius's negotiation [P], that Frederick had long solicited for this bauble from the pope; and that three or four years before, when his electoral highness was a bigot to the court of Rome, it had probably been a most welcome present. But, *post est occasio calva*; it was now too late: Luther's contests with the see of Rome had opened the elector's eyes, and enlarged his mind; and, therefore, when Miltitius delivered his letters, and discharged his commission, he was received but coldly by the elector, who valued not the consecrated rose, nor would receive it publicly and in form; but only privately and by his proctor.

As to Luther, Miltitius had orders to require the elector to oblige him to retract, or to deny him his protection: but things were not now to be carried with so high a hand, Luther's credit being too firmly established. Besides, the emperor Maximilian happened to die upon the 12th of this month, whose death greatly altered the face of affairs, and made the elector more able to determine Luther's fate. Miltitius thought it best, therefore, to try what could be done by fair and gentle means, and to that end came to a conference with Luther. He poured forth many commendations upon him, and earnestly intreated him, that he would himself appease that tempest, which

[P] Historia Lutheranismi, &c.

could not but be destructive to the church. He blamed, at the same time, the behaviour and conduct of Tetzels, and reproved him with so much sharpness, that he died of melancholy a short time after. Luther, amazed at all this civil treatment, which he had never before experienced, commended Miltitius highly, owned, that, if they had behaved to him so at first, all the troubles, occasioned by these disputes, had been avoided; and did not forget to cast the blame upon Albert archbishop of Mentz, who had increased these troubles by his severity. Miltitius also made some concessions; as, that the people had been seduced by false opinions about indulgences, that Tetzels had given the occasion, that the archbishop had set on Tetzels to get money, that Tetzels had exceeded the bounds of his commission, &c. This mildness and seeming candor, on the part of Miltitius, gained so wonderfully upon Luther, that he wrote a most submissive letter to the pope, on March 13, 1519. Miltitius, however, taking for granted, that they would not be contented at Rome with this letter of Luther's, written, as it was, in general terms only, proposed to refer the matter to some other judgement; and it was agreed between them, that the elector of Triers should be the judge, and Coblenz the place of conference: but this came to nothing; for Luther afterwards gave some reasons for not going to Coblenz, and the pope would not refer the matter to the elector of Triers.

During all these treaties, the doctrine of Luther spread, and prevailed greatly; and he himself received great encouragement at home and abroad. The Bohemians about this time sent him a book of the celebrated John Huss, who had fallen a martyr in the work of reformation; and also letters, in which they exhorted him to constancy and perseverance, owning, that the divinity which he taught was the pure, sound, and orthodox divinity. Many great and learned men had joined themselves to him: among the rest Philip Melancthon, whom Frederic had invited to the university of Wittemberg in August, 1518, and Andrew Carolostadius archdeacon of that town, who was a great linguist. They desired, if possible, to draw over Erasmus to their party; and to that end we find Melancthon thus expressing himself in a letter to that great man, dated Leipzig, Jan. 5, 1519 [Q]: "Martin Luther, who has a very great esteem for you, wishes of all things, that you would thoroughly approve of him." Luther also himself wrote to Erasmus, in very respectful, and even flattering terms [R]: "Itaque, mi Erasme, vir amabilis, si ita tibi visum fuerit, agnosce & hunc fraterculum in Christo; tui certe studiosissimum & amantissimum, cæterum pro inscitia sua nihil meritum, quam ut in angulo sepultus

[Q] *Erasm. Epist.* p. 339. Lond. 1642.[R] *Ibid.* p. 348.

effect."

effect." The elector of Saxony was desirous also to know Erasmus's opinion of Luther, and might probably think, that as Erasmus had most of the monks for his enemies, and some of those who were warmest against Luther, he might easily be prevailed on to come over to their party. It would, indeed, have been a considerable object, if they could have gained this point; for the reputation of Erasmus was so great, that if he had once declared for Luther, almost all Germany would have declared along with him.

But Erasmus, whatever he might think of Luther's opinions, had neither his impetuosity, nor his courage. He contented himself, therefore, with acting and speaking in his usual strain of moderation, and wrote a letter to the elector Frederic, in which he declared "his dislike of the arts which were employed to make Luther odious; that he did not know Luther, and so could neither approve nor condemn his writings, because indeed he had not read them; that however he condemned the railing at him with so much violence, because he had submitted himself to the judgement of those whose office it was to determine, and no man had endeavoured to convince him of his error; that his antagonists seemed rather to seek his death, than his salvation; that they mistook the matter in supposing, that all error is heresy; that there are errors in all the writings of both ancients and moderns; that divines are of different opinions; that it is more prudent to use moderate, than violent means; that the elector ought to protect innocence, and that this was the intent of Leo X." Erasmus wrote also a friendly letter in answer to Luther's, and told him, that "his books had raised such an uproar at Louvain, as it was not possible for him to describe; that he could not have believed divines could have been such madmen, if he had not been present, and seen them with his eyes; that, by defending him, he had rendered himself suspected; that many abused him as the leader of this faction, so they call it; that there were many in England, and some at Louvain, no inconsiderable persons, who highly approved his opinions; that, for his own part, he endeavoured to carry himself as evenly as he could with all parties, that he might more effectually serve the interests of learning and religion; that, however, he thought more might be done by civil and modest means, than by intemperate heat and passion; that it would be better to inveigh against those who abuse the pope's authority, than against the popes themselves; that new opinions should rather be promoted in the way of proposing doubts and difficulties, than by affirming and deciding peremptorily; that nothing should be delivered with faction and arrogance; but that the mind, in these cases, should be kept entirely free from anger, hatred, and vain-glory. I say not this," says Erasmus, "as if

you wanted any admonitions of this kind, but only that you may not want them hereafter, any more than you do at present." When this letter was written, Erasmus and Luther had never seen each other: it is dated from Louvain, May 30, 1519; and it is hardly possible to read it without suspecting, that Erasmus was entirely in Luther's sentiments, if he had possessed but the courage to declare it. Observe only, how he concludes it: "I have dipped into your commentaries upon the Psalms; they please me prodigiously, and I hope will be read with great advantage. There is a prior of the monastery of Antwerp, who says he was formerly your pupil, and loves you most affectionately. He is a truly Christian man, and almost the only one of his society who preaches Christ, the rest being attentive either to the fabulous traditions of men, or to their own profit. I have written to Melancthon. The Lord Jesus pour upon you his spirit, that you may abound more and more every day, to his glory in the service of the church. Farewell."

But to go on with Luther. In 1519, he had a famous dispute at Leipzig with John Eccius. Eccius, as we have observed, wrote notes upon Luther's theses, which Luther first, and afterwards Carolostadius, answered. The dispute thus depending, a conference was proposed at Leipzig, with the consent of George duke of Saxony, who was cousin-german to Frederic the elector; and accordingly Luther went thither at the end of June, accompanied by Carolostadius and Melancthon. Melchior Adam relates[s], that Luther could not obtain leave to dispute for some time, but was only a spectator of what passed between Carolostadius and Eccius, till Eccius got at last a protection for him from the duke. It is certain, however, that they disputed upon the most delicate points; upon purgatory, upon indulgences, and especially upon the authority of the pope. Luther declared, that it was disagreeable and uneasy to him to meddle with this last, being an invidious and unnecessary subject; and that he would not have done it, if Eccius had not put it among the propositions which they were to argue. Eccius answered, and it must be owned with some reason, that Luther had first given occasion to that question, by treating upon it himself, and teaching several things contrary to the authority of the holy see. In this dispute, after many texts of scripture, and many passages from the fathers, had been cited and canvassed by both sides, they came to settle the sense of the famous words, "Thou art Peter, and upon this rock will I build my church." Luther asserted, That by *rock* is to be understood either power or faith: if power, then our Saviour hath added to no purpose, "and I will give thee the keys, &c." if faith, as it ought,

[s] In vit. Luther.

then it is also common to all other churches, and not peculiar to that of Rome. Eccius replied, That these words settled a supremacy upon St. Peter; that they ought to be understood of his person, according to the explication of the fathers; that the contrary opinion was one of the errors of Wickliff and John Hufs, which were condemned; and that he followed the opinion of the Bohemians. Luther was not to be silenced with this, but said, That although all the fathers had understood that passage of St. Peter in the sense of Eccius, yet he would oppose them with the authority of St. Paul and St. Peter himself; who say, that Jesus Christ is the only foundation and corner-stone of his church; and as to his following the opinion of the Bohemians, in maintaining a proposition condemned with John Hufs, that “the dignity of the pope was established by the emperor,” though he did not, he said, approve of the schism of the Bohemians, yet he should make no scruple to affirm, that, among the articles condemned with John Hufs, there were some very sound and orthodox. This dispute ended at length like all others, the parties not the least nearer in opinions, but more at enmity with each other’s persons. It is, however, it seems, granted on all sides, that Luther did not acquire in this dispute that success and applause which he expected; and it is agreed also, that he made a concession to Eccius, which he afterwards retracted, that the pope was head of the church by human though not by divine right; which made George duke of Saxony say, after the dispute was over, “Sive Jure divino, sive humano sit papa, est tamen papa:” “Whether he be pope by divine right or human, he is nevertheless pope.”

This same year 1519, Luther’s books about indulgences were formally censured by the divines of Louvain and Cologne. The former having consulted with the cardinal of Tortosa, afterwards Hadrian VI. passed their censure upon the 7th of November; and the censure of the latter, which was made at the request of the divines of Louvain, was dated upon the 30th of August. Luther wrote immediately against these censures, and declared that he valued them not: that several great and good men, such as Occam, Picus Mirandula, Laurentius Valla, and others, had been condemned in the same unjust manner; nay, he would venture to add to the list Jerom of Prague and John Hufs. He charged those universities with rashness, in being the first that declared against him; and accused them of want of proper respect and deference to the holy see, in condemning a book presented to the pope, on which judgement had not yet been passed. About the end of this year, Luther published a book, in which he contended for the communion being celebrated in both kinds. This was condemned by the bishop of Misnia, Jan. 24, 1520. Luther, seeing himself so beset with adversaries, wrote a letter

to the new emperor, Charles V. of Spain, who was not yet come into Germany, and also another to the elector of Mentz; in both which he humbly implores protection, till he should be able to give an account of himself and his opinions; adding, that he did not desire to be defended, if he were convicted of impiety or heresy, but only that he might not be condemned without a hearing. The former of these letters is dated Jan. 15, 1520; the latter, Feb. 4. We must not omit to observe, that the elector Frederick fell about this time into a dangerous illness, which threw the whole party into a great consternation, and occasioned some apprehensions at Wittemberg: but of the illness he happily recovered.

While Luther was labouring to excuse himself to the emperor and the bishops of Germany, Eccius had gone to Rome, to solicit his condemnation: which, it may easily be conceived, was now become not difficult to be attained. He and his whole party were had in abhorrence there; the elector Frederick was out of favour, and all his affairs ruined in that court, on account of the protection which he afforded Luther. The elector excused himself to the pope, in a letter dated April 1; which the pope answered, and sent him at the same time a copy of a bull, in which he was required "either to oblige Luther to retract his errors, or to imprison him for the disposal of the pope." This peremptory proceeding alarmed at first the court of the elector, and many German nobles who were of Luther's party; their final resolution, however, was, to protect and defend them. In the mean time, though Luther's condemnation was determined at Rome, Militius did not cease to treat in Germany, and to propose means of accommodation. To this end he applied to the chapter of the Augustine friars there, and prayed them to interpose their authority, and to beg of Luther that he would write a letter to the pope, full of submission and respect. Luther consented to write, and his letter bears date April the 6th; but, alas! things were carried too far on both sides, ever to admit of a reconciliation. The mischief Luther had done, and continued daily to do, to the papal authority, was irreparable; and the rough usage and persecutions he had received from the pope's party had now inflamed his active spirit to that degree, that it was not possible to appease it, but by measures which the pope and the court of Rome could never adopt. It is no wonder, therefore, if the letter he wrote at this juncture was not attended with any healing consequences; and we are almost tempted to think, that he did not intend it should be, when we consider the manner in which it is written [T]: for he says, "that among the monsters of the age, with whom he

had been engaged for three years past, he had often called to mind the blessed father Leo: that now he began to triumph over his enemies, and to despise them: that, though he had been obliged to appeal from his holiness to a general council, yet he had no aversion to him; that he had always wished and prayed for all sorts of blessings upon his person and see: that his design was only to defend the truth: that he had never spoken dishonourably of his holiness, but had called him a Daniel in the midst of Babylon, to denote the innocence and purity he had preserved among so many corrupt men: that the court of Rome was visibly more corrupt, than either Babylon or Sodom; and that his holiness was as a lamb against wolves, a Daniel among lions, and an Ezekiel among scorpions: that there were not above three or four cardinals of any learning or piety: that it was against these disorders of the court of Rome he was obliged to appear: that cardinal Cajetan, who was ordered by his holiness to treat with him, had shewn no inclinations to peace: that his nuncio Miltitius had indeed come to two conferences with him, and that he had promised Miltitius to be silent, and submit to the decision of the archbishop of Triers; but that the dispute at Leipzig had hindered the execution of this project, and put things into greater confusion: that Miltitius had applied a third time to the chapter of his order, at whose instigation he had written to his holiness: and that he now threw himself at his feet, praying him to impose silence upon his enemies: but that, as for a recantation on his part, he must not insist upon it, unless he would increase the troubles, nor prescribe him rules for the interpretation of the word of God, because it ought not to be limited. Then he admonishes the pope not to suffer himself to be seduced, by his flatterers, into a persuasion that he can command and require all things, that he is above a council and the universal church, that he alone has a right to interpret scripture; but to believe those rather who debase, than those who exalt him."

The continual importunities of Luther's adversaries with Leo caused him at length to publish a formal condemnation of him; and he did so accordingly, in a bull dated June 15, 1520. In the beginning of this bull, the pope directs his speech to Jesus Christ, to St. Peter, St. Paul, and all the saints, invoking their aid, in the most solemn expressions against the new errors and heresies, and for the preservation of the faith, peace, and unity of the church. Then he expresses his great grief for the late propagation of these errors in Germany; errors, either already condemned by the councils and constitutions of the pope, or new propositions heretical, false, scandalous, apt to offend and seduce the faithful. Then, after enumerating forty-one propositions collected from Luther's writings, he does, by the advice

his cardinals, and after mature deliberation, condemn them as respectively heretical; and forbids all Christians, under the pain of excommunication, and deprivation of all their dignities, which they should incur *ipse facto*, to hold, defend, or preach any of these propositions, or to suffer others to preach them. As to Luther, after accusing him of disobedience and obstinacy, because he had appealed from his citation to a council, though he thought he might at that instant condemn him as a notorious heretic, yet he gave him sixty days to consider; assuring him, that if in that time he would revoke his errors, and return to his duty, and give him real proofs that he did so by public acts, and by burning his books, he should find in him a true paternal affection: otherwise he declares, that he should incur the punishment due to heretics.

Luther, now perceiving that all hopes of an accommodation were at an end, no longer observed the least reserve or moderation. Hitherto he had treated his adversaries with some degree of ceremony, paid them some regard; and, not being openly separated from the church, did not quite abandon the discipline of it. But now he kept no measures with them, broke off all his engagements to the church, and publicly declared, that he would no longer communicate in it. The first step he took, after the publication of the pope's bull, was to write against it; which he did in very severe terms, calling it, "The execrable bull of antichrist." He published likewise a book, called, "The captivity of Babylon:" in which he begins with a protestation, "That he became every day more knowing: that he was ashamed and repented of what he had written about indulgences two years before, when he was a slave to the superstitions of Rome: that he did not indeed then reject indulgences, but had since discovered, that they are nothing but impostures, fit to raise money, and to destroy the faith: that he was then content with denying the papacy to be *jure divino*, but had lately been convinced that it was the kingdom of Babylon: that he then wished a general council would settle the communion in both kinds, but now plainly saw, that it was commanded by scripture: that he did absolutely deny the seven sacraments, owning no more than three, baptism, penance, and the Lord's supper, &c." About the same time also, he published another treatise in the German language, to make the court of Rome odious to the Germans; in which "he gives a history of the wars raised by the popes against the emperors, and represents the miseries Germany had suffered by them. He strives to engage the emperor and princes of Germany to espouse his party against the pope, by maintaining, that they had the same power over the clergy as they had over the laity, and that there was no appeal from their jurisdiction. He advised the whole nation to

shake

shake off the pope's power; and proposes a reformation, by which he subjects the pope and bishops to the power of the emperor, &c." Lastly, Luther, that he might not be wanting in any thing which should testify his abhorrence of the proceedings in the court of Rome, was determined to treat the pope's bull and decretals in the same manner as they had ordered his writings to be treated: and therefore, calling the students at Wittemberg together, he flung them into a fire prepared for that purpose; saying, "Because thou hast troubled the holy one of God, let eternal fire trouble thee." This ceremony was performed, Dec. 10, 1520.

The bull of Luther's condemnation was carried into Germany, and published there by Eccius, who had solicited it at Rome; and who, together with Jerom Aleander, a person eminent for his learning and eloquence, was intrusted by the pope with the execution of it. In the mean time, Charles V. of Spain, after he had set things to rights in the Low Countries, went into Germany, and was crowned emperor, Oct. the 21st, at Aix-la-Chapelle. He stayed not long in that city, because of the plague which was there; but went to Cologne, and appointed a diet at Worms, to meet Jan. the 6th, 1521. Frederic, elector of Saxony, could not be present at the coronation, but was left sick at Cologne, where Aleander, who accompanied the emperor, presented him with a brief, which the pope had sent by him, and by which his holiness gave him notice of the decree he had made against the errors of Luther. Aleander told the elector, that the pope had intrusted himself and Eccius with the affair of Luther, which was of the utmost consequence to the whole Christian world, and, if there were not a speedy stop put to it, would undo the empire: that he did not doubt, but that the elector would imitate the emperor, and other princes of the empire, who had received the pope's judgement respectfully. He informed his highness also, that he had two things to request of him in the name of the pope: "First, That he would cause all Luther's books to be burnt; and, secondly, that he would either put Luther to death, or imprison him, or send him to the pope." The pope sent also a brief to the university of Wittemberg, to exhort them to put his bull in execution against Luther: but neither the elector nor the university paid any regard to his briefs. Luther, at the same time, renewed his appeal to a future council, in terms very severe upon the pope, calling him tyrant, heretic, apostate, antichrist, and blasphemer: and in it prays the emperor, electors, princes, and lords of the empire, to favour his appeal, nor suffer the execution of the bull, till he should be lawfully summoned, heard, and convicted, before impartial judges. This appeal is dated Nov. 17. Erasmus, indeed, and other German

divines, were of opinion that things ought not to be carried to this extremity, nor mens spirits stirred up; foreseeing, that the fire which consumed Luther's books would soon put all Germany into a flame. They proposed, therefore, to agree upon arbitrators, or to refer the whole cause to the first general council. But these pacific proposals came too late; and Eccius and Aleander pressed the matter so vigorously both to the emperor and the other German princes, that Luther's books were burnt in several cities of Germany. Aleander also earnestly importuned the emperor for an edict against Luther; but he found many and great obstacles. Luther's party was very powerful; and Charles V. was not willing to give so public an offence to the elector of Saxony, who had lately refused the empire, that he might have it.

To overcome these difficulties, Aleander gained a new bull from Rome, which declared, that Luther had incurred, by obstinacy, the penalty denounced in the first. He also wrote to the court of Rome for an assistance of money and friends, to be used at the diet of Worms: and, because the Lutherans insisted that the contest was chiefly about the jurisdiction of the pope, and the abuses of the court of Rome, and that they were only persecuted for the sake of delivering up Germany to the tyranny of that court; he undertook to shew, That Luther had broached many errors relating to the mysteries of religion, and revived the heresies of Wickliff and John Huss. The diet of Worms was held in the beginning of 1521; where Aleander employed his eloquence and interest so successfully, that the emperor and princes of the empire were going to execute the pope's bull against Luther with severity, and without delay. The only way which the elector of Saxony and Luther's friends could invent to ward off the blow, was to say, "That it was not evident, that the propositions objected to were his; that his adversaries might attribute them to him falsely; that the books from which they were taken might be forged; and, above all, that it was not just to condemn him without summoning and hearing him." The emperor, therefore, with the consent of the princes of the diet, sent Sturmius, an officer, from Worms to Wittemberg, to conduct Luther safely to the diet. Sturmius carried with him a "safe-conduct" to Luther, signed by the emperor and princes of the diet; and also a letter from the emperor, dated March 21, 1521, and directed, "To the honourable, beloved, devout doctor, Martin Luther, of the order of St. Augustine;" in which he summoned him to appear at the diet, and assured him, that he need not fear any violence or ill treatment. Nevertheless, Luther's friends were much against his going; some telling him, that, by burning his books, he might easily know what censure would be passed on himself; others

others reminding him of the treatment they had, upon a like occasion, shewn to John Huss. But Luther despised all dangers; and, in a strain which is extremely characteristic of him, declared, that "If he knew there were as many devils at Worms as tiles upon the houses, he would go."

He arrived at Worms April 16, where a prodigious multitude of people were assembled, for the sake of seeing a man of whom so much had now been heard. When he appeared before the diet, he had two questions put to him by John Eccius: "First, whether he owned those books for his that went under his name; and, secondly, Whether he intended to retract or defend what was contained in them." These queries produced an altercation, which lasted some days; but which ended at length in this single and peremptory declaration of Luther, that "unless he was convinced by texts of scripture or evident reason (for he did not think himself obliged to submit to the pope or his councils), he neither could nor would retract any thing, because it was not lawful for him to act against his conscience." This being Luther's final resolution, the emperor declared to the diet, That he was determined to proceed against him as a notorious heretic; but that he intended, nevertheless, he should return to Wittemberg, according to the conditions laid down in his "safe-conduct." Luther left Worms April the 26th, conducted by Sturmius, who had brought him; and being arrived at Friburg, he wrote letters to the emperor and princes of the diet, to commend his cause to them, and to excuse himself for not submitting to a recantation. These letters were conveyed by Sturmius, whom he sent back, upon a pretence that he was then out of danger; but in reality, as it is supposed, that Sturmius might not be present at the execution of a scheme which had been concerted before Luther set out from Worms; for the elector of Saxony foreseeing that the emperor was going to make a bloody edict against Luther, and finding it impossible to support and protect him any longer without involving himself in difficulties, resolved to have him taken away, and concealed. This was proposed to Luther, and accordingly done: for when Luther went from Eysenac, May the 3d, through a wood, in his way to Wittemberg, he was suddenly set upon by some horsemen in disguise, deputed for that purpose, who, by throwing him down, took him in appearance by force, and carried him secretly into the castle of Wittemberg. Melchior Adam relates, that there were only eight nobles privy to this expedition, which was executed with so much address and fidelity, that no man knew what was become of him, or where he was. This contrivance wrought two effects in favour of Luther: as, first, it caused people to believe that he was taken away by the intrigues of his enemies, which made them odious, and exasperated mens minds against them;

them; and, secondly, it secured him against the prosecution which the pope and the emperor were making against him.

Before the diet of Worms was dissolved, Charles V. caused an edict to be drawn up, which was dated the 8th of May, and solemnly published on the 26th in the assembly of the electors and princes, held in his palace. In this edict, after declaring it to be the duty of an emperor, not only to defend the limits of the empire, but to maintain religion and the true faith, and to extinguish heresies in their original, he commands, That Martin Luther be, agreeably to the sentence of the pope, henceforward looked upon as a member separated from the church, a schismatic, and an obstinate and notorious heretic. He forbids all persons, under the penalty of high treason, loss of goods, and being put under the ban of the empire, to receive or defend, maintain or protect him, either in conversation or in writing; and he orders, that, after the twenty-one days allowed in his safe-conduct, he should be proceeded against according to the form of the ban of the empire, in what place soever he should be: or, at least, that he should be seized and imprisoned, till his imperial majesty's pleasure should be further known. The same punishments are denounced against all the accomplices, adherents, followers, or favourers of Luther; and also all persons are forbidden to print, sell, buy, or read any of his books: and, because there had been published several books concerning the same doctrines, without his name, and several pictures dispersed that were injurious to the pope, cardinal, and bishops, he commands the magistrates to seize and burn them, and to punish the authors and printers of those pictures and libels. Lastly, it forbids in general the printing of any book concerning matters of faith, which hath not the approbation of the ordinary, and some neighbouring university.

While the bull of Leo X. executed by Charles V. was thundering throughout the empire, Luther was safely shut up in his castle, which he afterwards called his Hermitage, and his Patmos. Here he held a constant correspondence with his friends at Wittemberg, and was employed in composing books in favour of his own cause, and against his adversaries. He did not however so closely confine himself, but that he frequently made excursions into the neighbourhood, though always under some disguise or other. One day he assumed the title and appearance of a nobleman: but it may be supposed that he did not act his part very gracefully; for a gentleman who attended him under that character, to an inn upon the road, was, it seems, so fearful of a discovery, that he thought it necessary to caution him against absence; bidding him "keep close to his sword, without taking the least notice of books, if by chance any should fall in his way." He used sometimes even to go out a hunting with those

those few who were in his secret; which, however, we may imagine, he did more for health than for pleasure, as indeed may be collected from his own curious account of it [v]. "I was," says he, "lately two days a hunting, in which amusement I found both pleasure and pain. We killed a brace of hares, and took some unhappy partridges; a very pretty employment, truly, for an idle man! However, I could not forbear theologizing amidst dogs and nets; for, thought I to myself, do not we, in hunting innocent animals to death with dogs, very much resemble the devil, who, by crafty wiles and the instruments of wicked priests, is perpetually seeking whom he may devour? Again: We happened to take a leveret alive, which I put into my pocket, with an intent to preserve it; yet we were not gone far, before the dogs seized upon it, as it was in my pocket, and worried it. Just so the pope and the devil rage furiously to destroy the souls that I have saved, in spite of all my endeavours to prevent them. In short, I am tired of hunting these little innocent beasts; and had rather be employed, as I have been for some time, in spearing bears, wolves, tigers, and foxes; that is, in opposing and confounding wicked and impious divines, who resemble those savage animals in their qualities."

Weary at length of his retirement, he appeared publicly again at Wittemberg, March 6, 1522, after he had been absent about ten months. He appeared indeed without the elector's leave, but immediately wrote him a letter, to prevent his taking it ill. The edict of Charles V. as severe as it was, had given little or no check to Luther's doctrine; for the emperor was no sooner gone into Flanders, than his edict was neglected and despised, and the doctrine seemed to spread even faster than before. Carolostadius, in Luther's absence, had pushed things on more vigorously than his leader, and had attempted to abolish the use of mass, to remove images out of the churches, to set aside auricular confession, invocation of saints, the abstaining from meats; had allowed the monks to leave their monasteries, to neglect their vows and to marry; in short, had quite changed the doctrine and discipline of the church at Wittemberg: all which, though not against Luther's sentiments, was yet blamed by him, as being rashly and unseasonably done. Lutheranism was still confined to Germany: it had not got to France; and Henry VIII. of England made the most rigorous acts to hinder it from invading his realm. Nay, he did more: to shew his zeal for religion and the holy see, and perhaps his skill in theological learning, he wrote a treatise "Of the seven Sacraments," against Luther's book "Of the captivity of Babylon;" which

he presented to Leo X. in Oct. 1521. The pope received it favourably, and was so well pleased with the king of England, that he complimented him with the title of "Defender of the Faith." Luther, however, paid no regard to his dignity, but answered him with great sharpness; treating both his person and performance in the most contemptuous manner. Henry complained of this rude usage to the princes of Saxony; and Fisher, bishop of Rochester, replied, in behalf of Henry's treatise: but neither the king's complaint, nor the bishop's reply, were attended with any visible effects.

Luther now made open war with the pope and bishops; and, that he might make the people despise their authority as much as possible, he wrote one book against the pope's bull, and another against the order falsely called "the order of bishops." The same year 1522, he wrote a letter, July the 29th, to the assembly of the states of Bohemia, in which he assured them, that he was labouring to establish their doctrine in Germany, and exhorted them not to return to the communion of the church of Rome; and he published also this year, a translation of the "New Testament" in the German tongue, which was afterwards corrected by himself and Melancthon. This translation having been printed several times, and being in every body's hands, Ferdinand archduke of Austria, the emperor's brother, made a very severe edict, to hinder the further publication of it, and forbade all the subjects of his Imperial majesty to have any copies of it, or of Luther's other books. Some other princes followed his example; and Luther was so angry at it, that he wrote a treatise "Of the secular power," in which he accuses them of tyranny and impiety. The diet of the empire was held at Nuremberg, at the end of the year; to which Hadrian VI. sent his brief, dated Nov. the 25th; for Leo X. died Dec. 2, 1521; and Hadrian had been elected pope the 9th of Jan. following. In this brief, among other things, he informs the diet, that he had heard, with grief, that Martin Luther, after the sentence of Leo X. which was ordered to be executed by the edict of Worms, continued to teach the same errors, and daily to publish books full of heresies: that it appeared strange to him, that so large and so religious a nation could be seduced by a wretched apostate friar: that nothing, however, could be more pernicious to Christendom: and that therefore he exhorts them to use their utmost endeavours to make Luther, and the authors of these tumults, return to their duty; or, if they refuse and continue obstinate, to proceed against them according to the laws of the empire, and the severity of the last edict.

The resolution of this diet was published in the form of an edict, March 6, 1523; but it had no effect in checking the Lutherans,

Lutherans, who still went on in the same triumphant manner. This year Luther wrote a great many tracts: among the rest, one upon the dignity and office of the supreme magistrate; with which Frederic elector of Saxony is said to have been highly pleased. He sent, about the same time, a writing in the German language to the Waldenses, or Pickards, in Bohemia and Moravia, who had applied to him "about worshipping the body of Christ in the eucharist." He wrote also another book, which he dedicated to the senate and people of Prague, "about the institution of ministers of the church." He drew up a form of saying mass. He wrote a piece, entitled, "An example of popish doctrine and divinity;" which Dupin calls a satire against nuns, and those who profess a monastic life. He wrote also against the vows of virginity, in his "preface to his commentary on 1 Cor. vii." and his exhortations here were, it seems, followed with effects; for soon after nine nuns, among whom was Catherine de Bore, eloped from the nunnery of Nimptschen, and were brought, by the assistance of Leonard Cöppen, a burgher of Torgau, to Wittenberg. Whatever offence this proceeding might give to the Papists, it was highly extolled by Luther; who, in a book written in the German language, compares the deliverance of these nuns from the slavery of a monastic life, to that of the souls which Jesus Christ has delivered by his death. This year he had occasion to canonize two of his followers, who were burnt at Brussels, and were the first who suffered martyrdom for his doctrine. He wrote also a consolatory epistle to three noble ladies at Misnia, who were banished from the duke of Saxony's court at Eriburg, for reading his books.

In the beginning of 1524, Clement VII. sent a legate into Germany to the diet, which was to be held at Nuremberg. Hadrian VI. died in Oct. 1523, and was succeeded by Clement, Nov. 19. A little before his death, he canonized Benno, who was bishop of Meissen in the time of Gregory VII. and one of the most zealous defenders of the holy see. Luther, imagining that this was done directly to oppose him, drew up a piece with this title, "Against the new idol and devil set up at Meissen;" in which he treats the memory of Gregory with great freedom, and does not spare even Hadrian. Clement VII's legate represented to the diet at Nuremberg the necessity of enforcing the execution of the edict of Worms, which had been strangely neglected by the princes of the empire; but, notwithstanding the legate's solicitations, which were very pressing, the decrees of that diet were thought so ineffectual, that they were condemned at Rome, and rejected by the emperor. It was in this year, that the dispute between Luther and Erasmus began about free-will. Erasmus had been much courted by the Papists to
write

write against Luther; but had hitherto avoided the task, by saying, "that Luther was too great a man for him to write against, and that he had learned more from one short page of Luther, than from all the large books of Thomas Aquinas." Besides, Erasmus was all along of opinion, that writing would not be found an effectual way to end the differences, and establish the peace of the church. Tired out, however, at length with the importunities of the pope and the catholic princes, and desirous at the same time to clear himself from the suspicion of favouring a cause which he would not seem to favour, he resolved to write against Luther, though, as he tells Melancthon, it was with some reluctance; and he chose free-will for the subject. His book was entitled, "A diatriba, or conference about free-will," and was written with much moderation, and without personal reflections. He tells Luther in the preface, "that he ought not to take his differing from him in opinion ill, because he had allowed himself the liberty of differing from the judgement of popes, councils, universities, and doctors of the church." Luther was some time before he answered Erasmus's book, but at last published a treatise "De servo arbitrio, or, Of the servitude of man's will;" and though Melancthon had promised Erasmus, that Luther should answer him with civility and moderation, yet Luther had so little regard to Melancthon's promise, that he never wrote any thing more severe. He accused Erasmus of being careless about religion, and little solicitous what became of it, provided the world continued in peace; and that his notions were rather philosophical than Christian. Erasmus immediately replied to Luther, in a piece called "Hyperaspistes;" in the first part of which he answers his arguments, and in the second his personal reflections.

In October, 1524, Luther threw off the monastic habit; which, though not premeditated and designed, was yet a very proper preparative to a step he took the year after; we mean, his marriage with Catherine de Bore. Catherine de Bore was a gentleman's daughter, who had been a nun, and was taken, as we have said, out of the nunnery of Nimptschen, in 1523. Luther had a design to marry her to Glacius, a minister of Ortamunden; but she did not like Glacius, and Luther married her himself, June 13, 1525. This conduct of his was blamed not only by the Catholics, but, as Melancthon says, by those of his own party. He was even for some time ashamed of it himself; and owns, "that his marriage had made him so despicable, that he hoped his humiliation would rejoice the angels, and vex the devils." Melancthon found him so afflicted with what he had done, that he wrote some letters of consolation to him: he adds, however, that "this accident may possibly not be without its use, as it tends to humble him a little: for it is dangerous," says

says he, "not only for a priest, but for any man, to be too much elated and puffed up; great success giving occasion to the sin of a high mind, not only, as the orator says, in fools, but sometimes even in wise men." It was not so much the marriage, as the circumstances of the time, and the precipitation with which it was done, that occasioned the censures passed upon Luther. He married very suddenly, and at a time when Germany was groaning under the miseries of war, which was said at least to be owing to Lutheranism. It was thought also an indecent thing in a man of forty-two years of age, who was then, as he declared, restoring the gospel and reforming mankind, to involve himself in marriage with a woman of six and twenty, either through incontinence, or any account whatever. But Luther, as soon as he had recovered himself a little from this abashment, assumed his former air of intrepidity, and boldly supported what he had done with reasons. "I took a wife," says he, "in obedience to my father's commands, and hastened the consummation, in order to prevent impediments, and stop the tongues of slanderers." It appears from his own confessions, that this reformer was very fond of Mrs. de Bore, and used to call her his Catherine; which made profane people think and say wicked things of him: and therefore, says he, "I married of a sudden, not only that I might not be obliged to hear the clamours which I knew would be raised against me, but to stop the mouths of those who reproached me with Catherine de Bore." Luther also gives us to understand, that he did it partly as concurring with his grand scheme of opposing the Catholics. "See," says he, "because they are thus mad, I have so prepared myself, that, before I die, I may be found by God in the state in which I was created, and, if possible, retain nothing of my former popish life. Therefore let them rave yet more, and this will be their last farewell; for my mind presages, that I shall soon be called by God unto his grace: therefore, at my father's commands, I have taken a wife." In another letter he speaks thus: "I hope I shall live a little longer, and I would not deny this last obedience to my father, who required it in hopes of issue, and also to confirm the doctrines I have taught."

Luther, notwithstanding, was not himself altogether satisfied with these reasons. He did not think the step he had taken could be sufficiently justified upon the principles of human prudence; and therefore we find him, in other places, endeavouring to account for it from a supernatural impulse. "The wise men amongst us are greatly provoked," says he; "they are forced to own the thing to be of God, but the disguise of the persons under which it is transacted, namely, of the young woman and myself, makes them think and say every thing that

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is wicked." And elsewhere: "The Lord brought me suddenly, when I was thinking of other matters, to a marriage with Catherine de Bore, the nun." His party seem also to have favoured this supposition. Thus says Melancthon: "As for the unreasonableness and want of consideration in this marriage, on which account our adversaries will chiefly slander us, we must take heed lest that disturb us: for perhaps there is some secret, or something divine couched under it, concerning which it does not become us to enquire too curiously; nor ought we to regard the scoffs of those who exercise neither piety towards God, nor virtue towards men." But whether there was any thing divine in it or not, Luther found himself extremely happy in his new state, and especially after his wife had brought him a son. "My rib Kate," says he in the joy of his heart, "desires her compliments to you, and thanks you for the favour of your kind letter. She is very well, through God's mercy. She is obedient and complying with me in all things, and more agreeable, I thank God, than I could have expected; so that I would not change my poverty for the wealth of Croesus." He was heard to say, Seckendorf tells us, "that he would not exchange his wife for the kingdom of France, nor for the riches of the Venetians, and that for three reasons: first, because she had been given him by God, at the time when he implored the assistance of the Holy Ghost in finding a good wife: secondly, because, though she was not without faults, yet she had fewer than other women: and, thirdly, because she religiously observed the conjugal fidelity she owed him." There was at first a report, that Catherine de Bore was brought to bed soon after her marriage with Luther; but Erasmus, who had wrote that news to one of his friends, acknowledged the falsity of it a little after. Take his own humorous account of this matter, in one of his letters, dated the 13th of March, 1526 [v]: "Luther's marriage is certain; the report of his wife's being so speedily brought to bed is false; but I hear she is now with child. If the common story be true, that antichrist shall be born of a monk and a nun, as some pretended, how many thousands of antichrists are there in the world already? I was in hopes, that a wife would have made Luther a little tamer: but he, contrary to all expectation, has published, indeed, a most elaborate, but as virulent a book against me, as ever he wrote. What will become of the pacific Erasmus, to be obliged to descend upon the stage, at a time of life when gladiators are usually dismissed from the service; and not only to fight, but to fight with beasts!"

But let us leave Luther's wedding, and pass on to something more important, though perhaps less amusing. The disturbances

in Germany increased every day; and the war with the Turks, which brought the empire into danger, forced Charles V. at length to call a diet at Spire by his letters, May 24, 1525. After he had given the reasons why the diet was not held the year before, as it was appointed, he said, "That it was not because he thought that the imperial diets ought not to meddle with matters of religion; for he acknowledged, that, on the contrary, it was his duty to protect the Christian religion, to maintain the rights settled by their ancestors, and to prevent novelties and pernicious doctrines from arising and spreading; but that being certified that the edict of Worms was not executed in some parts of Germany, that there had been commotions and rebellions in some places, that the princes and members of the empire had many quarrels among themselves, that the Turk was ready to break in upon the territories of the empire, and that there were many disorders which needed a reformation, he had therefore appointed an imperial diet to meet at Augsburg upon the 1st of October." Few of the princes, however, being able to meet at Augsburg, on account of the popular tumults which prevailed, the diet was prorogued, and fixed again at Spire, where it was held in June, 1526. The emperor was not present in person: but Ferdinand his brother, and six other deputies, acted in his name. The elector of Saxony, and the landgrave of Hesse, who were of Luther's party, came to it. At the opening of it, upon the 25th, the emperor's deputies proposed such things as were to be the subject of consultation, and said, "That it was the emperor's design, that the members of this diet should prescribe the means of securing the Christian religion, and the ancient discipline of the church derived to us by tradition; the punishments they should suffer, who did any thing contrary; and how the Popish princes might assist each other best, in executing the edict of Worms." The deputies nominated to debate this matter, were, among others, the landgrave of Hesse, Sturmius deputy of Strasburg, and Cressly deputy of Nuremberg, who embraced Luther's doctrine; so that they could form no resolution conformable to the edict of Worms, but disputes ensued, and things were likely to end in a rupture. The elector of Saxony, landgrave of Hesse, and their party, were ready to withdraw; but Ferdinand, and the emperor's deputies, foreseeing that if the diet broke up with these animosities, and came to no conclusion, all Germany would be in danger of falling into quarrels, took pains to pacify them, and brought them at last to make the following resolution: viz. "That it being necessary, for the welfare of religion and the public peace, to call a national council in Germany, or a general one in Christendom, which should be opened within a year, deputies should be sent to the emperor, to desire him to

return to Germany as soon as he could, and to hold a council; and that, in the mean time, the princes and states should so demean themselves concerning the edict of Worms, as to be able to give an account of their carriage to God and the emperor."

Before this resolution of the diet appeared, the elector of Saxony, and landgrave of Hesse, proposed to the deputies of Strasburg and Nuremberg, to make a league in the defence of those who should follow the new doctrine, and to bring the cities of Francfort and Ulm into it; but the deputies could then give no other answer, than that they would consult their cities about it. Affairs were now in great confusion in Germany; and they were not less so in Italy; for a quarrel arose between the pope and the emperor, during which Rome was twice taken, and the pope imprisoned. While the princes were thus employed in quarrelling with each other, Luther persisted in carrying on the work of the Reformation, as well by opposing the Papists, as by combating the Anabaptists and other fanatical sects; which, having taken the advantage of his contest with the church of Rome, had sprung up and established themselves in several places. In 1527, Luther was suddenly seized with a coagulation of the blood about the heart, which had like to have put an end to his life; but recovering from this, he was attacked a second time with a spiritual temptation, which he calls, "*Colaphum Satanæ*," "a blow of Satan." He seemed, as he tells us, to perceive at his left ear a prodigious beating, as it were of the waves of the sea, and this not only within, but also without his head; and so violent withal, that he thought every moment he was going to expire. Afterwards, when he felt it only in the inner part of his head, he grew almost senseless, was all over chilly, and not able to speak: but recovering himself a little, he applied himself to prayer, made a confession of his faith, and lamented grievously his unworthiness of martyrdom, which he had so often and so ardently desired. In this situation, he made a will, for he had a son, and his wife was again with child, in which he recommended his family to the care of heaven: "Lord God," says he, "I thank thee, that thou wouldst have me poor upon earth, and a beggar. I have neither house, nor land, nor possessions, nor money, to leave. Thou hast given me a wife and children; take them, I beseech thee, under thy care, and preserve them, as thou hast preserved me." He was, however, permitted to recover from this terrible condition; but he often spoke of it afterwards to his friends as one of the severest buffetings he had ever received from Satan.

The troubles of Germany being not likely to have any end, the emperor was forced to call a diet at Spire in 1529, to require the assistance of the princes of the empire against the
Turks,

Turks, who had taken Buda, and to find out some means of allaying the contests about religion, which increased daily. In this diet were long and hot disputes; and, after several debates, the decree of the former diet of Spires was again agreed to, in which it was ordered, that concerning the execution of the edict of Worms, the princes of the empire should act in such a manner, as that they might have a good account of their management to God and the emperor. But, because some had taken occasion from these general terms, to maintain all sorts of new doctrines, they made a new decree in this diet, to explain that of the former; by which it was appointed, "That in those places where the edict of Worms had hitherto been observed, they should still keep to the execution of it, till a council should be called by the emperor; that those, who had taken up new opinions, and could not be brought to quit them without the hazard of some sedition, should be quiet for the future, and not admit of any alterations till the meeting of the council; that the new doctrine about the eucharist, which had been started of late, should not be entertained; that the mass should not be left off, nor the celebration of it be hindered, even in those places where the reformed doctrine prevailed; that the Anabaptists should be proscribed; that the ministers of the word of God should preach it according to the interpretation of the church, and should abstain from speaking of any other doctrines, till the council should meet; that all the provinces of the empire should live in peace, and not commit acts of hostility upon one another, under a pretence of religion; and that one prince should not protect the subjects of another."

The elector John of Saxony, (for Frederic was dead) the elector of Brandenburg, Ernestus and Francis dukes of Lunenburg, the landgrave of Hesse, and the prince of Anhalt, protested against this decree of the diet. Their reasons were, "That they ought not to do any thing to infringe upon the determination of the former diet, which had granted liberty in religion, till the holding of the council; that that resolution, having been taken by the unanimous consent of all the members of the empire, could not be repealed but by the like consent; that, in the diet of Nuremberg, the original cause of all the differences in religion was searched into, and that, to allay them, they had offered to the pope eighty articles, to which his holiness had given no answer; that the effect of their consultations had always been, that the best way to end disputes and reform abuses was to hold a council; that they could not suffer opinions to be forced from them, which they judged true and agreeable to the word of God, before the council was held; that their ministers had proved, by invincible arguments taken out of scripture, that the Popish mass was contrary to the institution

of Jesus Christ, and the practice of the apostles, so that they could not agree to what was ordered in the diet; that they knew the judgement of their churches concerning the presence of the body and blood of Christ in the eucharist; but that they ought not to make a decree against those who were of a contrary opinion, because they were neither summoned nor heard; that they could indeed venture to approve of the clause about preaching the gospel according to the interpretation received in the church, since that did not determine the matter, it being yet in dispute what was the true church; that there was nothing more certain than the word of God itself, which explains itself, and therefore they would take care, that nothing else should be taught but the Old and New Testament in their purity; that they are the only infallible rule, and that all human traditions are uncertain; that the decree of the former diet was made for the preservation of peace, but that this last would infallibly beget wars and troubles. For these reasons they could not approve of the decree of the diet, but yet would do nothing that should be blame-worthy, till a council, either general or national, should be held." Fourteen cities, viz. Strasburg, Nuremberg, Ulm, Constance, Retlingen, Windsheim, Memmingen, Lindow, Kempten, Hailbron, Isny, Weissenburg, Nortlingen, S. Gal, joined in this protestation, which was put into writing, and published the 19th of April, 1529, by an instrument, in which they appealed from all that should be done, to the emperor, a future council, either general or national, or to unsuspected judges; and accordingly they appointed deputies to send to the emperor, to petition that this decree might be revoked. This was the famous protestation, which gave the name of Protestants to the Reformers in Germany.

After this, the Protestant princes laboured to make a firm league among themselves, and with the free cities, that they might be able to defend each other against the emperor, and the Catholic princes. This league had been several times proposed before; but, after the protestation just related, they judged it necessary not to delay it any longer, and so drew up a form of it at Nuremberg. The deputies of the princes and cities being met at Swaback, the affair was there proposed; but the deputies of the elector of Saxony alledging, that since this league was made for the security of the true Christian doctrine, they ought all unanimously to agree about this doctrine; they ordered, therefore, that a summary of their doctrine, contained in several heads, should be read, that it might be received, and approved unanimously by the whole assembly. The deputies of the Protestants at the diet of Spire soon after, viz. Sept. 12, waited upon the emperor at Placentia, where he stayed a little, as he returned from his coronation at Bologna; and assured him, that
 " their

“ their masters had opposed the decree of that diet for no other reason, but because they foresaw it would occasion many troubles; that they implored his imperial majesty not to think ill of them, and to believe, that they would bear their part in the war against the Turks, and other charges of the empire, according to their duty; that they begged his protection, and a favourable answer to the memorial they had presented him.” The emperor, content with their submission, promised them an answer, when he had communicated it to his council: and, Oct. 13, sent them word in writing, that “ the decree of the diet seemed to prevent all innovations, and preserve the peace of the empire; that the elector of Saxony, and his allies, ought to approve of it; that he desired a council as much as they, though that would not have been necessary, if the edict of Worms had been duly executed; that what had been once enacted by the major part of the members of the diet could not be disannulled by the opposition of some of them; that he had written to the elector of Saxony and others, to receive and execute the decree of the diet; and hoped they would the sooner submit to his order, because an union and peace were necessary at this time, when the Turk was in Germany.”

The deputies having received this answer, drew up an act of appeal, and caused it to be presented to the emperor; which enraged him so extremely, that he confined them to their lodgings, and forbade them to write into Germany upon pain of death. One of the deputies, who happened to be absent when this order was given, wrote immediately to the senate of Nuremberg about all that had passed; and his account was transmitted to the elector of Saxony, the landgrave of Hesse, and other confederates, who met at Smalkald in November. Here it was first of all proposed, to agree upon a confession of faith; which accordingly was prepared, and afterwards offered at the diet of Augsberg, in June, 1530. The emperor would not suffer it to be read in a full diet, but only in a special assembly of the princes and other members of the empire; after which the assembly was dismissed, that they might consult what resolutions should be formed. Some thought that the edict of Worms should be put in execution; others were for referring the matter to the decision of a certain number of honest, learned, and indifferent persons; a third party were for having it confuted by the Catholic divines, and the confutation to be read in a full diet, before the Protestants; and these prevailed. The Protestants afterwards presented an apology for their confession; but the emperor would not receive it; they were, however, both made public. This confession of faith, which was afterwards called “ The confession of Augsberg,” was drawn up by Melancthon, the most moderate of all Luther’s followers, as was

also the apology. He revised and corrected it several times, and as Dupin tells us, could hardly please Luther at last. Maimbourg says, however, that Luther was exceedingly pleased with it, when Melancthon sent him a copy of it[x]; and Seckendorf does not contradict it, but tells us, that Luther was very glad of the opportunity which was offered of letting the world know what he and his followers taught. It was signed by the elector of Saxony, the marquis of Brandenburg, Ernestus and Francis dukes of Brunswick and Lunenburg, the landgrave of Hesse, the princes of Anhalt, and the deputies of the cities of Nuremberg and Retlingen.

Luther had now nothing else to do, but to sit down and contemplate the mighty work he had finished: for that a single monk should be able to give the church of Rome so rude a shock, that there needed but such another entirely to overthrow it, may be well esteemed a mighty work. He did indeed little else; for the remainder of his life was spent in exhorting princes, states, and universities, to confirm the Reformation, which had been brought about through him; and publishing from time to time such writings as might encourage, direct, and aid them in doing it. The emperor threatened temporal punishments with armies, and the pope eternal with bulls and anathemas; but Luther cared for none of their threats. His friend and coadjutor Melancthon was not so indifferent; for Melancthon had a great deal of softness, moderation, and diffidence in his temper, which made him very uneasy, and even sorrowful in the present disorders. Hence we find many of Luther's letters, written on purpose to comfort him under these several distresses and anxieties. "I am," says he, in one of these letters, "much weaker than you in private conflicts, if I may call those conflicts private, which I have with the devil; but you are much weaker than me in public. You are all diffidence in the public cause; I, on the contrary, am very sanguine, because I am confident it is a just and a true cause, the cause of God and of Christ, which need not look pale and tremble; whereas the case is very different with me in my private conflicts, who am a very miserable sinner, and therefore have great reason to look pale and tremble. Upon this account it is, that I can be almost an indifferent spectator amidst all the noisy threats and bullyings of the Papists; for if we fall, the kingdom of Christ falls with us; and, if it should fall, I had rather fall with Christ, than stand with Cæsar." So again a little farther: "You, Melancthon, cannot bear these disorders, and labour to have things transacted by reason, and agreeable to that spirit of calmness and moderation, which your philosophy dictates. You might as well attempt to be mad

with reason. Do not you see, that the matter is entirely out of your power and management, and that even Christ himself forbids your measures to take place?" This letter was written in 1530.

In 1533 Luther wrote a consolatory epistle to the citizens of Oschatz, who had suffered some hardships for adhering to the Augsburg confession of faith; in which, among other things, he says: "The devil is the host, and the world is his inn, so that wherever you come, you shall be sure to find this ugly host." He had also about this time a terrible controversy with George duke of Saxony, who had such an aversion to Luther's doctrine, that he obliged his subjects to take an oath, that they would never embrace it. Sixty or seventy citizens of Leipzig, however, were found to have deviated a little from the Catholic doctrine, in some point or other, and they were known previously to have consulted Luther about it; upon which George complained to the elector John, that Luther had not only abused his person, but also preached up rebellion among his subjects. The elector ordered Luther to be acquainted with this, and to be told, at the same time, that if he did not clear himself of the charge, he could not possibly escape punishment. But Luther easily refuted the accusation, by proving, that he had been so far from stirring up his subjects against him, on the score of religion, that, on the contrary, he had exhorted them rather to undergo the greatest hardships, and even to suffer themselves to be banished.

In 1534, the Bible translated by him into German was first printed, as the old privilege, dated at Bibliopolis, under the elector's own hand, shews; and it was published the year after. He also published this year a book "against Masses and the consecration of priests," in which he relates a conference he had with the devil upon those points; for it is remarkable in Luther's whole history, that he never had any conflicts of any kind within, but the devil was always his antagonist. In Feb. 1537, an assembly was held at Smalkald about matters of religion, to which Luther and Melancthon were called. At this meeting Luther was seized with so grievous an illness, that there was no hope of his recovery. He was afflicted with the stone, and had a stoppage of urine for eleven days. In this terrible condition he would undertake to travel, notwithstanding all his friends could say and do to prevent him: his resolution, however, was attended with a good effect, for the night after his departure he began to be better. As he was carried along, he made his will, in which he bequeathed his detestation of Popery to his friends and brethren; agreeably to what he often used to say, "*Pestis eram vivus, moriens ero mors tua papa;*"

that is, "I was the plague of Popery in my life, and shall be its destruction in my death."

This year the pope and the court of Rome, finding it impossible to deal with the Protestants by force, began to have recourse to stratagem. They affected therefore to think, that though Luther had indeed carried things on with an high hand, and to a violent extreme, yet what he had pleaded in defence of these measures was not entirely without foundation. They talked with a seeming shew of moderation; and Pius III. who succeeded Clement VII. proposed a reformation first among themselves, and even went so far as to fix a place for a council to meet at for that purpose. But Luther treated this farce as it deserved to be treated; unmasked and detected it immediately; and, to ridicule it the more strongly, caused a picture to be drawn, in which was represented the pope seated on high upon a throne, some cardinals about him with fox's tails, and seeming to evacuate upwards and downwards, "*sursum deorsum repurgare*," as Melchior Adam expresses it. This was fixed over against the title-page, to let the readers see at once the scope and design of the book; which was, to expose that cunning and artifice, with which those subtle politicians affected to cleanse and purify themselves from their errors and superstitions. Luther published about the same time "A confutation of the pretended Grant of Constantine to Sylvester bishop of Rome," and also "Some letters of John Huss," written from his prison at Constance to the Bohemians.

In this manner was he employed till his death, which happened in 1546. That year, accompanied by Melancthon, he paid a visit to his own country, which he had not seen for many years, and returned again in safety. But soon after, he was called thither again by the earls of Mansfelt, to compose some differences which had arisen about their boundaries. He had not been used to such matters; but because he was born at Isleben, a town in the territory of Mansfelt, he was willing to do his country what service he could, even in this way. Preaching his last sermon, therefore, at Wittemberg, Jan. 17, he set off the 23d; and at Hall in Saxony lodged with Justus Jonas, with whom he stayed three days, because the waters were out. The 28th, he passed over the river with his three sons, and Dr. Jonas; and being in some danger, he said to the doctor, "Do not you think it would rejoice the devil exceedingly, if I and you, and my three sons, should be drowned?" When he entered the territories of the earl of Mansfelt, he was received by 100 horsemen, or more, and conducted in a very honourable manner; but was at the same time so very ill, that it was feared he would die. He said, that these fits of sickness often came upon him, when he had any great business to undertake: of this, however,

however, he did not recover, but died Feb. 18, in his 63d year. A little before he expired, he admonished those that were about him to pray to God for the propagation of the gospel; "because," said he, "the council of Trent, which had sat once or twice, and the pope, will devise strange things against it." Soon after, his body was put into a leaden coffin, and carried with funeral pomp to the church at Isleben, when Dr. Jonas preached a sermon upon the occasion. The earls of Mansfelt desired, that his body should be interred in their territories; but the elector of Saxony insisted upon his being brought back to Wittenberg, which was accordingly done; and there he was buried with the greatest pomp that perhaps ever happened to any private man. Princes, earls, nobles, and students without number, attended the procession; and Melancthon made his funeral oration.

A thousand falsehoods were invented by the Papists about his death. Some said, that he died suddenly; others, that he killed himself; others, that the devil strangled him; others, that his corpse stunk so abominably, that they were forced to leave it in the way, as it was carried to be interred. Similar slanders were even invented about his death, while he was yet alive; for a pamphlet was published at Naples, and in other places of Italy, the year before, wherein was given the following account [Y]. "Luther, being dangerously sick, desired to communicate, and died as soon as he had received the viaticum. As he was dying, he desired his body might be laid upon the altar, to be adored; but that request being neglected, he was buried. When, lo! at his interment there arose a furious tempest, as if the world was at an end; and the terror was universal. Some, in lifting their hands up to heaven, perceived, that the host, which the deceased had presumed to take, was suspended in the air: upon which it was gathered up with great veneration, and laid in a sacred place, and the tempest ceased for the present; but it arose the night following with greater fury, and filled the whole town with consternation: and the next day Luther's sepulchre was found open and empty, and a sulphureous stench proceeded from it, which nobody could bear. The assistants fell sick of it, and many of them repented, and returned to the Catholic church." We have related this as a specimen of the innumerable falsehoods that the Papists have invented about Luther; in which, as Bayle observes very truly, they have shewn no regard either to probability, or to the rules of the art of slandering, but have assumed all the confidence of those, who fully believe, that the public will blindly and implicitly receive and swallow all their stories, be they ever so absurd and incredible. Luther, however, to

give the most effectual refutation of this account of his death, put forth an advertisement of his being alive; and, to be even with the Papists for the malice they had shewn in this invention, wrote a book at the same time to prove, the "Papacy was founded by the devil." In the mean time, now we are speaking of the malice of the Papists towards Luther, we must not forget a generous action of the emperor Charles V. which is an exception to it. While Charles's troops quartered at Wittemberg, in 1547, which was one year after Luther's death, a soldier gave Luther's effigies, in the church of the castle, two stabs with his dagger; and the Spaniards earnestly desired, that his tomb might be pulled down, and his bones dug up and burnt: but the emperor wisely answered, "I have nothing farther to do with Luther: he has henceforth another Judge, whose jurisdiction it is not lawful for me to usurp. Know, that I make not war with the dead, but with the living, who still make war with me." He would not therefore suffer his tomb to be demolished; and he forbade any attempt of that nature, upon pain of death.

"Martin Luther's life," says Atterbury [z], "was a continual warfare; he was engaged against the united forces of the Papal world, and he stood the shock of them bravely both with courage and success. He was a man certainly of high endowments of mind, and great virtues; he had a vast understanding, which raised him up to a pitch of learning unknown to the age in which he lived; his knowledge in Scripture was admirable, his elocution manly, and his way of reasoning with all the subtilty that those plain truths he delivered would bear: his thoughts were bent always on great designs, and he had a resolution fitted to go through with them; the assurance of his mind was not to be shaken or surprized; and that *ωαρρησία* of his (for I know not what else to call it) before the diet of Worms, was such as might have become the days of the Apostles. His life was holy; and when he had leisure for retirement, severe: his virtues active chiefly, and homilitical, not those lazy fullen ones of the cloister. He had no ambition but in the service of God: for other things, neither his enjoyment or wishes ever went higher than the bare conveniences of living. He was of a temper particularly averse to covetousness, or any base sin; and charitable even to a fault, without respect to his own occasions. If among this crowd of virtues a failing crept in, we must remember that an Apostle himself had not been irreprovable: if in the body of his doctrine one flaw is to be seen, yet the greatest lights of the Church, and in the purest times of it, were, we know, not exact in all their opinions. Upon the whole, we have cer-

[z] Epistolary Correspondence, vol. iii. p. 449.

tainly great reason to break out in the phrase of the prophet, and say—"How beautiful upon the mountains are the feet of him that bringeth glad tidings!"

We will close this long, but, we trust, not uninteresting account of the great founder of the Reformation, by subjoining a few opinions, which have been passed upon him, by both Papists and Protestants, which, with proper allowances made for the prejudices of each party, may enable the intelligent reader to form a tolerably just notion of the man. Let father Simon speak of him for the Papists, and tell us what sort of a translator and interpreter of scripture he was; for this is a part of his character which we must be solicitous to know, when we consider him as the first who boldly undertook to reform an overgrown system of idolatry and superstition by the pure word of God. "Luther," says this critical author[A], "was the first Protestant, who ventured to translate the Bible into the vulgar tongue from the Hebrew text, although he understood Hebrew but very indifferently. As he was of a free and bold spirit, he accuses St. Jerom of ignorance in the Hebrew tongue; but he had more reason to accuse himself of this fault, and for having so precipitately undertaken a work of this nature, which required more time than he employed about it. Thus we find, that he was obliged to review his translation, and make a second edition; but, notwithstanding this review, the most learned Protestants of that time could not approve of either the one or the other, and several of them took the liberty to mark the faults, which were very numerous." In another place he speaks of him not as a translator, but as a commentator, in the following manner: "Luther, the German Protestant's patriarch, was not satisfied with making a translation of the whole Bible, both from the Hebrew and Greek, into his mother tongue, but thought he ought to explain the word of God according to his own method, for the better fixing of their minds whom he had drawn to his party. But this patriarch could succeed no better in his commentaries upon the Bible, than in his translation. He made both the one and the other with too little consideration; and he very often consults only his own prejudices. That he might be thought a learned man, he spends time to no purpose in confuting of other people's opinions, which he fancies ridiculous. He mixes very improperly theological questions and several other things with his commentaries, so that they may rather be called lectures, and disputes in divinity, than real commentaries. This may be seen in his exposition on Genesis, where there are many idle digressions. He thought, that by reading of morality, and bawling against those who

[A] Hist. Critiq. du V. T. Liv. ii. c. 23.

were not of his opinion, he might very much illustrate the word of God; yet one may easily see by his own books, that he was a turbulent and passionate man, who had only a little flashy wit and quickness of invention. There is nothing great or learned in his commentaries upon the Bible; every thing low and mean: and as he had studied divinity, he has rather composed a rhapsody of theological questions, than a commentary upon the scripture text: to which we may add, that he wanted understanding, and usually followed his senses instead of his reason."

This is the language of those in the church of Rome, who speak of Luther with any degree of moderation; for the generality allow him neither parts, nor learning, nor any attainment intellectual or moral. They tell you, that he was not only no divine, but even an outrageous enemy and calumniator of all kinds of science; and that he committed gross, stupid, and abominable errors against the principles of divinity and philosophy. They accuse him of having confessed, that, after struggling for ten years together with his conscience, he at last became a perfect master of it, and fell into Atheism; and add, that he frequently said, he would renounce his portion in heaven, provided God would allow him a pleasant life for 100 years upon earth. And, lest we should wonder that so monstrous and much unheard-of impiety should be found in a mere human creature, they make no scruple to say, that an Incubus begat him. These, and many more such scandalous imputations, Bayle has been at the pains to collect [B], and has treated them with all the contempt and just indignation they deserve. But let us leave these impotent railers, and attend a little to more equitable judges. "Luther," says Wharton, in his Appendix to Cave's *Historia literaria* [C], "was a man of prodigious sagacity and acuteness, very warm, and formed for great undertakings; being a man, if ever there was one, whom nothing could daunt or intimidate. When the cause of religion was concerned, he never regarded whose love he was likely to gain, or whose displeasure to incur. He treated the pope's bulls, and the emperor's edicts, just alike; that is, he heartily despised both. In the mean time, it must be owned, that he often gave a greater loose to his passions than he ought, and did not in his writings pay that deference to crowned heads which it is always necessary to pay; but every man has his foible, and this was his. However, he was very diligent in his application to letters, and very learned, considering the times he lived in. His chief pursuit was in the study of the scriptures, upon a great part of which he wrote commentaries. He reformed the Christian religion from many errors and superstitions, with which it had been long corrupted; and re-

[B] ART. LUTHER.

[C] Hist. lit. tom. ii. p. 250. Oxon. 1740.

duced it, as well as he could, to its primitive purity. If in some places he appears not quite so orthodox, we must impute it to the times, and not to him; for it is no wonder, that one who attempts to cleanse such a stable of Augeas, as the church of Rome, should not escape free from spots and blemishes. He kept primitive antiquity constantly before his eyes, as his guide and rule; and, as Erasmus has observed, many things are condemned as heretical in the writings of Luther, which are thought very orthodox and pious in the books of Augustine and Bernard. Erasmus also says, that Luther wrote many things rather imprudently than impiously. His style was rough and harsh; for in those days every body could not write like Erasmus, Politian, Bembo, &c. who were always reading Tully, Livy, and Terence. Yet how uncouth and inelegant soever his style may be, it every where breathes a genuine zeal and piety, which is more solicitous about things than words."

We will finish our citations with Claude's censure upon Luther, which Bayle thinks very judicious [p]. "I confess," says that foreign defender of the Reformation, "it were to be wished, that Luther had been more temperate in his way of writing; and that, with his great and invincible courage, with his ardent zeal for the truth, with that unshaken constancy he ever manifested, he could have shewed a greater reserve and moderation. But these faults, which are most commonly complexional, prevent not our esteem of men, when in other respects we perceive in them a good fund of piety and virtues perfectly heroic, such as were seen to shine in Luther. For we cannot refuse to praise the zeal of Lucifer bishop of Cagliari, or to admire the great qualities of St. Jerom, though we discover too much keenness and passion in their style. And perhaps too, there was some particular necessity, at the time of the Reformation, to employ the strongest expressions, the better to awaken men from that profound slumber in which they had lain so long. However, I grant, that Luther ought to have been more reserved in his writings; and that, if our antagonist had only complained of the acrimony of his style, we should have been content, as a full answer, to desire him for the future, not to imitate himself what he condemned in another." As singularly qualified, however, as Luther may seem to have been for the work of Reformation, he could not have effected it, if he had not been favoured with a happy concurrence of circumstances. Wickliff, Hufs, and several others, had attempted the same thing, and had no less merit and abilities than Luther; but they did not succeed. They undertook the cure of the disease before the crisis; Luther, on the contrary, attacked it

[p] Bayle's Dict. Art. LUTHER, note T.

in a critical time ; and it must be acknowledged, that several circumstances concurred to favour him. Learning flourished at that time among the laity ; while churchmen not only stuck close to their barbarism, but persecuted the learned, and gave offence to all the world by an unbridled and barefaced extortion.

His works were collected after his death, and printed at Wittemberg in seven volumes folio. Catherine de Bore survived her husband a few years, and continued the first year of her widowhood at Wittemberg, though Luther had advised her to seek another place of residence. She went from thence in 1547, when the town was surrendered to the emperor Charles V. Before her departure, she had received a present of fifty crowns from Christian III. king of Denmark ; and the elector of Saxony, and the counts of Mansfelt, gave her good tokens of their liberality. With these additions to what Luther had left her, she had wherewithal to maintain herself and her family handsomely. She returned to Wittemberg, when the town was restored to the elector, where she lived in a very devout and pious manner, till the plague obliged her to leave it again in 1552. She sold what she had at Wittemberg, and retired to Torgau, with a resolution to end her life there. An unfortunate mischance beset her in her journey thither which proved fatal to her. The horses growing unruly, and attempting to run away, she leaped out of the vehicle she was conveyed in ; and, by leaping, had a fall, of which she died about a quarter of a year after, at Torgau, Dec. 20, 1552. She was buried there in the great church, where her tomb and epitaph are still to be seen ; and the university of Wittemberg, which was then at Torgau because the plague raged at Wittemberg, made a public programme concerning the funeral pomp.

LUTTI (BENEDETTO), an Italian painter, was born at Florence, in 1666. He was the disciple of Dominico Gabiani, to whom he was committed by his father, James Lutti : and, at twenty-four, his merit was judged equal to that of his master. The famous paintings at Rome tempted him to that city, where the grand duke furnished him with the means of pursuing his studies, giving him an apartment in the Campo Martio. His design was to have worked under Ciro Ferri ; but, on his arrival, he found that master dead, which gave him the greatest concern ; yet he pursued his studies with great application, and soon acquired such an esteem for his ability in his art, that his works became much valued and sought for, in England, France, and Germany. The emperor knighted him ; and the elector of Mentz sent, with his patent of knighthood, a cross set with diamonds. Lutti was never satisfied with himself ; yet, though he often retouched his pictures, they never appeared laboured ;

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he always changed for the better, and his last thought was always the best. He went slowly to work ; but, when once he was engaged, he never quitted it but with difficulty. His pencil was fresh and vigorous ; his manner, which was tender and delicate, was always well considered, and in an excellent taste ; union and harmony reigned throughout his pictures ; but, as he attached himself chiefly to excel in colouring, he is not nicely correct.

He was acquainted with all the various manners of the different masters ; he was fond of ancient pictures, and sometimes dealt in them ; he has hardly painted any but easel pieces, which are spread through most countries. There are only three public works of his known at Rome, viz. a Magdalene in the church of St. Catherine of Siena, at Monte Magna Napoli ; the prophet Isaiah, in an oval, St. John de Lateran ; and St. Anthony of Padua, in the church of the Holy Apostles. There is likewise at the palace Albani, at the four fountains, a miracle of St. Pio, painted by his hand, which is his master-piece ; there is likewise a cieling of his in a room at the constable Colonna's, and another in the palace of the marquis Caroli.

Lutti was not able to finish a picture of St. Eusebius, bishop of Vercelli, designed for Turin, for which he had received a large earnest, and promised to get it ready at a set time. But several disputes happening between him and those who bespoke the picture, brought on, through chagrin, a fit of sickness, of which he died at Rome, in 1724, aged 58. His executors were obliged to return the earnest, and the picture was afterwards finished by Pietro Bianchi, one of his disciples, who died soon after, having acquired a great reputation by his taste of design, and the correctness of his figures. There are also reckoned among his disciples Gaetono Sardi, Dominico Piaistorini, and Placido Costanze.

Lutti is blamed for not having placed his figures advantageously, but in such a manner as to throw a part of the arms and legs out of the cloth. This fault he possesses in common with Paul Veronese and Rubens, who, to give more dignity and grandeur to the subject they treated, have introduced into the foreground of their pictures, groups of persons on horseback, tops of heads, and arms and legs, of which no other part of the body appears.

Lutti was lively in conversation ; he had a politeness in his behaviour, which, as it prompted him to treat every body with proper civility, so it also procured him a return of esteem and respect. He spoke well in general of all his contemporary painters, but contracted no particular acquaintance with any, though he was principal of the academy of St. Luke ; nor did he court the protection of the great, whom he never visited,
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and who very seldom visited him; convinced, that the true protection of a painter is to do well.

In the gallery of the elector Palatine at Duffeldorp, is a picture of this painter, representing St. Anne teaching the Virgin to read. There is a communion of the Magdalene engraved after Lutti, and another Magdalene penitent, in the Crozat collection.

LUXEMBOURG (FRANCIS HENRY DE MONTMORENCI, duke of), a very celebrated general and mareschal of France, was a posthumous son of the famous Bouteville, who was beheaded under Louis XIII, for fighting a duel. He was born in 1628, and in 1643 was present at the battle of Rocroi, under the great Condé, whose pupil he was, and whom he followed in all his fortunes. He also resembled that great man in many of his eminent qualities, as in acuteness of perception, thirst for knowledge, promptness in action, and ardour of genius. These qualities he displayed in the conquest of Franche-Comté in 1668, where he served as lieutenant-general. He served also in the Dutch campaign of 1672, took many towns, and gained some trophies in the field. He closed this expedition by a retreat more famous than his victories, as he succeeded in it with an army of 20,000 men, against the opposition of 70,000. After distinguishing himself in another expedition in Franche-Comté, he was advanced, in 1675, to the dignity of mareschal of France. He fought, during the remainder of that war, with various success. In the second war of Louis XIV, against the allied powers in 1690, he gained the battle of Fleurus, and it was generally allowed that he prevailed in it chiefly by the superiority of his genius, to that of his antagonist the prince of Waldeck. In the ensuing year 1691, he gained the battles of Leusen and Steinkirk, and continuing to be opposed to king William of England, he was again successful in the bloody battle of Nerwinde, where there fell on the two sides near 20,000 men. It was said in France, that on this occasion they should not sing *Te Deum*, but *de profundis*, the mass for the dead.—The duke of Luxembourg is said to have had an ordinary countenance and a deformed figure, in consequence of which William III, whose constant antagonist he was, is reported to have said once with some impatience, What shall I never beat this hump-backed fellow? This speech being repeated to the duke, “How should he know,” said he, “the shape of my back? I am sure he never saw me turn it to him.” The last great action of the duke’s life was a second famous retreat, in the presence of superior forces, through a considerable extent of country, to Tournay. This was in 1694; and the following year he died at the age of 67.—Notwithstanding the disadvantages of his person, Luxembourg is said to have been amorous, and much involved

involved in intrigues of gallantry. He had some powerful enemies, particularly the minister Louvois, who once had him confined very unjustly in the Bastille. Among other frivolous calumnies, on which he was then interrogated, he was asked whether he had not made a league with the devil, to marry his son to the daughter of the marquis de Louvois. His answer was replete with the high spirit of French nobility. "When Matthew of Montmorenci," said he, "married a queen of France, he addressed himself, not to the devil but to the States-general: and the declaration of the states was, that, in order to gain the support of the house of Montmorenci, for the young king in his minority, it would be right to conclude that marriage." Idle as the accusations against him were, they cost him a confinement of fourteen months, and he had no subsequent redress.

LYCOPHRON; a Greek poet and grammarian, was a native of Chalcis in Eubœa, called at present Negropont. He was killed by a shot with an arrow, according to Ovid. He flourished in the 119th olympiad, about 304 years before Christ, and wrote a poem entitled "Alexandra," containing a long course of predictions, which he supposes to be made by Cassandra, daughter of Priam, king of Troy. This poem hath created a great deal of trouble to the learned, on account of its obscurity: so that he is characterized with the distinction of "the tenebrous poet." Suidas has preserved the titles of twenty tragedies of his composing; and he is reckoned in the number of the poetical constellation Pleiades, which flourished under Ptolemy Philadelphus, king of Egypt. The best edition of "Lycophron" is that at Oxford, 1697, by Dr. (afterwards archbishop) Potter; re-printed there in 1701, folio.

LYCURGUS, the celebrated lawgiver of Sparta. The time in which he flourished is perplexed by the best writers of antiquity, and attended with great uncertainty. The most judicious modern chronologers place it about 898 years before the Christian Æra. According to the account which Plutarch seems to have preferred, Lycurgus was the fifth in descent from Procles, and the tenth from Hercules. When the sceptre devolved to him by the death of his brother Polydectes, the widow of that prince was pregnant. He was no sooner assured of this, than he determined to hold the sovereign power in trust only, in case the child should prove a son, and took the title of Prodicus or Protector, instead of that of king. It is added, that he had the virtue to resist the offers of the queen, who would have married him, with the dreadful promise that no son *should* be born to intercept his views. A son at length was born, and publicly presented by him to the people, from whose joy on the occasion he named the infant Charilaus, which signifies the people's joy. Lycurgus was at this time a young man, and the state of Sparta

was too turbulent and licentious for him to attempt introducing any system of regulation, without being armed with some more express authority. How long he continued to administer the government is uncertain; probably till his nephew was of age to take it into his own hands. After resigning it, however, he did not long remain in Sparta, but went as a traveller to visit other countries and study their laws, particularly those of Crete, which were highly renowned for their excellence. He passed some years in this useful employment, but he had left behind him such a reputation for wisdom and justice, that when the corruption and confusion of the state became intolerable, he was recalled by a public invitation to assume the quality of legislator, and to new model the government.

Lycurgus willingly returned to undertake the task thus devolved upon him, and, having obtained, after various difficulties, the co-operation of the kings, and of the various orders of the people, he formed that extraordinary system of government which has been the wonder of all subsequent ages, but which has been too much detailed by various authors, for us to enter into the particulars. When with invincible courage, unwearied perseverance, and a judgement and penetration still more extraordinary, he had formed and executed the most singular plan that ever was devised, he waited for a time to see his great machine in motion; and finding it proceed to his wish, he had now no other object but to secure its duration. For this purpose he convened the kings, senate, and people, told them that he wished to visit Delphi, to consult the oracle on the constitution he had formed, and engaged them all to bind themselves by a most solemn oath, that nothing should be altered before his return. The approbation of the oracle he received, but he returned no more, being determined to bind his countrymen indissolubly to the observance of his laws, and thinking his life, according to the enthusiastic patriotism of those times, a small sacrifice to secure the welfare of his country. Different accounts are given of the place and manner of his death. According to some authors he died by voluntary abstinence. One tradition says, that he lived to a good old age in Crete, and dying naturally, his body was burned according to the practice of the age, and his relics, pursuant to his own request, scattered in the sea; lest if his bones or ashes had ever been carried to Sparta, the Lacedæmonians might have thought themselves free from the obligation of their oath, to preserve his laws unaltered [E]. He is supposed to have died after the year 873. A. C.

LYCURGUS, an Athenian orator, contemporary with Demosthenes, born about 408 years before the Christian Æra, and

[E] Mitford's Greece, Vol. I. Chap. IV. Sect. III.

died about or after 328. He was an Athenian, and the son of a person named Lycophon. Philosophy he studied under Plato, and rhetoric under Isocrates. He was of the most exalted character for integrity, but carried it even to extreme severity, a strenuous defender of liberty, a perpetual opposer of Philip and Alexander, and a firm friend of Demosthenes. As a magistrate, he proceeded with severity against all criminals, but kept a register of all his proceedings, which on quitting his office, he submitted to public inspection. When he was about to die, he publicly offered his actions to examination, and refuted the only accuser who appeared against him. He was one of the thirty orators whom the Athenians refused to give up to Alexander. One oration of his, against Leocrates, is still extant, and has been published in the collections of Aldus, Taylor, and Reiske. His eloquence partook of the manly severity, and truth of his character.

LYDE (see JOINER).

LYDGATE (JOHN), an Augustine monk of St. Edmund's Bury, flourished in the reign of Henry VI. He was a disciple and admirer of Chaucer; and, according to some critics, excelled his master in the art of versification. Having spent some time in our English universities, he travelled through France and Italy, and improved himself in the languages and polite arts. After his return, he became tutor to many noblemen's sons, and for his excellent endowments was held in great esteem. He died in his 60th year, 1440, and was buried in his own convent at Bury. Pitseus says, he was not only an elegant poet, and an eloquent rhetorician, but also an expert mathematician, an acute philosopher, and no mean divine; that he wrote, partly in prose and partly in verse, many exquisite and learned books, among which are "Eclogues, Odes, and Satires." His verses were thought so very smooth, that it was said of him by his contemporaries, that his wit was framed and fashioned by the Muses themselves. But whoever peruses his works at present, will find it necessary to make great allowance for the rudeness of his age, or the partiality of his contemporaries. We shall quote a few lines from the conclusion of his "Fall of Princes," which give at once an account of his learning, and a specimen of his poetry.

Out of the French I drough it of entent,
Not word by word, but following in substance
And from Paris to England it sent,
Only of purpose you to do pleasance.
Have me excused! my name is John Lydgate,
Rude of language, I was not born in France
Her curious mitres in English to translate!
Of other tongue I have no suffisance.

LYDIAT (THOMAS), an eminent English chronologer, was born at Okerton in Oxfordshire, in 1572. His father, observing his natural talents, sent him to Winchester school, where he was admitted a scholar on the foundation, at thirteen; and, being elected thence to New-college in Oxford, was put under the tuition of Dr. (afterwards sir) Henry Marten [F], and became probationer fellow there in 1591. Two years after, he was enrolled fellow; and, taking his degree in arts, applied himself to astronomy, mathematics, and divinity, in the last of which studies he was very desirous of continuing; but, finding a great defect in his memory and utterance, he chose rather to resign his fellowship, which was appropriated to divinity, and live upon his small patrimony. This was in 1603; and he spent the seven years in finishing and printing such books as he had begun in the college, especially that "*De emendatione temporum*," dedicated to prince Henry, eldest son of James I. He was chronographer and cosmographer to that prince, who had a great respect for him, and, had he lived, would certainly have made a provision for him. In 1609, he became acquainted with Dr. Usher, afterwards archbishop of Armagh, who took him into Ireland, and placed him in the college at Dublin, where he continued two years; and then purposing to return to England, the lord-deputy and chancellor of Ireland made him, at his request, a joint promise of a competent support, upon his coming back thither [G].

But when he came to England, the rectory of Okerton becoming void, was offered to him; and though, while he was fellow of New-college, he had refused the offer of it by his father, who was the patron, yet he now accepted it, and was instituted to it in 1612. Here he seems to have lived happily for many years: but being unwarily engaged [H] for the debts of a near relation, which he was unable to pay, he was thrown into prison at Oxford, the King's-bench, and elsewhere, in 1629, or 1630, and remained a prisoner till sir William Boswell, a great patron of learned men, joining with Dr. Pink, warden of New-college, and Dr. Usher, paid the debt, and released him; and archbishop Laud also, at the request of sir Henry Marten, gave his assistance on this occasion [I]. He had no

[F] This gentleman afterwards became one of the chiefs of the Levellers in the civil wars. His character and conduct are not among the least entertaining parts of lord Clarendon's history.

[G] This seems to have been a promise of the school at Armagh, endowed with 50*l.* per annum in land. Appendix to Usher's Life by Parr, lett. 5, 6, and 7.

[H] His manuscript treatise upon Biere-

wood's treatise of the sabbath begins thus: "There was brought to me, being a prisoner in the King's-bench, on Friday evening, 3 December, 1630, &c."

[I] Lydiat wrote, in 1633, "*A Defence of Laud in setting up altars in churches, &c.*" and dedicated it to him, in gratitude for his assistance in procuring his release.

sooner got his liberty, than, out of an ardent zeal to promote literature and the honour of his country, he petitioned Charles I. for his protection and encouragement to travel into Turkey, Ethiopia, and the Abyssinian empire, in search of manuscripts relating to civil or ecclesiastical history, or any other branch of learning, and to print them in England: but, the king unfortunately had other affairs to mind, and Lydiat's petition was treated with neglect.

That disappointment, however, did not diminish his loyalty, for which he was a great sufferer on the breaking out of the civil wars, 1642. In those trying times, he talked frequently and warmly in behalf both of the king and the bishops, refused to comply with the demands of money made upon him by the parliament army, and stoutly defended his books and papers against their attempts to seize them. For these offences he was four times plundered by some troops of the parliament, at Compton-house in Warwickshire, to the value of at least 70l; was twice carried away from his house at Okerton, once to Warwick, and another time to Banbury; he was treated infamously by the soldiers, was exceedingly hurt in his person, and so much debarred from decent necessaries, that he was forced to borrow a shirt to shift himself for a quarter of a year together. At length, after he had lived at his parsonage several years, very poor and obscurely, he died April 3, 1646, and was interred the next day in the chancel of Okerton church, which had been rebuilt by him. A stone was laid over his grave in 1669, by the society of New-college, who also erected an honorary monument, with an inscription to his memory, in the cloister of their college.

In his person he was low in stature [κ], and of mean appearance. He was much esteemed by learned men at home, particularly primate Usher, sir Adam Newton, secretary, and sir Thomas Challoner, chamberlain to prince Henry, Dr. J. Bainbridge, Mr. Henry Briggs, Dr. Peter Turner, and others; and some learned foreigners did not scruple to rank him with Mr. Joseph Mede, and even with lord Bacon. The books that he published are mentioned below [L].

LYE

[κ] Wood's Athen. Oxon. & Hist. Antiq. Oxon.

[L] These are, 1. "Tractatus de variis annorum formis, 1605," 8vo. 2. "Prælectio astronomica de natura cæli & conditionibus elementorum." 3. "Disquisitionis physiologica de origine fontium." These two are printed and bound up with the first. 4. "Defensio tractatus de variis annorum formis, contra Jos. Scaligeri obprobrium, 1607," 8vo. Scaliger,

with his usual strain of abuse, called him "a beardless, beggarly, and gelt priest," passionate language, and a proof that he was worsted. 5. "Examen canonum chronologiæ isagogicorum," printed with the "Defensio." 6. "Emendatio temporum, &c. contra Scaligerum & alios, 1609," 8vo. 7. "Explicatio & additamentum argumentorum in libello emendationis temporum compendio factæ de nativitate Christi, & ministerii in terris, 1613,"

LYE (EDWARD), a learned linguist and antiquary, particularly known by his excellent dictionary of the Saxon and Gothic languages, was born at Totnes in Devonshire, in the year 1704. He was educated partly at home, under his father, who kept a school at Totnes, partly under other preceptors, but chiefly, (being obliged to return home from consumptive complaints) by his own private care and application. At the age of nineteen, he was admitted at Hart Hall (now Hertford college) in Oxford, took his bachelor's degree in 1716, was ordained deacon in 1717, and priest in 1719, soon after which he was presented to the living of Houghton-parva in Northamptonshire. In this retreat he laid the foundations of his great proficiency in the Anglo-Saxon language. He became master of arts in 1722.

Having now qualified himself completely for a work of that nature, he undertook the arduous task of publishing the *Etymologicum Anglicanum* of Francis Junius, from the manuscript of the author, in the Bodleian Library. To this undertaking he was led, as he tells us in his preface, by the commendations which Hickes and other learned antiquaries had given to that unpublished work. In the seventh year from the commencement of his design, he published the work, with many additions, and particularly that of an Anglo-Saxon Grammar prefixed. The work was received with the utmost approbation of the learned, both to the deceased author, and his editor. In 1750, Mr. Lye became a member of the Society of Antiquaries, and about the same time was presented by the earl of Northampton, to the vicarage of Yardley Hastings, on which accession he resigned his former living of Houghton; giving an illustrious example of primitive moderation, especially as he had hitherto supported his mother, and had still two sisters dependent upon him. The next publication which he issued, was that of the Gothic Gospels, undertaken at the desire of Eric Benzelius, bishop of Upsal, who had collated and corrected them. This, which he had been long preparing, appeared from the Oxford press in the same year, with a Gothic Grammar prefixed. His last years were employed chiefly in finishing for the press his own great work, the Anglo-Saxon and Gothic Dictionary, which was destined to owe that to another editor, which he had performed for Junius. His manuscript was just completed, and given to the printer, when he died at Yardley Hastings, in the year 1767;

Svo. 8. "*Solis & lunæ periodus seu annus magnus*, 1620," 8vo, &c. 9. "*De anni solaris mensura epistola astronomica*, &c. 1621," 8vo. 10. "*Numerus aureus melioribus lapillis insignitus*, &c. 1621;" a single large sheet on one side. 11. "*Canones chronologici*, &c. 1675," 8vo. 12. "*Letters to Dr. James Usher, pri-*

mate of Ireland," printed in the Appendix of his life by Dr. Parr. 13. "*Marmoreum chronicum Arundelianum, cum Annotationibus*," printed in the "*Marmora Oxoniensia*," by Humphrey Prideaux. He also left several manuscripts, two of which were written in Hebrew.

and was there buried, with a commendatory but just and elegant epitaph. His dictionary was published in 1772, in two volumes folio, by the rev. Owen Manning, with a grammar of the two languages united.

LYLLY, or LILLY (JOHN), [M] was born in the Wilds of Kent, about 1553, according to the computation of Wood, who says, "he became a student in Magdalen-college in the beginning of 1569, aged sixteen or thereabouts, and was afterwards one of the demies or clerks of that house." He took the degree of B. A. April 27, 1573, and of M. A. in the year 1575. On some disgust, he removed to Cambridge; and thence went to court, where he was taken notice of by queen Elizabeth, and had expectations of being preferred to the post of master of the revels, in which, after many years attendance, he was disappointed. In what year he died is unknown; but Wood says, he was alive in 1597. He was a very assiduous student, and warmly addicted more especially to the study of poetry, in which he made so great a proficiency, that he has bequeathed to the world no less than nine dramatic pieces. He has been celebrated for his attempt, which, however, was a very unhappy one, to reform and purify the English language. For this purpose he wrote a book entitled, "Euphues and his England," which met with a degree of success very unusual, and certainly not less unmerited, being almost immediately and universally followed; at least, if we may give credit to the words of Mr. Blount, who published six of Lilly's plays together, in one volume in twelves. In a preface to that book he says, "our nation are in his debt for a new English, which he taught them: 'Euphues and his England,' says he, began first that language; all our ladies were his scholars; and that beauty at court, which could not parley Euphuisme, that is to say, who was unable to converse in that pure and reformed English, which he had formed his work to be the standard of, was as little regarded as she which now there speaks not French."

According to this Mr. Blount, Lilly was deserving of the highest encomiums. He styles him, in his title-page, "the only rare poet of that time, the witty, comical, facetiously quick and unparalleled John Lilly;" and in his epistle dedicatory says, "that he sat at Apollo's table; that Apollo gave him a wreath of his own bayes without snatching, and the lyre he played on had no borrowed strings." If indeed what has been said with regard to his reformation of the English language had been true, he certainly would have had a claim to the highest honours from his countrymen; but those eulogiums are far from well founded, since his injudicious attempts at improvement pro-

duced only the most ridiculous affectation. The style of his Euphuës exhibits only the absurdest excess of pedantry, to which nothing but the most deplorable bad taste could have given even a temporary approbation. The titles and dates of his plays, which were in that age very well esteemed both by the court and the university, may be seen in the "*Biographia Dramatica*."

LYNDE (Sir HUMPHREY), was descended from a family in Dorsetshire, and born in 1579. Being sent to Westminster-school, he was admitted scholar upon the foundation, and thence elected student of Christ-church, Oxford, in 1596. Four years afterwards he commenced bachelor of arts; about which time he became heir to a considerable estate, was made a justice of peace, and knighted by king James in 1613. He obtained a seat in the house of commons in several parliaments; but he is entitled to a place in this work as a man of distinguished learning, and author of several books [N]. He died June 14, 1636, and was interred in the chancel of the church at Cobham in Surry. The night before he died, being exhorted by a friend to give some testimony of his constancy in the reformed religion, because it was not unlikely that his adversaries might asperse him, as they did Beza, Reynolds, King bishop of London, and bishop Andrews, that they recanted the Protestant religion, and were reconciled to the church of Rome before their death; he professed, that, if he had a thousand souls, he would pawn them all upon the truth of that religion established by law in the church of England, and which he had declared and maintained in his "*Via tuta*." Accordingly, in his funeral sermon by Dr. Daniel Featly, he is not only styled "a general scholar, an accomplished gentleman, a gracious Christian, a zealous patriot, and an able champion for truth;" but "one that stood always as well for the discipline, as the doctrine of the church of England; and whose actions, as well as writings, were conformable both to the laws of God, and canons and constitutions of that church."

LYONS (ISRAEL), son of a Polish Jew [O], who was a silversmith, and teacher of Hebrew at Cambridge, where he was

[N] These are, 1. "*Ancient characters of the visible church*, 1625." 2. "*Via tuta, The safe way, &c.*" reprinted several times, and translated into Latin, Dutch and French, printed at Paris, 1647, from the sixth edition, published in 1636, 12mo, under the title of "*Popery confuted by Papists, &c.*" the second edition. 3. "*Via devia, The by-way, &c.* 1630 and 1632," 8vo. 4. "*A case for the Spectacles: or, A Defence of the Via tuta*," in answer to a book written by J. R. called, "*A pair of Spectacles, &c.*" with a sup-

plement in vindication of sir Humphrey, by the publisher, Dr. Daniel Featly. A book, entitled, "*A pair of Spectacles for sir Humphrey Lynde*," was printed at Roan, 1631, in 8vo, by Robert Jenison, or Frevil, a Jesuit. 5. "*An account of Bertram*, with observations concerning the censures upon his tract, *De corpore & sanguine Christi*," prefixed to an edition of it at Lond. 1623, 8vo, and reprinted there in 1686, 8vo.

[O] Anecdotes of Bowyer, by Nichols, p. 294.

born

born in 1739. He displayed wonderful talents as a young man; and shewed very early a great inclination to learning, particularly mathematics; but though Dr. Smith, then master of Trinity-college, offered to put him to school at his own expence, he would go only for a day or two, saying, "he could learn more by himself in an hour than in a day with his master." He began the study of botany in 1755, which he continued to his death; and could remember not only the Linnæan names of almost all the English plants, but even the synonyma of the old botanists, which form a strange and barbarous farrago of great bulk; and had collected large materials for a "*Flora Cantabrigiensis*," describing fully every part of each plant from the life, without being obliged to consult, or being liable to be misled by, former authors. In 1758 he obtained much celebrity by publishing a treatise "on Fluxions," dedicated to his patron, Dr. Smith: and in 1763, a work entitled, "*Fasciculus plantarum circà Cantabrigiam nascentium, quæ post Raium observatæ fuere*," 8vo. Mr. Banks (now sir Joseph Banks, bart. and president of the Royal Society), whom he first instructed in this science, sent for him to Oxford, about 1762 or 1763, to read lectures; which he did with great applause, to at least sixty pupils; but could not be induced to make a long absence from Cambridge. He had a salary of 100l. per annum for calculating the "*Nautical Almanack*," and frequently received presents from the Board of Longitude for his inventions. He could read Latin and French with ease, but wrote the former ill; had studied the English history, and could quote whole passages from the Monkish writers verbatim. He was appointed by the Board of Longitude to go with captain Phipps (afterwards lord Mulgrave) to the North Pole in 1773, and discharged that office to the satisfaction of his employers. After his return, he married and settled in London, where in about a year, he died of the measles. He was then engaged in publishing some papers of Dr. Halley. His "*Calculations in Spherical Trigonometry abridged*," were printed in "*Philos. Transf. vol. LXI. art. 46.*"

"The Scholar's Instructor, or Hebrew Grammar, by Israel Lyons, Teacher of the Hebrew Tongue in the University of Cambridge. The second edition, with many Additions and Emendations which the Author has found necessary in his long Course of teaching Hebrew. Cambridge, 1757," 8vo, was the production of his father; as was a treatise printed at the Cambridge press, under the title of "*Observations and Enquiries relating to various Parts of Scripture History*, 1761," published by subscription at 2s. 6d.—After the death of the younger Lyons, his name appeared in the title-page of "*A Geographical Dictionary*," of which the astronomical parts were said to be
"taken

“ taken from the papers of the late Mr. Israel Lyons, of Cambridge, Author of several valuable Mathematical Productions, and Astronomer in Lord Mulgrave’s Voyage to the Northern Hemisphere.”

LYSERUS (POLYCARP), a learned theologian, was born at Winendeen in the territory of Wittemberg, in the year 1552. He was educated at Tubingen, at the expence of the duke of Saxony, and became a minister of the church of Wittemberg in 1577. He was one of the first to sign the *Concord*, and was one of the deputies sent with it to the clergy of Saxony. He was afterwards a minister at Dresden, where he died in 1601. His works consist chiefly of learned commentaries on different parts of the Bible, a vast collection of theological and controversial books, now no longer consulted, and an edition of the “ History of the Jesuits,” by the Ex-Jesuit Hasenmüller, which he published after the death of the author. This book produced some controversy, and, as usual in such cases, much injurious language.

LYSERUS (JOHN), a Protestant doctor, of the same family as the former, who was most remarkable for his strenuous defence of polygamy; though, as Bayle says, he would have been much embarrassed himself even with a single wife. He was small, deformed, pale, thin, and absent. His books were published chiefly under the feigned names of Theophilus Alethæus and Athanasius Vincentius; and are entitled, “ Polygamia Triumphatrix,” “ Discursus politicus de Polygamiâ, &c.” He died at Paris, in 1684; at what age is not exactly known.

LYSIAS, an ancient Athenian orator, was born in the 80th Olympiad [P]. At fifteen, he went to Thurion, a colony of the Athenians; and, when grown up, assisted in the administration of the government there many years. When about forty-seven years of age, he returned to Athens; whence, being afterwards banished by the thirty tyrants, he went to Megara. Upon his return, Thrasybulus would have had him employed again in state-matters; but this not taking place, he spent the remainder of his life as a private man. He was very familiar with Socrates, and other illustrious philosophers. He professed to teach the art of speaking: not that he pleaded at the bar himself, but he supplied others with speeches. “ Fuit Lysias in causis forensibus non versatus,” says Cicero [Q], “ sed egregie subtilis scriptor atque elegans, &c.” Quintilian calls him [R], “ subtilis atque elegans et quo nihil, si Oratori satis sit docere, quæras perfectius. Nihil enim est inane, nihil arcessitum; puro tamen fonti, quam magno flumini, prior.” Plutarch and Photius relate, that 425 orations were formerly exhibited under

[P] Fabric, Bibl. Græc. vol. I.

[Q] In Bruto, c. 9.

[R] Instit. Orat. X. 1.

the name of *Lyfias*; of which thirty-four only are now extant. The best edition of them is by Dr. John Taylor at London, 1739, 4to; Cambridge, 1740, 8vo.

LYSIPPUS, a celebrated statuary among the ancients, was a native of Sicyon, and flourished in the time of Alexander the Great. He was bred a locksmith, and followed that business for a while; but, by the advice of Eupompus, a painter, he applied himself to that art. Painting, however, he soon quitted for sculpture, in which he succeeded perfectly well. He executed his works with more ease than any of the ancients, and accordingly finished more sculptures than any other artist. The statue of a man wiping and anointing himself after bathing was particularly excellent: Agrippa placed it before his baths at Rome. Tiberius, who was charmed with it, could not resist the desire of being master of it, when he came to the empire: so that he took it into his own apartment, and put another very fine one in its place. But, as much as that emperor was feared by the Roman people, he could not hinder them from demanding, in a full theatre, that he would replace the first statue, and so vehemently, that he found it necessary to comply with their solicitations, in order to appease the tumult. Another of *Lyfippus's* capital pieces was a grand statue of the sun, represented in a car drawn by four horses: this statue was worshipped at Rhodes. He made also several statues of Alexander and his favourites, which were brought to Rome by Metellus, after he had reduced the Macedonian empire. He particularly excelled in the representation of the hair, which he more happily expressed than any of his predecessors in the art. He also made his figures less than the life, that they might be seen such as statues appear when placed, as usual, at some height; and when he was charged with this fault, he answered, "That other artists had indeed represented men such as nature had made them, but, for his part, he chose to represent them such as they appeared to be." He had three sons, who were all his disciples, and acquired great reputation in the art.

LYTTELTON (EDWARD), lord-keeper of the great seal of England in the reign of Charles I. was descended, by a collateral branch, from the famous judge Littleton, being grandson of John Littleton, parson of Mounslow in Shropshire, in which county he was born, in 1589. He was admitted a gentleman commoner of Christ-church, Oxford, in 1606, and there took the degree of bachelor of arts, 1609[s]; after which, being designed for the law by his father, sir Edward Lyttelton of Henley in Shropshire, who was one of the justices of the marches, and chief justice of North Wales, he removed to the

[s] Athen. Oxon. vol. ii. col. 83, & Fasti, vol. i. col. 83.

Inner Temple, and soon became eminent in his profession. In 1628, we find him in parliament; and on the 6th of May he was appointed, together with sir Edward Coke and sir Dudley Digges, to carry up the petition of right to the house of lords. He had also the management of the charge of high presumption made against the duke of Buckingham, about king James's death; on which occasion he behaved himself with universal applause, between the jealousy of the people and the honour of the court [T]. His first preferment in the law was the appointment to succeed his father as a Welch judge, after which he was elected recorder of London, being about the same time counsel for the university of Oxford; and, in 1632, he was chosen summer-reader of the Inner Temple. In 1634, he was made solicitor-general, and knighted in 1635. In 1639, he was constituted lord chief-justice of the Common-pleas; and, in 1640, on the flight of lord-keeper Finch from the resentment of the parliament, the great seal was put into his custody, with the same title. In February following, he was created a peer of England, by the title of lord Lyttelton, baron of Mounslow in Shropshire.

In this station he preserved the esteem of both parties for some time, both houses agreeing to return their thanks by him to the king, for passing the triennial bill, and that of the subsidies; but as he concurred in the votes for raising an army, and seizing the militia, in March the following year, the king sent an order from York to lord Falkland, to demand the seal from him, and, with sir John Colepeper, to consult about his successor in the post with Hyde, afterwards earl of Clarendon; which last step prevented the order from being put into execution. Hyde, having always entertained a great regard for the keeper, had, upon his late behaviour, paid him a visit at Exeter-house; when the keeper freely opened himself, bewailing his condition, in that he had been advanced from the Common-pleas, where he was acquainted with the business and the persons with whom he had to deal, to an higher office, which required him to deal with another sort of men, and in affairs in which he was a stranger; nor had he one friend among them, with whom he could confer upon any difficulty that occurred to him. He proceeded to speak of the unhappy state of the king's affairs, and said, "they would never have done what they had already, unless they had been determined to do more: that he foresaw it would not be long before a war would break out, and of what importance it was, in that season, that the great seal should be with his majesty: that the prospect of this necessity had made him comply

[T] Clarendon's History of the Rebellion, &c. vol. ii. and Lives of the Lord-chancellors, &c. vol. i.

so much with that party, that there had lately been a consultation, whether, in case the king might send for him, or the great seal be taken from him, it were advisable to keep it in some secure place, where the keeper should receive it upon occasion, they having no mind to disoblige him: that the knowledge of this had induced him to vote as he did in the late debates; and by that compliance, which he knew would give the king very ill impressions of him, he had gained so much credit with them, that he should be able to preserve the seal in his own hands till his majesty should demand it, and then he would be ready to wait on the king with it, declaring, that no man should be more willing to perish with and for his majesty than himself." Mr. Hyde acquainted lord Falkland with this conference; and, being very positive that the lord-keeper would keep his promise, procured the advising of his majesty to write a kind invitation to the keeper, to come to York, and bring the seal with him, rather than think of giving it to any other person. The advice was embraced by the king, who, though he still continued doubtful of the man, was moved by the reasons assigned; and accordingly the seal was sent to York on the 22d, and followed by the keeper on the 23d. of May, 1642.

But, notwithstanding this piece of service and eminent proof of his loyalty, at the risk of his life, he could never totally regain the king's confidence, or the esteem of the court-party. He continued, however, to enjoy his post, in which he attended his majesty to Oxford, was there created doctor of laws[u], and made one of the king's privy-council, and colonel of a regiment of foot in the same service, some time before his death, which happened Aug. 27, 1645, at Oxford. His body was interred in the cathedral of Christ-church; on which occasion a funeral oration was pronounced by Dr. Henry Hammond, then orator to the university. In May, 1683, a monument was erected there to his memory, by his only daughter and heiress, the lady Anne Lyttelton, widow of sir Thomas Lyttelton[x]; and the same year came out his "Reports," in folio[y]. Lord Clarendon gives him the following character: "He was a man of great reputation in the profession of the law, for learning, and all other advantages which attend the most eminent men.

[u] Wood's Fasti, vol. ii. col. 26. His son-in-law was also created a baronet, Oct. 14, the same year. Gen. Dist.

[x] Athen. Oxon. as before. In his epitaph he is said to be descended from sir Thomas Lyttelton, knight of the Bath, who being a judge under Edward IV. happily reduced the municipal laws of England, before indigested, into a manual; a work to be venerated by the professors

thereof in every age.

[y] Besides these, we have some speeches in parliament, and several arguments and discourses, published in Rushworth, vol. i. and appendix; and by themselves in 1642, 4to, and in a book, entitled, "The sovereign's prerogative and subject's privileges discussed, 1657," folio. "A speech in the house of commons at the passing of two bills, 1641," 4to.

He was of a very good extraction in Shropshire, and inherited a fair fortune and inheritance from his father. He was a handsome and a proper man, of a very graceful presence, and notorious courage, which in his youth he had manifested with his sword. He had taken great pains in the hardest and most knotty part of the law, as well as that which was most customary, and was not only ready and expert in the books, but exceedingly versed in records, in studying and examining whereof he had kept Mr. Selden company, with whom he had great friendship, and who had much assisted him: so that he was looked upon as the best antiquary of his profession, who gave himself up to practice; and, upon the mere strength of his abilities, he had raised himself into the first of the practisers of the common law courts, and was chosen recorder of London before he was called to the bench, and grew presently into the highest practice in all the other courts, as well as those of the law [z].” Whitelocke observes, that he was a man of courage, and of excellent parts and learning [A].

He was twice married; first to Anne, daughter of John Lyttelton, by whom he had a boy and two girls, who all died infants. His second wife was the lady Sidney Calverley, relict of sir George Calverley of Cheshire, and daughter of sir William Jones, judge of the King’s-bench. This lady brought him a daughter, an only child, whose son Edward died in 1664, and lies interred in the Temple church. In the south window of the Inner Temple hall, is a fine shield of the keeper’s arms, with fifteen quarterings, distinguished by a crescent within a mullet, which shews him to have been a second son of the third house.

LYTTELTON (GEORGE), the eldest son of sir Thomas Lyttelton, of Hagley in Worcestershire, bart. was born in 1609 [B]. He came into the world two months before the usual time; and was imagined by the nurse to be dead, but upon closer inspection was found alive, and with some difficulty reared. At Eton school, where he was educated, he was so much distinguished, that his exercises were recommended as models to his school-fellows. From Eton he went to Christ-church, where he retained the same reputation of superiority, and displayed his abilities to the public in a poem on Blenheim. He was a very early writer, both in verse and prose; his “Progress of Love,” and his “Persian Letters,” having both been written when he was very young. He stayed not long at Oxford; for in 1728 he began his travels, and visited France and Italy. When he returned, he obtained a seat in parliament, and soon distin-

[z] Hist. of Rebellion, Book V. [A] Memoirs, p. 60, edit. 1732.

[B] Anecdotes of Bowyer by Nichols, p. 421.

guished himself among the most eager opponents of sir Robert Walpole, though his father, who was one of the lords of the admiralty, always voted with the court. For many years the name of George Lyttelton was seen in every account of every debate in the house of commons. He opposed the standing army; he opposed the excise; he supported the motion for petitioning the king to remove Walpole. The prince of Wales, being (in 1737) driven from St. James's, kept a separate court, and opened his arms to the opponents of the ministry. Mr. Lyttelton was made his secretary, and was supposed to have great influence in the direction of his conduct. He persuaded his master, whose business it was now to be popular, that he would advance his character by patronage. Mallet was made under-secretary, and Thomson had a pension. For Thomson he always retained his kindness, and was able at last to place him at ease. Moore courted his favour by an apologetical poem, called, "The Trial of Selim," for which he was paid with kind words, which, as is common, raised great hopes, that at last were disappointed. He now stood in the first rank of opposition; and Pope, who was incited, it is not easy to say how, to increase the clamour against the ministry, commended him among the other patriots. This drew upon him the reproaches of Mr. Fox, who, in the house, imputed to him as a crime his intimacy with a lampooner so unjust and licentious. Lyttelton supported his friend, and replied, "that he thought it an honour to be received into the familiarity of so great a poet." While he was thus conspicuous, he married (1741) Miss Lucy Fortescue, sister to lord Fortescue, of Devonshire, by whom he had a son, Thomas, the late lord Lyttelton, and two daughters, and with whom he appears to have lived in the highest degree of connubial felicity: but human pleasures are short; she died in childbed about six years afterwards (1747); and he solaced his grief by writing a "Monody" to her memory, without, however, condemning himself to perpetual solitude and sorrow; for soon after he sought to find the same happiness again in a second marriage with the daughter of sir Robert Rich (1749); but the experiment was unsuccessful. At length, after a long struggle, Walpole gave way, and honour and profit were distributed among his conquerors. Lyttelton was made (in 1744) one of the lords of the Treasury; and from that time was engaged in supporting the schemes of ministry. Politicks did not, however, so much engage him as to withhold his thoughts from things of more importance. He had, in the pride of juvenile confidence, with the help of corrupt conversation, entertained doubts of the truth of Christianity; but he thought the time now come when
it

it was no longer fit to doubt or believe by chance, and applied himself seriously to the great question. His studies being honest, ended in conviction. He found that Religion was true, and what he had learned he endeavoured to teach (1747), by "Observations on the Conversion and Apostleship of St. Paul;" a treatise to which Infidelity has never been able to fabricate a specious answer. This book his father had the happiness of seeing, and expressed his pleasure in a letter which deserves to be inserted, and must have given to such a son a pleasure more easily conceived than described: "I have read your religious treatise with infinite pleasure and satisfaction. The style is fine and clear, the arguments close, cogent, and irresistible. May the King of kings, whose glorious cause you have so well defended, reward your pious labours, and grant that I may be found worthy, through the merits of Jesus Christ, to be an eye-witness of that happiness which I don't doubt He will bountifully bestow upon you! In the mean time, I shall never cease glorifying God, for having endowed you with such useful talents, and given me so good a son. Your affectionate father, THOMAS LYTTELTON." A few years afterwards (1751), by the death of his father, he inherited the title of baronet, with a large estate, which, though perhaps he did not augment, he was careful to adorn, by a house of great elegance and expence, and by great attention to the decoration of his park. As he continued his exertions in parliament, he was gradually advancing his claim to profit and preferment; and accordingly was made in 1754 cofferer and privy-counsellor. This place he exchanged next year for the great office of chancellor of the exchequer; an office, however, that required some qualifications which he soon perceived himself to want. The year after, his curiosity led him into Wales; of which he has given an account, perhaps rather with too much affectation of delight, to Archibald Bower, a man of whom he had conceived an opinion more favourable than he seems to have deserved, and whom, having once espoused his interest and fame, he never was persuaded to disown. About this time, he published his "Dialogues of the Dead," which were very eagerly read, though the production rather, as it seems, of leisure than of study, rather effusions than compositions. When, in the latter part of the last reign, the inauspicious commencement of the war made the dissolution of the ministry unavoidable, sir George Lyttelton, losing his employment with the rest, was recompensed with a peerage (1757); and rested from political turbulence in the house of lords. His last literary production was, "The History of Henry the Second," 1764, elaborated by the researches and deliberations of twenty years, and published with the greatest anxiety.

anxiety [c]. The story of this publication is remarkable. The whole work was printed twice over, greatest part of it three times, and many sheets four or five times [d]. The booksellers paid for the first impression [e]; but the charges and repeated operations of the press were at the expence of the author, whose ambitious accuracy is known to have cost him at least a thousand pounds. He began to print in 1755. Three volumes appeared in 1764; a second edition of them in 1767; a third edition in 1768; and the conclusion in 1771. Andrew Reid, a man not without considerable abilities, and not unacquainted with letters or with life, undertook to persuade the noble author, as he had persuaded himself, that he was master of the secret of punctuation; and, as fear begets credulity, he was employed, we know not at what price, to point the pages of "Henry the Second." The book was at last pointed and printed, and sent into the world. His lordship took money for his copy, of which, when he had paid the pointer, he probably gave the rest away; for he was very liberal to the indigent. When time brought the history to a third edition, Reid was either dead or discarded; and the superintendence of typography and punctuation was committed to a man originally a comb-maker, but then known by the style of Dr. Saunders [a Scotch L.L.D.]. Something uncommon was probably expected, and something uncommon was at last done; for to the edition of Dr. Saunders is appended, what the world had hardly seen before, a list of errors of nineteen pages. But to politics and literature there must be an end. Lord Lyttelton had never the appearance of a strong or a healthy man; he had a slender uncompact frame, and a meagre

[c] Why this "anxiety" should be attributed to "vanity," when good motives were avowed by the author and known to his friends, such as his desire to correct mistakes, his fear of having been too harsh on Becket, &c. we do not see; but sincerely wish that, in this and some other passages, Dr. Johnson (for it is from his Biographical Prefaces the greater part of this Memoir is acknowledged by Mr. Nichols to have been taken) had observed his own humane maxim (in the Life of Addison), of not giving "a pang to a daughter, a brother, or a friend."

[d] The copy was all transcribed by his Lordship's own hand, and that not a very legible one, as he acknowledges in a letter to his printer. See the "Anecdotes," p. 407.

[e] This fact is undoubtedly true. We shall not scruple, however, to add to it a trifling circumstance, which shews that

the excellent peer (whose finances were not in the most flourishing situation) could bear with great fortitude what by many would have been deemed an insult. The booksellers, at a stated period, had paid the stationer for as much paper as they had agreed to purchase. His lordship then became the paymaster; in which state the work went on for some years, till the stationer, having been disappointed of an expected sum, refused to furnish any more paper. With great reluctance Mr. Bowyer was prevailed on to carry this report to his lordship; and began the tale with much hesitation.—"Oh! I understand you," says his lordship very calmly, "the man is afraid to trust me! I acknowledge I am poor, and so are two thirds of the house of peers; but let me request you to be my security." It is needless to add, that Mr. Bowyer obliged his lordship, and had no reason to repent of the civility.

face [F]: he lasted, however, above sixty years, and then was seized with his last illness. Of his death this very affecting and instructive account has been given by his physician, Dr. Johnson of Kidderminster. "On Sunday evening the symptoms of his lordship's disorder, which for a week past had alarmed us, put on a fatal appearance, and his lordship believed himself to be a dying man. From this time he suffered by restlessness rather than pain; and though his nerves were apparently much fluttered, his mental faculties never seemed stronger, when he was thoroughly awake. His lordship's bilious and hepatic complaints seemed alone not equal to the expected mournful event; his long want of sleep, whether the consequence of the irritation in the bowels, or, which is more probable, of causes of a different kind, accounts for his loss of strength, and for his death, very sufficiently. Though his lordship wished his approaching dissolution not to be lingering, he waited for it with resignation. He said, 'It is a folly, a keeping me in misery, now to attempt to prolong life;' yet he was easily persuaded, for the satisfaction of others, to do or take any thing thought proper for him. On Saturday he had been remarkably better, and we were not without some hopes of his recovery. On Sunday, about eleven in the forenoon, his lordship sent for me, and said he felt a great hurry, and wished to have a little conversation with me in order to divert it. He then proceeded to open the fountain of that heart, from whence goodness had so long flowed as from a copious spring. 'Doctor,' said he, 'you shall be my confessor: When I first set out in the world, I had friends who endeavoured to shake my belief in the Christian religion. I saw difficulties which staggered me; but I kept my mind open to conviction. The evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer of the Christian religion. I have made it the rule of my life; and it is the ground of my future hopes. I have erred and sinned; but have repented; and never indulged any vicious habit. In politics, and public life, I have made the public good the rule of my conduct. I never gave counsels which I did not at the time think the best. I have seen that I was sometimes in the wrong, but I did not err designedly. I have endeavoured, in private life, to do all the good in my power, and never for a moment could indulge malicious or unjust designs upon any person whatsoever.' At another time he said, 'I must leave my soul in the same state it was in before this illness; I find this a very inconvenient time for solicitude about any thing.' On the evening,

[F] In a political caricature print, levelled against sir Robert Walpole, he is thus described:

"But who be dat so lank, so lean, so bony?
O dat be de great orator, Lytteltony."

when

when the symptoms of death came on him, he said, 'I shall die; but it will not be your fault.' When lord and lady Valentia came to see his lordship, he gave them this solemn benediction, and said, 'Be good, be virtuous, my lord. You must come to this[G].' Thus he continued giving his dying benediction to all around him. On Monday morning a lucid interval gave some small hopes, but these vanished in the evening; and he continued dying, but with very little uneasiness, till Tuesday morning, August 22, when between seven and eight o'clock he expired, almost without a groan[H]. His lordship was buried at Hagley; and the following inscription is cut on the side of his lady's monument:

" This unadorned stone was placed here
By the particular desire and express directions
Of the late Right Honourable
GEORGE Lord LYTTELTON,
Who died August 22, 1773, aged 64."

LYTTELTON, (CHARLES), third son of sir Thomas, and brother to George lord Lyttelton [1], was educated at Eton-school, and went thence first to University-college, Oxford, and then to the Inner Temple, where he became a barrister at law; but, entering into orders, was collated by bishop Hough to the rectory of Alvechurch in Worcestershire, Aug. 13, 1742. He took the degree of LL. B. March 28, 1745; LL. D. June 18, the same year; was appointed king's chaplain in Dec. 1747, dean of Exeter in May, 1748, and was consecrated bishop of Carlisle, March 21, 1762. In 1754 he caused the cieling and cornices of the chancel of Hagley church to be ornamented with shields of arms in their proper colours, representing the paternal coats of his ancient and respectable family. In 1765, on the death of Hugh lord Willoughby of Parham, he was unanimously elected president of the Society of Antiquaries; a station in which his distinguished abilities were eminently displayed. He died unmarried, Dec. 22, 1768. His merits and good qualities are universally acknowledged; and those parts of his character which more particularly endeared him to the respectable society over which he so worthily presided, shall be pointed out in the words of his learned successor dean Milles [K]: "The study of antiquity, especially that part of it which

[G] Very similar to what Addison said to lord Warwick.

[H] A lady who passed through Hagley in the summer of 1781, was surprized, after passing through many fine rooms, to find herself in a very ordinary bed-chamber; and more so, to hear the maid tell

her, with tears in her eyes, "that in that room, his constant one, his lordship died." Anecdotes, p. 597.

[1] Anecdotes of Bowyer, by Nichols, p. 132.

[K] Archæologia, vol. i. p. xli.

relates to the history and constitution of these kingdoms, was one of his earliest and most favourable pursuits; and he acquired great knowledge in it by constant study and application, to which he was led, not only by his natural disposition, but also by his state and situation in life. He took frequent opportunities of improving and enriching this knowledge, by judicious observations in the course of several journies which he made through every country of England, and through many parts of Scotland and Wales. The society has reaped the fruits of these observations in the most valuable papers, which his lordship from time to time has communicated to us; which are more in number, and not inferior either in merit or importance to those conveyed to us by other hands [L]. Blest with a retentive memory, and happy both in the disposition and facility of communicating his knowledge, he was enabled also to act the part of a judicious commentator and candid critic, explaining, illustrating, and correcting, from his own observations, many of the papers which have been read at this society. His station and connections in the world, which necessarily engaged a very considerable part of his time, did not lessen his attention to the business and interests of the society. His doors were always open to his friends, amongst whom none were more welcome to him than the friends of literature, which he endeavoured to promote in all its various branches, especially in those which are the more immediate objects of our attention. Even this circumstance proved beneficial to the society; for, if I may be allowed the expression, he was the center in which the various informations on points of antiquity from the different parts of the kingdom united, and the medium through which they were conveyed to us. His literary merit with the society received an additional lustre from the affability of his temper, the gentleness of his manners, and the benevolence of his heart; which united every member of the society in esteem to their head, and in harmony and friendship with each other. A principle so essentially necessary to the prosperity, and even to the existence of all communities, especially those which have arts and literature for their object, that its beneficial effects are visibly to be discerned in the present flourishing state of our society, which I flatter myself will be long continued under the influence of the same agreeable principles. I shall conclude this imperfect sketch of a most worthy character, by observing, that the warmth of his affection to the society continued to his latest breath; and he has given a signal proof of it in the last great act, which a wise man does with respect to his worldly affairs; for, amongst the

[L] These are preserved in the *Archæologia*, vol. I, pp. 9, 140, 213, 228, 310.

many charitable and generous donations contained in his will, he has made a very useful and valuable bequest of manuscripts [M] and printed books to the society, as a token of his affection for them, and of his earnest desire to promote those laudable purposes for which they were instituted." The society expressed their gratitude and respect to his memory by a portrait of him engraved at their expence in 1770.

[M] Among these is a MS. history of tions towards a History of Worcestershire, the building of Exeter cathedral, by him- which have since been published by Dr. self; and his large and valuable Collec- Nash.

M.

MABILLON (JOHN), a very learned French writer [A], was born Nov. 23. 1632, at Pierre-mont, on the frontiers of Champagne. He was educated in the university of Rheims, and afterwards entered into the abbey of the Benedictines of St. Remy; where he took the habit in 1653, and made the profession the year following. He was looked upon at first as a person that would do honour to his order; but a perpetual head-ach, with which he was afflicted, almost destroyed all the expectations which were conceived of him. He was ordained priest at Amiens, in 1660; and afterwards, lest too much solitude should injure his health, which was not yet re-established, was sent by his superiors to St. Denis, where he was appointed, during the whole year 1663, to shew the treasure and monuments of the kings of France. But having there unfortunately broken a looking-glass, which was pretended to have belonged to Virgil, he obtained leave to quit an employment, which, as he said, frequently obliged him to relate things he did not believe. As the indisposition of his head gradually abated, he began to shew himself more and more to the world. Father d'Acheri, who was then compiling his "Spicilegium," desiring to have some young monk, who could assist him in that work, Mabillon was chosen for the purpose, who, in 1664, went to Paris, and was very serviceable to father d'Acheri. This began to place his talents in a conspicuous light, and to shew what might be expected from him. A fresh occasion soon offered itself to him. The congregation of St. Maur had formed a design of publishing new editions of the fathers, revised from the manuscripts, with which the libraries of the order of the Benedictines, as one of the most ancient, are furnished. Mabillon was ordered to undertake the edition of "St. Bernard," which he had prepared with great judgement and learning, and published at Paris, in 1667, in 2 volumes, folio, and nine, octavo. In 1690, he published a second edition, augmented with almost fifty letters, new preliminary dissertations, and new notes; and just before his death was preparing to publish a third. He had no sooner published the first edition of "St. Bernard," than the congregation appointed him to undertake an edition of the "Acts of the Saints of the order of Benedic-

[A] Le Clerc's Bibl. Choix. tom. xx. p. 238.

times; the first volume of which he published in 1668, and continued it to nine volumes in folio, the last of which was published in 1701. The writers of the "*Journal de Trevoux*," speak not improperly of this work, when they say, that "it ought to be considered, not as a simple collection of memoirs relating to monastic history, but as a valuable compilation of ancient monuments; which, being illustrated by learned notes, give a great light to the most obscure part of ecclesiastical history. The prefaces alone," say they, "would secure to the author an immortal reputation. The manners and usages of those dark ages are examined into with great care; and an hundred important questions are discussed by an exact and solid critique." Le Clerc, in the place referred to above, from which we have chiefly drawn our account of Mabillon, has given us one example of a question, occasionally discussed by him in the course of his work; and it is that concerning the use of unleavened bread, in the celebration of the sacrament. Mabillon shews, in the preface to the third age of his "*Acta Sanctorum*," that the use of it is more ancient than is generally believed; and, in 1674, maintained it in a particular dissertation, addressed to cardinal Bona, who was before of a contrary opinion. But the work, which is supposed to have done him the most honour, is his "*De re diplomatica libri sex, in quibus quicquid ad veterum instrumentorum antiquitatem, materiam, scripturam & stilum; quicquid ad sigilla, monogrammata, subscriptiones, ac notas chronologicas; quicquid inde ad antiquariam, historicam, forensamque disciplinam pertinet, explicatur, & illustratur. Accedunt commentarius de antiquis regum Francorum palatiis, veterum scripturarum varia specimina tabulis LX. comprehensa, nova ducentorum & amplius monumentorum collectio. Paris, 1681,*" folio. The examination of almost an infinite number of charters and ancient titles, which had passed through his hands, put him upon forming the design of reducing to certain rules and principles an art, of which before there had been only very confused ideas. It was a bold attempt; but he executed it with such success, that he was thought to have carried it at once to perfection.

In 1682, he took a journey into Burgundy, in which M. Colbert employed him, to examine some ancient titles relating to the royal family. That minister received all the satisfaction he could desire; and, being fully convinced of Mabillon's experience and abilities in these points, sent him the year following into Germany, in order to search there, among the archives and libraries of the ancient abbeys, what was most curious and proper to illustrate the history of the church in general, and that of France in particular. He spent five months in this journey, and published an account of it. He took another journey into

Italy in 1685, by order of the king of France; and returned the year following, with a very noble collection. He placed in the king's library above three thousand volumes of rare books, both printed and manuscript; and, in 1687, composed two volumes of the pieces he had discovered in that country, under the title of "*Museum Italicum*." After this, he employed himself in publishing other works, which are strong evidences of his vast abilities and application. In 1698, he published a Latin letter concerning the worship of the unknown saints, which he called, "*Eusebii Romani ad Theophilum Gallum epistola*." This piece had like to have brought him into difficulties; in the following manner: Mabillon, in the journey he had taken to Rome, had endeavoured to inform himself particularly of those rules and precautions, which were necessary to be observed with regard to the bodies of saints taken out of the catacombs, in order to be exposed to the veneration of the public. He had himself visited those places, and consulted all persons who could give him light upon the subject. Five or six years had passed since his return to France, without his having ever thought of making use of his observations on that point. In 1692, he thought proper to draw up the treatise above-mentioned; in which he took occasion to observe, that the bodies found in the catacombs were too hastily, and without sufficient foundation, concluded to be the bodies of martyrs. But, as this was a subject of a very delicate nature, and the book might possibly give offence, he kept it by him five years, without communicating it to above one person; and then sent it, under the seal of secrecy, to cardinal Colloredo at Rome, whose opinion was, that it should not be published in the form it was then in. Nevertheless, in 1698, it was published; and, as might easily be foreseen, very ill received at Rome. Nothing, however, appeared against it but complaints, murmurs, and criticisms, till 1701: then it was brought before the Congregation of the Index; and the affair took so bad a turn there, that Mabillon was obliged to employ all his interest to prevent a censure upon his letter. Nor would even this have availed, if he had not agreed to publish a new edition of it; in which, by softening some passages, and throwing upon inferior officers whatever abuses might be committed with regard to the bodies taken out of the catacombs, he easily satisfied his judges; who, having a great esteem for his learning and virtue, were not very ready to condemn him.

This eminent man died of a suppression of urine, which, it is said, did not at first alarm him, Dec. 1707. His great merit had procured him, in 1701, the place of honorary member of the academy of inscriptions. Du Pin tells us [B], that "it

[B] *Biblioth des auteurs ecclesiast.*

would be difficult to give Mabillon the praises he deserves: the voice of the public, and the general esteem of all the learned, are a much better commendation of him than any thing we can say. His profound learning appears from his works: his modesty, humility, meekness, and piety, are no less known to those who have had the least conversation with him. His style is masculine, pure, clear, and methodical, without affectation or superfluous ornaments, and suitable to the subjects of which he has treated."

MABLY (BONNOT DE), a French abbé, and a writer of some eminence; was born in the year 1709, at Grenoble, and was brother to the abbé Condillac, whom he resembled in the acuteness and penetration of his genius. He early left his province to reside at Paris, where he gained a good reputation by his talents, and lived, with other men of letters, a life little diversified by events; and during his latter years, in a good deal of retirement. He died in 1785, not less respected for his good conduct than for his writings, the chief of which are, 1. "Parallele des Romains et des François," 1740, 2 vols. duodecimo. 2. "Le Droit public de l'Europe," 1764, 2 vols. 12mo. 3. "Observations sur les Grecs," 12mo. 4. "Observations sur les Romains," 2 vols. 12mo. 5. "Des Principes des Negotiations," 12mo, 1757. 6. "Entretiens de Phocion sur la rapport de la morale avec la Politique," 1757, 2 vols. 12mo. This work obtained the prize from the economical society at Berne. 7. "Observations sur l'Histoire de la France," 1765, 2 vols. 12mo. 8. "Observations sur l'Histoire de la Grece," 1766, 12mo. 9. "Entretiens sur l'Histoire," 12mo. This is the work by which he has been most known in England; it has been translated and a good deal approved. But here, as well as in his other works, he seems to prefer the ancients too much to the moderns, and to think that men may now be governed by the maxims of the Greek and Roman republics.

MABUSE (JOHN), an Hungarian painter, who took his name from a village in which he was born. He travelled into Italy, studied there with success, and became famous as a painter of history. Several of his pictures are preserved at Amsterdam, particularly a decapitation of St. John, stained according to some art of his own, in a manner which allows the canvas to be bent any way, without cracking the colours. He was in his youth very sober, but in his latter years became addicted to wine, and was occasionally drawn into difficulties by that passion. Being in the service of the marquis de Verens, who was to receive the emperor Charles V. at his house, he and the rest of his household were furnished with dresses of damask, to appear before the emperor. Mabuse before the time, sold his dress and drank the money, but when the emperor arrived he appeared in a robe

a robe of paper so well painted in imitation of damask, that Charles, struck with the fineness of its colour, desired to examine it closely. The detection which followed was matter of much merriment, but Mabuse did not escape without the chastisement of some months imprisonment from his patron. He died in 1562.

MACARIUS St. the elder, a celebrated hermit of the fourth century, said to be a disciple of St. Antony, was born at Alexandria, in 301, of poor parents. He was bred a baker, which trade he pursued to the age of thirty; then, being baptized, he retired, and took up a solitary life. He passed sixty years in a monastery in mount Sceta, dividing his time between prayer and manual labour. He died about 391. Fifty homilies in Greek have been attributed to him, which were printed at Paris in 1526, with Gregory Thaumaturgus, in folio; and in 2 vols. 8vo, at Leipzig, in 1698.

MACARIUS St. the younger, another famous monk, a friend of the former, and a native also of Alexandria, had near 5000 monks under his direction. He was persecuted by the Arians, and banished into an island where there was not a single Christian, but where he converted almost all the inhabitants by his preaching, and, as some say, by his miracles. He died in 394 or 395. "The Rules of Monks," in 30 chapters, are attributed to him, and a discourse by him on the "death of the just," was published by Tollius, in his *Insignia Itinerarii Italici*.

MACAULAY (CATHERINE), afterwards Graham, a celebrated female historian and politician, was the youngest daughter of John Sawbridge, esq; of Ollantigh in Kent. In June, 1760, she married Dr. George Macaulay, a physician, some of whose writings may be found in the *Medical Observations of London*. She survived her husband, and with her one daughter, who was afterwards married to captain Gregory, in the East-India service. In December, 1778, Mrs. Macaulay took a second husband, who was no other than the younger brother of Dr. Graham, whose fame was so far spread by his empiricism. She died June 23, 1791. Of her literary productions, the first was, 1. "The History of England, from James I. to the Brunswick line." The first volume of this was published in 1763; the second in 1765; the third in 1767; the fourth in 1769; the fifth in 1771; the sixth and seventh in 1778; and the eighth in 1783. This history was much cried up at the time by party writers, but is now sinking very fast into oblivion. It is a violent attack upon the Stuart race. She published, 2. "Remarks on Hobbes's Rudiments of Government and Society," 1767, 8vo. 3. "Loose Remarks on some of Mr. Hobbes's Positions," 4to, 1769. 4. "Thoughts on the Causes of the present Discontents," 1770. 5. "A modest Plea for the Property of Copy-right," 8vo, 1774. 6. "His-

6. "History of England from the Revolution to the present Time; in a series of Letters to a Friend, the Rev. Dr. Wilson, Prebendary of Westminster," 1778, 4to, one vol. This was published at Bath. On this performance some panegyric Observations were published the same year by Mr. C. Loft. 7. "An Address to the People of England, Scotland, and Ireland, on the present important Crisis of Affairs," 8vo, 1775. 8. "A Treatise on the Immutability of Moral Truth," 8vo, 1783. 9. "Letters on Education," 8vo, 1790. The enthusiastic admiration paid to this lady, as a patroness of liberty, by the above-mentioned Dr. Wilson, is well known. He went so far as to set up a statue to her, in that character, in the chancel of his parish church of Walbrook. Thus was she perhaps the first living person honoured with a statue in a church, in this country; but, on the death of Dr. Wilson, this very injudicious mark of homage was most properly removed by his successor.

MACE (FRANCIS), a bachelor of the Sorbonne, and an approved theological writer, who died at Paris, in 1721. His most esteemed works are, 1. "A chronological Abridgement of the Old and New Testament," in 2 vols. 4to, published in 1704. 2. A moral history, entitled, "Melanie; ou la veuve Charitable." 3. "L'Histoire des quatre Cicerons," 1714, 12mo; a curious and interesting work attributed at first to Hardouin.

MACE (THOMAS), a practitioner on the lute [c], but more distinguished among lovers of music by a work entitled, "Musick's Monument, or a Remembrancer of the best Practical Musick, both Divine and Civil, that has ever been known to have been in the World, 1676," folio. Thomas Mace was born in 1613, and became one of the clerks of Trinity-college, Cambridge. He does not appear to have held any considerable rank among musicians, nor is he celebrated either as a composer or practitioner on the lute: nevertheless, his book is a proof, that he was an excellent judge of the instrument; and contains such variety of directions for the ordering and management of it, and for performing on it, as renders it a work of great utility. The style, it must be owned, is singularly curious; but then it is to the last degree diverting. It contains many particulars respecting himself, many traits of an original and singular character; and a vein of humour which, far from being disgusting, exhibits a lively portraiture of a good-natured gossiping old man. There is a print of him prefixed to his book, from an engraving of Faithorne, the inscription under which shews him to have been sixty-three in 1676: how long he lived afterwards, is not known. He had a wife and children.

MACEDO (FRANCIS), a Portuguese Jesuit, and most indefatigable writer, born at Coimbra, in 1596, quitted that order after a time to take the habit of a cordelier. He was strongly in the interest of the duke of Braganza when he seized the crown of Portugal. Being sent to Rome, he acquired for a time the favour of pope Alexander the VIIth, under whom he gained several important places. The violence of his temper ere long embroiled him with this patron, and he went to Venice, where he disputed *de omni scibili*; and gaining great reputation, obtained the professorship of moral philosophy at Padua. Afterwards, having ventured to interfere in some state matter at Venice, where he had been held very high, he was imprisoned, and died in confinement, in 1681, at the age of 85. He is said, in the "Bibliotheque Portugaise," to have published 109 different works: and in one of his own books he boasts that he had pronounced 53 public panegyrics, 60 Latin discourses, and 32 funeral orations; that he had written 48 epic poems, 123 elegies, 115 epitaphs, 212 dedications, 700 familiar letters, 2600 poems in heroic verse, 3000 epigrams, 4 Latin comedies, and had written or pronounced 150,000 verses extemporaneously. Yet the man who could declare all this, is hardly known by name in the greater part of Europe; and of the enormous list of his printed works, not more than five are thought worthy of mention by the writers of his life. To write much, is far easier than to write well. The works specified by his biographers are, 1. "Clavis Augustiniana liberi arbitrii," a book written against Father, afterwards cardinal Noris. The disputants were both silenced by authority, but Macedo, not to seem vanquished, sent his antagonist a regular challenge to single and judicial combat. They were not, however, permitted to fight, any more than to write on this subject. The challenge may be found in a publication called *Journal Etranger*, for June, 1757. 2. "Schema Sanctæ Congregationis," 4to, 1676: a dissertation on the inquisition, full of learning and absurdity. 3. "Encyclopædia in agonem literatorum," folio, 1677. 4. "Praise of the French," 4to, in Latin, 1641; a book on the Jansenian controversy. 5. "Myrothecium Morale," 4to. This is the book in which he gives the preceding account of what he had written and spoken, &c. He possessed a prodigious memory, and a ready command of language; his judgement and taste were by no means equal to his learning and fecundity.

MACEDONIUS, an ancient heretic of the church of Constantinople; whom the Arians made bishop of that see in the year 342, at the same time that the orthodox contended for Paul. This occasioned a contest, which rose at length to such a height, that arms were taken up, and many lost their lives. The emperor Constantius, however, put an end to the dispute,
by

by banishing Paul, and ratifying the nomination of Macedonius; who, after much opposition, which ended at the death of Paul, became peaceably and quietly settled in his see. Meanwhile Macedonius was not of a temper to be long peaceable and quiet in any situation: he soon fell into disgrace with Constantius, for acting the part of a tyrant, rather than a bishop. What made him still upon worse terms with the emperor, was his causing the body of Constantine to be translated from the temple of the Apostles to that of Acacius the martyr; which also raised great tumults and confusion among the people, some highly approving, others loudly condemning, the procedure of Macedonius: insomuch that they came to blows a second time, when a prodigious number on both sides were slain. Macedonius, however, notwithstanding the emperor's displeasure, which he had incurred by his seditious and turbulent practices, managed so well as to support himself by his party, which he had lately increased by taking in the Semi-Arians; till at length, impolitically offending two of his bishops, they got him deposed by the council of Constantinople, in 359.

He took this deposition, it is said, so heinously, that he was put upon revenging it, by broaching a new heresy. He began to teach, therefore, that the Holy Spirit had no resemblance to either the Father or the Son, but was only a mere creature, one of God's ministers, and somewhat more excellent than the angels. The disaffected bishops subscribed at once to this opinion; and the Arians, it may be imagined, swallowed it very greedily. According to St. Jerom, even the Donatists of Africa joined with them; for he says, that Donatus of Carthage wrote a treatise upon the Holy Ghost, agreeable to the doctrine of the Arians. The outward shew of piety, which the Macedonians observed, drew over to their party many simple Christians: for these heretics were wise enough to know, that sanctity of behaviour would be sure of gaining converts to any doctrine, however absurd or impious. One Maratorus, who had been formerly a treasurer, having amassed vast riches, forsook his secular life, and devoted himself entirely to the service of the poor and sick. Then he became a monk; and at last fell in with the Macedonian heresy. He contributed greatly to spread it far and wide, by virtue of his riches; which, being freely and properly distributed, were found of more force in effecting conversions than all his arguments: and from this man, as Socrates relates, the Macedonians were called Maratorians. They were also called Pneumatomachi, or persons who were enemies of the Holy Ghost.

The report of the Macedonian heresy being spread over Egypt, the bishop Serapion advertised Athanasius of it, who then was leading a monastic life, and lay hid in the desert.

This

This celebrated saint, immediately taking pen in hand, was the first who confuted it; and this giving a general alarm, the councils by their decrees, and the emperors by their edicts, did afterwards confute it more effectually.

MACER (*ÆMILIUS*), an ancient Latin poet, was born at Verona, and flourished under Augustus Cæsar. Eusebius relates, that he died a few years after Virgil. Ovid speaks of a poem by him, on the nature and quality of birds, serpents, and herbs; which, he says, Macer, being then very old, had often read to him:

“Sæpe suas volucres legit mihi grandior ævo,
Quæque nocet serpens, quæ juvat herba, Macer.”

De Ponto, lib. iv. eleg. 10.

There is extant a poem, upon the nature and power of herbs, under Macer's name; but it is spurious. He also wrote a supplement to Homer, as Quintus Calaber did afterwards in Greek:

“Tu canis æterno quicquid restabat Homero:
Ne careant summa Troica bella manu.”

De Ponto, lib. ii. eleg. 10.

MACHAULT (*JEAN DE*), a Parisian Jesuit, rector of the college of Jesuits at Rouen, then of that of Clermont at Paris. He died in 1619, at the age of 58. He is most famous for his Latin notes on the history of Thuanus, which were entitled, “*Johannis Galli Juriscons. Notationes in Historiam Thuani*,” 4to, Ingolstat. 1614. The name of Gallus he assumed from the name of his mother, which was *Le Coq*. The book was condemned to be burned by the common hangman as “pernicious, seditious, and full of impostors and calumnies;” and is now very scarce. He was one of those ardent men who are always ready to contend for the reputation of the society to which they belong. There were two other Jesuits of the same name, who were writers, one named John-Baptiste, the other James Machault.

MACHIAVEL (*NICOLAS*), a native of Florence, born in 1469 [D], was a man of great genius, and wrote many things in a fine and masterly style; but had so little pretensions to learning, that as some say, he did not understand Latin well enough to be able to read authors in that language. His first productions, that we hear of, were of the comic kind. He wrote a comedy called, “*Nicias*,” on the model of Aristophanes, in which he very severely lashed some of his countrymen, under the theatrical characters introduced into it; who, however, bore his satire without shewing their resentment;

because they would not increase the public laughter, by taking it to themselves. This play was acted with so much success at Florence, that Leo X. upon the fame of its great wit, ordered it to be performed at Rome, with all its decorations, and by the same actors, that the Romans also might enjoy the pleasure of it. But this comedy is not to be found in Machiavel's works, the only two inserted there being the "Mandragola," and the "Clitia." Balzac says, that the "Clitia," is a copy of Plautus's "Casina;" and he blames Machiavel for adhering to his original even in things where religion is ridiculed. "Your wife hates me," says Olympio in Plautus, "your son hates me, and all your acquaintance hate me." Stalino. "What is that to you? whilst Jupiter is your friend, never mind those minute deities." Olympio. "They are not much to be minded, I confess, provided they die soon; but suppose you, Mr. Jupiter, should happen to die first, and your kingdom devolve to those minor gods, what will become of my head, and shoulders, and shins?" Which the Florentine comedian imitates thus, in his dialogue between Pyrrhus and Nicomachus. Nic. "What is it to you? keep in favour with Christ; and laugh at the saints." Pyr. "Yes: but if you die, and the saints use me ill?" Nic. "Fear not; I will put you into such a condition that the saints shall not trouble you." This, and some other passages of a like nature, might probably give rise to an opinion, which has ever since been retained of him, that he was not in his heart a very good believer.

Machiavel's comedies, however, are of no account at all, when compared with his other works. He was secretary, and afterwards historiographer, to the republic of Florence; and he wrote an history of that commonwealth in eight books, which contain what passed from 1215 to 1494. The Medicis procured him this last employment, with a good salary, in recompence for his having been put to the rack; which, it seems, was done upon a suspicion that he was an accomplice of the Soderini, in their conspiracies against that house. He had the constancy to endure this trial without confessing any thing; but his frequent and high commendations of Brutus and Cassius have persuaded many, that he was not altogether innocent. He published also seven books of the "Art Military;" which made him pass, with the duke of Urbino, for a man very capable of drawing up an army in battalia. The duke, however, was wise enough never to try his theory; no, not even upon a single squadron.

But of all his books, that which has been most famous, is a treatise of politics, entitled, "The Prince:" the purpose of which is to describe the arts of government, as they are usually exercised by wicked princes and tyrants. It is remarkable, that mankind are not yet agreed in their opinion of the author's

purpose in writing this book. Some think, that he represented and exposed the arts of politicians, with no other view, than to inspire an abhorrence of tyrants, and to excite all mankind to the support of liberty: and others will have it, that he meant to delineate a proper plan of governing, and to prescribe and recommend such arts as the only expedients by which mankind can be managed; of which they are so persuaded, that Machiavelism, and the art of reigning tyrannically, pass with them for synonymous terms. Lord Bacon maintains the former of those opinions; and says, that "we are greatly obliged to Machiavel, and all such writers, for telling us so frankly what men do, and not what they ought to do," that we may guard ourselves the better against their wiles. "*Est quod gratias agamus Machiavello [E], & hujusmodi scriptoribus qui aperte & indissimulanter proferunt, quid homines facere soleant, non quid debeant.*" Afterwards lord Clarendon delivered himself also of the same opinion [F]: "Machiavel," says he, "was as great an enemy to tyranny and injustice in any government, as any man then was, or now is; although he got an ill name with those, who take what he says from the report of other men, or do not enough consider themselves what he says, and his method in speaking." It is certain, however, that when his "*Prince*" was first published, which was about 1515, it gave no offence to the powers then in being. It was dedicated to Lorenzo de Medicis, nephew of Leo X. yet it did not hurt the author with this pope; who nevertheless was the first who threatened those with excommunication that read a prohibited book. Hadrian VI. who succeeded Leo X. did not censure Machiavel's book; and Clement VII. who succeeded Hadrian VI. not only allowed Machiavel to dedicate his *History of Florence* to him, but also granted a privilege to Anthony Bladus, in 1531, to print this author's works at Rome. The successors of Clement VII. to Clement VIII. permitted the sale of Machiavel's "*Prince*," all over Italy, of which there are frequent editions and translations. Meanwhile it was known, that this book did not please some doctors; and at last, under the pontificate of Clement VIII. the writings of this Florentine were condemned, after the loud complaints made against them at Rome, by the Jesuit Possevin, and a priest of the oratory called Thomas Bozius; though it is certain, that the Jesuit had never read Machiavel's "*Prince*," as appears from his charging things on this book, which are not to be found in it. But it happened here, as it often happens in cases of a similar nature, that a want of knowledge is more than supplied by a redundancy of zeal.

[E] *De Augm. Scient.* l. vii. c. 2.[F] *Hist. of Rebellion*, Book x.

Besides what we have mentioned, Machiavel published several other pieces, viz. "The life of Castruccio Castracani;" "The murder of Vitelli, &c. by duke Valentino;" "The state of France;" "The state of Germany;" "The marriage of Belphegor, a novel;" "The Original of the Guelph and Ghibeline factions;" and "Discourses upon the first decade of Titus Livius," which are full of moral and political instruction. This extraordinary man died of a medicine, he took by way of prevention, in 1530. He is said, at the latter end of his life, to have lived in poverty, and contempt of religion. Paul Jovius calls him *irrisor & atheus*, a scoffer and an atheist. Some say, that they were obliged to use the public authority, to force him to receive the sacraments; and many strange stories are told of his irreligion, one of which we will relate, to satisfy the reader's curiosity, for it would be endless to repeat them all. When Machiavel was just dying, says the author of the following anecdote [F], he was seized with this fancy. He saw a small company of poor scoundrels, all in rags, ill-favoured, half-starved, and, in short, in as bad plight as possible. He was told, that these were the inhabitants of paradise, of whom it is written, "*Beati pauperes, quoniam ipforum est regnum cœlorum.*" After these were retired, an infinite number of grave majestic personages appeared, who seemed to be sitting in a senate-house, and canvassing the most important affairs of state. There he saw Plato, Seneca, Plutarch, Tacitus, and others of the like characters; but was told, that those venerable personages, notwithstanding their appearance, were the damned, and the souls of the reprobated; for "*Sapientia hujus sæculi inimica est Dei.*" After this he was asked, to which of these companies he would choose to belong; and answered, "That he had much rather be in hell with those great geniuses, to converse with them about affairs of state, than be condemned to the company of such lousy scoundrels, as they had presented to him before." Others relate this something differently, as, that he "would rather be sent to hell after his death, than go to paradise; because he should find nothing in heaven, but a parcel of beggars, poor monks, hermits, and apostles; whereas in hell, he should live with popes, cardinals, kings, and princes."

This, and many other stories of the same kind, were related of him; which, it is more than probable, are all false, and nothing more than the fictions of bigots, to defame the man, because they disliked his books. Be this however as it will, Machiavel was certainly, what Harrington, the author of the "*Oceana*," has observed of him, "a very ingenious man; and the best skilled in matters of policy and government, perhaps,

[F] Binet de Salut d'Origene, p. 359.

of all who have written upon these subjects." An English translation of "Machiavel's Works," with annotations, dissertations, &c. was published by Mr. Farnsworth in 1761, 2 vols. 4to, and republished in 8vo, in 1775.

MACKENZIE (Sir GEORGE), an ingenious and learned Scottish writer, and eminent lawyer[H], was descended from an ancient and noble family, his father Simon Mackenzie, being brother to the earl of Seaforth, and born at Dundee, in the county of Angus, in 1636. He gave early proofs of an extraordinary genius, having gone through his grammar, and the usual classic authors, at ten years of age; and was then sent to the universities of Aberdeen and St. Andrew's, where he finished his studies in logic and philosophy before he was full sixteen. After this, he turned his thoughts to the civil law, with a view of perfecting himself in which, he travelled into France, and settled himself a close student in the university of Bourges, for about three years. Then returning home, he was called to the bar, and became an advocate in 1656. He gained the character of an eminent pleader in a few years; so that, in 1661, he was chosen to plead the cause of the marquis of Argyle, who was beheaded at Edinburgh that year for high treason. In pleading this case, he dropped some unwary expressions in favour of his client, for which he was reprimanded; but he replied with great quickness, as well as boldness, that "it was impossible to plead for a traitor without speaking treason."

In the mean time, though he made the law his profession and chief study, yet he did not suffer his abilities to be confined entirely to that province. He had a good taste for polite literature; in which he gave the public, from time to time, incontestible proofs of an uncommon proficiency. In 1660, came out his "Aretino, or serious Romance," wherein he shewed a gay and exuberant fancy. In 1663, he published his "Religio Stoici;" or a short discourse upon several divine and moral subjects, with a friendly address to the fanatics of all sects and forts. This was followed, in 1665, by "A Moral Essay," preferring solitude to public employment, and all its advantages; such as fame, command, riches, pleasures, conversation, &c.; which essay was answered by John Evelyn, esq; in another, preferring public employment to solitude. In 1667, he printed his "Moral gallantry;" a discourse, wherein he endeavours to prove, that the point of honour, abstracting from all other ties, obliges men to be virtuous; and that there is nothing so mean and unworthy of a gentleman, as vice: to which is added, a consolation against calumnies, shewing how to bear them easily and pleasantly. Afterwards he published, "The moral history of frugality,"

[H] Mackenzie's Life, prefixed to his works, in two volumes, folio, Edin. 1716.

with its opposite vices, covetousness, niggardliness, prodigality, and luxury, dedicated to the university of Oxford; and, "Reason," an essay, dedicated to the hon. Robert Boyle, esq. All these works, except "Aretino," were collected and printed together at London, in 1713, 8vo, under the title of "Essays upon several moral subjects:" and it is but doing them justice to say, that they abound in good sense, wit, and learning; and are as fitted to entertain, as to instruct the reader. Besides these essays, which were the production of such hours as could be spared from the business of his profession, he was the author of a play and a poem. The poem is entitled, "Cælia's country-house and closet;" and in it are the following lines upon the earl of Montrose:

"Montrose, his country's *glory*, and its *shame*,
Cæsar in all things equall'd, but his fame, &c."

Which we quote principally to shew, that Pope himself infinitely superior as his talents in poetry were, did not disdain to imitate this author, in his "Essay on Criticism:"

"At length Erasimus, that great injur'd name,
The *glory* of the priesthood, and the *shame*, &c."

Soon after the public pleading of Mr. Mackenzie for the earl of Argyle, he was promoted to the office of a judge in the criminal court; which he discharged with so much credit and reputation, that he was made king's advocate in 1674, and one of the lords of the privy-council in Scotland. He was also knighted by his majesty. In these places he met with a great deal of trouble, on account of the rebellions which happened in his time; and his office of advocate requiring him to act with severity, he did not escape being censured, as if, in the deaths of some particular persons who were executed, he had stretched the laws too far. But there does not seem to have been any just foundation for this clamour against him: and it is generally agreed, that he acquitted himself like an able and upright magistrate. Upon the abrogation of the penal laws by James II. sir George, though he had always been remarkable for his loyalty, and even censured for his zeal against traitors and fanatics, thought himself obliged to resign his post; being convinced, that he could not discharge the duties of it in that point with a good conscience. He was succeeded by sir John Dalrymple, who, however, did not long continue in it; for that unfortunate prince, being convinced of his error, restored sir George to his post, in which he continued until the Revolution, and then gave it up. He could not come into the measures and terms of the Revolution: he hoped, that the prince of Orange would have returned to his own country, when matters were adjusted between the king and his subjects; and when it proved otherwise,

he quitted all employments in Scotland, and retired to England, resolving to spend the remainder of his days in the university of Oxford. He arrived there in September, 1689, and prosecuted his studies in the Bodleian library, being admitted a student there by a grace passed in the congregation, June 2, 1690. In the spring following, he went to London, where he fell into a disorder, of which he died the 2d of May, 1691. His body was conveyed by land to Scotland, and interred with great pomp and solemnity at Edinburgh; where, as we are told, his funeral was attended by all the council, nobility, college of justice, college of physicians, university, clergy, gentry, and such a concourse of people as never was seen on the like occasion.

Besides the moral pieces mentioned above, he wrote several other works, to illustrate the laws and customs of his country, to vindicate the monarchy from the restless contrivances and attacks of those whom he esteemed its enemies, and to maintain the honour and glory of Scotland. To illustrate the laws and customs of his country, he published, "A discourse upon the laws and customs of Scotland in matters criminal, 1674," 4to. "*Idea eloquentiæ forensis hodiernæ, una cum actione forensi ex unaquaque juris parte*, 1681," 8vo. "Institutions of the laws of Scotland, 1684," 8vo. "Observations upon the acts of parliament, 1686," folio. Besides these, several other treatises of law are inserted in his works, printed at Edinburgh, 1716, in 2 vols. folio. In vindication of monarchy, he wrote his "*Jus regium: or the just and solid foundations of monarchy in general, and more especially of the monarchy of Scotland; maintained against Buchanan, Naphthali, Doleman, Milton, &c.* Lond. 1684," 8vo. This book being dedicated, and presented by the author, to the university of Oxford, the members thereof assembled in convocation ordered a letter of thanks to be sent to him for the said book, and his worthy pains therein, &c. With the same view, he published his "Discovery of the fanatic plot," printed at Edinburgh, in 1684, folio; and his "Vindication of the government of Scotland during the reign of Charles II." Also the "Method of proceeding against criminals and fanatical covenants, 1691," 4to. The pieces, which he published in honour of his nation, were as follow: "Observations on the laws and customs of nations as to precedency, with the science of heraldry, treated as a part of the civil law of nations; wherein reasons are given for its principles, and etymologies for its harder terms, 1680," folio. "A defence of the antiquity of the royal line of Scotland; with a true account when the Scots were governed by the kings in the isle of Britain, 1685," 8vo. This was written in answer to "An historical account of church government, as it was in Great-Britain and Ireland, when they first received the Christian religion," by Lloyd, bishop of

of St. Afaph. Sir George's defence was published in June 1685: but, before it came out, it was animadverted upon by Dr. Stillingfleet, who had seen it in manuscript, in the preface to his book entitled, "*Origines Britannicæ*." Sir George replied the year following, in a piece entitled, "The antiquity of the royal line of Scotland farther cleared and defended, against the exceptions lately offered by Dr. Stillingfleet, in his *Vindication of the bishop of St. Afaph*;" after which no more was heard of the controversy. It is remarkable, however, that sir George's books were turned into Latin, printed at Utrecht in 1689, and then presented to William-Henry prince of Orange, who thereupon wrote two very obliging letters of thanks to him for his performance.

Among the instances of this author's zeal for his country, it is necessary to mention his founding of the lawyer's library at Edinburgh, in 1689. This goes by the name of the Advocate's library, and was afterwards stored with variety of manuscripts, relating particularly to the antiquity of the Scottish nation, and with all sorts of books, in all the sciences, classed in that excellent order, which he prescribed in an elegant Latin oration, pronounced upon the opening of it, and printed among his works.

We will close our account of sir George Mackenzie with what Wood and Burnet have said of him [1]. Wood represents him as "a gentleman well acquainted with the best authors, whether ancient or modern; of indefatigable industry in his studies, great abilities and integrity in his profession, powerful at the bar, just on the bench, an able statesman, a faithful friend, a loyal subject, a constant advocate for the clergy and universities, of strict honour in all his actions, and a zealous defender of piety and religion in all places and companies. His conversation was pleasant and useful, severe against vice and loose principles, without regard to quality or authority. He was a great lover of the laws and customs of his country, a contemner of popularity and riches, frugal in his expences, abstemious in his diet, &c. [κ]" Burnet's account of him is much less favourable: he says, that "he was a man of much life and wit, but neither equal nor correct in it: and that he has published many books, some of law, but all full of faults; for he was a slight and superficial man."

Sir George was twice married, and had children by both his wives. A daughter by his first wife was the grandmother of the present earl of Bute.

MACLAURIN (COLIN), an eminent mathematician and philosopher, was the son of a clergyman, and born at Kilmoddan in Scotland, Feb. 1698. He was sent to the university of

[1] *Fasti*, vol. ii.

[κ] *History of his own times*, vol. i.

Glasgow in 1709, where he continued five years, and applied himself to study in a most intense manner. His great genius for mathematical learning discovered itself so early as at twelve years of age; when, having accidentally met with an Euclid in a friend's chamber, he became in a few days master of the first six books without any assistance: and it is certain, that in his 16th year he had invented many of the propositions, which were afterwards published under the title of, "*Geometrica organica*." In his 15th year, he took the degree of master of arts; on which occasion he composed and publicly defended a thesis, "*On the power of gravity*," with great applause. After this he quitted the university, and retired to a country-seat of his uncle, who had the care of his education; for his parents had been dead some time. Here he spent two or three years in pursuing his favourite studies; but, in 1717, he offered himself a candidate for the professorship of mathematics in the Marishal college of Aberdeen, and obtained it after a ten days trial with a very able competitor. In 1619, he went to London, where he became acquainted with Dr. Hoadly, then bishop of Bangor, Dr. Clarke, sir Isaac Newton, and other eminent men; at which time also he was admitted a member of the royal society: and in another journey in 1721, he contracted an intimacy with Martin Folkes, esq; the president of it, which lasted to his death.

In 1722, lord Polwarth, plenipotentiary of the king of Great-Britain at the congress of Cambray, engaged him to go as tutor and companion to his eldest son, who was then to set out on his travels. After a short stay at Paris, and visiting other towns in France, they fixed in Lorraine; where Maclaurin wrote his piece "*On the percussion of bodies*," which gained the prize of the royal academy of sciences, for the year 1724. But, his pupil dying soon after at Montpellier, he returned immediately to his profession at Aberdeen. He was hardly settled here, when he received an invitation to Edinburgh; the curators of that university being desirous that he should supply the place of Mr. James Gregory, whose great age and infirmities had rendered him incapable of teaching. He had some difficulties to encounter, arising from competitors, who had good interest with the patrons of the university, and also from the want of an additional fund for the new professor; which however at length were all surmounted, upon the receipt of two letters from sir Isaac Newton. In one, addressed to himself, with allowance to shew it to the patrons of the university, sir Isaac expresses himself thus: "I am very glad to hear, that you have a prospect of being joined to Mr. James Gregory, in the professorship of the mathematics at Edinburgh, not only because you are my friend, but principally because of your abilities; you being
acquainted

acquainted as well with the new improvements of mathematics, as with the former state of those sciences. I heartily wish you good success, and shall be very glad to hear of your being elected." In a second letter to the lord provost of Edinburgh, he writes thus; "I am glad to understand, that Mr. Maclaurin is in good repute amongst you for his skill in mathematics, for I think he deserves it very well: and to satisfy you that I do not flatter him, and also to encourage him to accept the place of assisting Mr. Gregory, in order to succeed him, I am ready, if you please to give me leave, to contribute 20l. per annum towards a provision for him, till Mr. Gregory's place becomes void, if I live so long, and I will pay it to his order in London."

In Nov. 1725, he was introduced into the university: as was at the same time his learned colleague and intimate friend, Dr. Alexander Monro, professor of anatomy. After this, the mathematical classes soon became very numerous, there being generally upwards of 100 students attending his lectures every year. These being of different standing and proficiency, he was obliged to divide them into four or five classes, in each of which he employed a full hour every day, from the first of Nov. to the first of June. In the first class, he taught the first six books of "Euclid's Elements," plain trigonometry, practical geometry, the elements of fortification, and an introduction to algebra. The second studied algebra, the 11th and 12th books of Euclid, spherical trigonometry, conic sections, and the general principles of astronomy. The third went on in astronomy and perspective, read a part of sir Isaac Newton's "Principia," and saw a course of experiments for illustrating them performed: he afterwards read and demonstrated the elements of fluxions. Those in the fourth class read a system of fluxions, the doctrine of chances, and the rest of Newton's "Principia." Besides the labours of his public profession, he had frequently other employments and avocations. If an uncommon experiment was said to have been made any where, the curious were desirous of having it repeated by him: if an eclipse or comet was to be observed, his telescopes were always in readiness.

He lived a bachelor to the year 1733; but being very much formed for society, as well as contemplation, he then married Anne, the daughter of Mr. Walter Stewart, solicitor-general to his late majesty for Scotland. By this lady he had seven children, of which, two sons and three daughters, together with his wife, survived him. In 1734, Berkeley, bishop of Cloyne, published a piece called, "The Analyst;" in which he took occasion, from some disputes that had arisen concerning the grounds of the fluxionary method, to explode the method itself, and also to charge mathematicians in general with infidelity in religion. Maclaurin thought himself included in this charge,

and began an answer to Berkeley's book : but, as he proceeded, so many discoveries, so many new theories and problems occurred to him, that, instead of a vindictory pamphlet, his work came out, "A complete system of fluxions, with their application to the most considerable problems in geometry and natural philosophy." This work was published at Edinburgh in 1742, 2 vols. 4to; and as it cost him infinite pains, so it is the most considerable of all his works, and will do him immortal honour. In the mean time, he was continually gratifying the public with some performance or observation of his own; many of which were published in the fifth and sixth volumes of the "Medical essays," at Edinburgh. Some of them were likewise published in "The Philosophical Transactions;" as the following: 1. "Of the construction and measure of curves," No. 356. 2. "A new method of describing all kinds of curves," No. 359. 3. "A letter to Martin Folkes, esq; on equations with impossible roots, May 1726," No. 394. 4. "Continuation of the same, March 1729," No. 408. 5. "December the 21st, 1732, On the description of curves; with an account of farther improvements, and a paper dated at Nancy, Nov. 27, 1722," No. 439. 6. "An account of the treatise of fluxions, Jan. 27, 1742," No. 467. 7. "The same continued, March 10, 1742," No. 469. 8. "A rule for finding the meridional parts of a spheroid with the same exactness as of a sphere, August 1741," No. 461. 9. "Of the basis of the cells, wherein the bees deposit their honey, Nov. 3, 1734," No. 471.

In the midst of these studies, he was always ready to lend his assistance in contriving and promoting any scheme, which might contribute to the service of his country. When the earl of Morton set out, in 1739, for Orkney and Shetland, to visit his estates there, he desired Mr. Maclaurin to assist him in settling the geography of those countries, which is very erroneous in all our maps; to examine their natural history, to survey the coasts, and to take the measure of a degree of the meridian. Maclaurin's family affairs, and other connections, would not permit him to do this: he drew, however, a memorial of what he thought necessary to be observed, furnished the proper instruments, and recommended Mr. Short, the famous optician, as a fit operator for the management of them. He had still another scheme for the improvement of geography and navigation, of a more extensive nature; which was, the opening a passage from Greenland to the South Sea by the North pole. That such a passage might be found, he was so fully persuaded, that he has been heard to say, if his situation could admit of such adventures, he would undertake the voyage, even at his own charge. But when schemes for finding it were laid before the parliament in 1744, and himself consulted by several persons of high rank concerning

concerning them, before he could finish the memorials he proposed to send, the premium was limited to the discovery of a North-west passage: and he used to regret, that the word West was inserted, because he thought that passage, if at all to be found, must lie not far from the pole.

In 1745, having been very active in fortifying the city of Edinburgh against the rebel army, he was obliged to fly to the north of England; where he was invited by Herring, then abp. of York, to reside with him during his stay in this country. "Here," says he, in a letter to one of his friends, "I live as happy as a man can do, who is ignorant of the state of his family, and who sees the ruin of his country." In this expedition, however, being exposed to cold and hardships, and naturally of a weak and tender constitution, he laid the foundation of an illness, which put an end to his life. It was a dropsy of the abdomen; and he died of it June 14, 1746, aged 48. There is a circumstance recorded of him during his last moments, which shews him to have possessed great philosophic serenity, as well as strength of reason; and this was desiring his friend Dr. Monro to account for a phænomenon he then observed in himself, viz. "flashes of fire seeming to dart from his eyes, while in the mean time his sight was failing, so that he could scarcely distinguish one object from another."

Mr. Maclaurin is said to have been a very good, as well as a very great man, and worthy of love as well as admiration. His peculiar merit as a philosopher was, that all his studies were accommodated to general utility; and we find, in many places of his works, an application even of the most abstruse theories, to the perfecting of mechanical arts. He had resolved, for the same purpose, to compose a course of practical mathematics, and to rescue several useful branches of the science from the bad treatment they often meet with in less skilful hands. But all this his death prevented; unless we should reckon, as a part of his intended work, the translation of Dr. David Gregory's "Practical Geometry," which he revised, and published with additions, 1745. He had, however, frequent opportunities of serving his friends and his country by his great skill. Whatever difficulty occurred concerning the constructing or perfecting of machines, the working of mines, the improving of manufactures, the conveying of water, or the execution of any other public work, he was at hand to resolve it. He was likewise employed to terminate some disputes of consequence that had arisen at Glasgow concerning the gauging of vessels; and for that purpose presented to the commissioners of excise two elaborate memorials, with their demonstrations, containing rules by which the officers now act. He made also calculations relating to the provision, now established by law, for the children

dren and widows of the Scotch clergy, and of the professors in the universities, intitling them to certain annuities and sums, upon the voluntary annual payment of a certain sum by the incumbent. In contriving and adjusting this wise and useful scheme, he bestowed a great deal of labour, and contributed not a little towards bringing it to perfection. It may be said of such a man, that his life was truly useful, which can hardly be said of those, how uncommon soever their abilities and attainments, who spend their whole time in abstract speculations.

Among his works, we have mentioned his "*Geometria organica*," in which he treats of the description of curve lines by continued motion: and that which gained the prize of the royal academy of sciences in 1724. In 1740, the academy adjudged him a prize, which did him still more honour, for solving the motion of the tides from the theory of gravity; a question which had been given out the former year, without receiving any solution. He had only ten days for composing this paper, and could not find leisure to transcribe a fair copy; so that the Paris edition of it is incorrect. He afterwards revised the whole, and inserted it in his "*Treatise of fluxions*;" as he did also the substance of the former piece. These, with the "*Treatise of fluxions*," and the pieces printed in the "*Philosophical Transactions*," of which we have given a list, are all the writings which he lived to publish. Since his death, two volumes more have appeared; his "*Algebra*," and his "*Account of sir Isaac Newton's Philosophical discoveries*." His "*Algebra*," though not finished by himself, is yet allowed to be excellent in its kind; containing, in no large volume, a complete elementary treatise of that science, as far as it has hitherto been carried. His "*Account of sir Isaac Newton's Philosophy*" was occasioned in the following manner: sir Isaac dying in the beginning of 1728, his nephew, Mr. Conduitt, proposed to publish an account of his life, and desired Mr. Maclaurin's assistance. The latter, out of gratitude to his great benefactor, cheerfully undertook, and soon finished, the history of the progress which philosophy had made before sir Isaac's time: and this was the first draught of the work in hand, which not going forward, on account of Mr. Conduitt's death, was returned to Mr. Maclaurin. To this he afterwards made great additions, and left it in the state in which it now appears. His main design seems to have been, to explain only those parts of sir Isaac's philosophy which have been, and still are, controverted: and this is supposed to be the reason, why his grand discoveries concerning light and colours are but transiently and generally touched. For it is known, that ever since the experiments, on which his doctrine of light and colours is founded, have been repeated with due care, this doctrine has not been contested; whereas his
theory

theory of celestial phænomena, founded on gravitation, has been misunderstood, and even ridiculed. The weak charge of introducing occult qualities has been frequently repeated; foreign professors still amuse themselves with imaginary triumphs; and even the polite and ingenious cardinal de Polignac has been seduced to lend them the harmony of his numbers.

To the last mentioned of his works is prefixed, "An account of the life and writings of Mr. Maclaurin:" from which, as it is very authentic, we have taken the substance of the present memoir.

MACPHERSON (JAMES), a Scottish writer of some eminence, was born in the year 1738, and figured both in the literary and the political world. The first publication which brought him into notice, was what he called a translation of the poems of Ossian the son of Fingal, which appeared in the year 1762. This work, at first, had many admirers, and certainly contains many beauties; but the authenticity of the poems was, ere long, disputed, and on this subject arose a long and acrimonious controversy. One of the most eminent defenders of this work, was the celebrated Dr. Hugh Blair, while on the other hand it was attacked by Dr. Johnson, with arguments which seemed to most readers to approach very near to demonstration. Mr. Macpherson highly resented Dr. Johnson's animadversions, and wrote an angry letter, calling upon him to retract them, and containing some menacing expressions, which produced the spirited and much celebrated reply, published by Mr. Boswell in his *Memoirs of Dr. Johnson*. At present the authenticity of these poems seems to be made a kind of national question, the greater part of Scottish writers upholding, and the generality of the English denying it. Among the latter, however, Mr. Whitaker, the celebrated defender of Mary queen of Scots, has declared himself an advocate for the poems. In 1773, Mr. Macpherson published a translation of the *Iliad*, in the same heroic prose in which he had written his *Ossian*, but this gained few admirers; and was in general thought to be so indifferent a work, that Johnson in the letter above-mentioned said, alluding to it, "Your abilities, since your *Homer*, are not so formidable."

Mr. Macpherson was anxious to shine also as an historian. In 1771, he published an *Introduction to the History of Great Britain and Ireland*; and in 1773, a *History of Great Britain, from the Restoration in 1660, to the accession of the house of Hanover*, in two volumes quarto. The chief merit of this collection consists in original extracts from the private memoirs of king James II, and its chief fault is party prejudice. In 1775, he published a pamphlet entitled, "*The Rights of Great Britain over her colonies asserted*," which was thought by some to deserve

deserve little less approbation than Johnson's Taxation no Tyranny. Mr. Macpherfon was first elected into parliament in 1780, and obtained the lucrative office of agent to the nabob of Arcot, which he held till his death. This event happened in Scotland on the 17th of February, 1796; his body was brought to London, and interred in Westminster-abbey.

MACQUER (PHILIP), a French lawyer, chiefly celebrated for his chronological abridgements after the manner of Henault, was born at Paris in 1720. Weak lungs preventing him from entering into the active occupations of a pleader, he devoted himself to literature, and produced the following works. 1. "Abrégé Chronologique de l'Histoire Ecclesiastique," a chronological abridgement of Ecclesiastical History, in three volumes, octavo. This is written more drily and less elegantly than that of Henault, whom the author followed. 2. "Les Annales Romaines," Roman Annals, in one volume 8vo, 1756. Here the author has taken advantage of the most valuable remarks of St. Evremond, the Abbé St. Réal, Montesquieu, Mably, and several others, respecting the Romans; and the work is consequently not so dry as the former. In style, however, he is still inferior to his model. 3. "Abrégé Chronologique de l'Histoire d'Espagne et de Portugal," two vols. 8vo. 1759—1765. This work, which was actually begun by Henault, is worthy of him in point of exactness; but neither affords such striking portraits, nor such profound remarks. Lacombe, another author celebrated for this kind of compilation, assisted also in this. Macquer had some share in writing the "Dictionnaire des Arts et Mèliers," in two volumes, 8vo. He was industrious, gentle, modest, sincere, and a decided enemy to all quackery and ostentation. He had little imagination, but a sound judgement; and had collected a great abundance and variety of useful knowledge. He died the 27th of January, 1770.

MACRINUS, a name assumed by a modern poet, whose true name was *Jean Salmon*; or, as some say, given to him on account of his excessive thinness, from the Latin adjective *macer*. It became, however, the current appellation of himself and Charles, his brother, who was also a writer of some celebrity. Some called him also the French Horace, on account of his talents for poetry, particularly the Lyric kind. He was born at Loudon, where he died in 1557, at an advanced age. He wrote Hymns, *Nania*, and other works, which appeared from 1522 to 1550: and was one of those who principally contributed to restore the taste for Latin poetry. Varillas relates a story of his drowning himself in a well, in despair, on being suspected of Lutheranism. But this, like most anecdotes of the same writer, is a matter of invention rather than fact.

MACROBIUS

MACROBIUS (AMBROSIUS AURELIUS THEODOSIUS), an ancient Latin writer, who flourished towards the latter part of the fourth century. What countryman he was, is not clear: Erasmus, in his *Ciceronianus*, seems to think he was a Greek; and he himself tells us, in the preface to his "*Saturnalia*," that he was not a Roman, but laboured under the inconveniences of writing in a language which was not native to him. Of what religion he was, Christian or Pagan, is also uncertain. Barthius ranks him among the Christians; but Spanheim and Fabricius suppose him to have been a heathen. This however is certain, that he was a man of consular dignity, and one of the chamberlains, or masters of the wardrobe to Theodosius; as appears from a rescript directed to Florentius, concerning those who were to obtain that office. He wrote "*A Commentary upon Cicero's Somnium Scipionis*," and seven books of "*Saturnalia*;" which treat of various subjects, and are an agreeable mixture of criticism and antiquity. He was not an original writer, but made great use of other people's works, borrowing not only their materials, but even their language; and for this he has been satirically handled by some modern authors. Erasmus compares him to Æsop's raven, who made himself fine with the feathers of other birds; and says, that, he prates Latin like a little Greek. "*Æsopicam corniculam mihi nominas*," says he to his friend; "*ex aliorum pannis suos contextuit centones. Itaque sua lingua non loquitur; & si quando loquitur, Græculum Latine balbutire credas* [L]." Muretus facetiously ranks him with those, "*qui ita humani nihil a se alienum putant, ut alienis æque utantur ac suis*:" who so bring home the concerns of all to themselves, that they think they may seize on what they like that belongs to other people. In the midst of all this wit and censure, we cannot think these critics have done that justice to Macrobius, which he might reasonably have expected from any one who had read him. Who would not conclude from Erasmus and Muretus, that Macrobius was a most notorious plagiarist? Yet he really was not so; for though he has, as they say, sometimes borrowed the materials, and even the language of others, yet he fairly apprises you of it, at the very entrance of his work. "*Don't blame me* [M]," says he, "*if what I have collected from multifarious reading, I shall frequently express in the very words of the authors from whom I have taken it: for my view in this present work is, not to give proofs of my eloquence, but to collect and digest, into some regularity and order, such things as I thought might be useful to be known. I shall therefore here imitate the bees, who suck*

[L] *Ad Senec. iii. de. ben. 18.*[M] *Prefat. ad Saturnal.*

the best juices from all sorts of flowers, and afterwards work them up into various forms and orders, with some mixture of their own proper spirit."

The "*Somnium Scipionis*," and "*Saturnalia*," have been often printed; to which has been added, in the later editions, a piece entitled, "*De differentiis & societatibus Græci Latinique verbi*."

MADAN (MARTIN), a celebrated preacher and writer, was born about the year 1726. He was bred originally to the law, and had been called to the bar; but being fond of the study of theology, well versed in Hebrew, and becoming intimate with Mr. Jones and Mr. Romaine, two clergymen of the methodistical persuasion, by their advice he left the law for the pulpit, and was admitted into orders. His first sermon is said to have been preached in the church of All-hallows, Lombard-street, and to have attracted immediate attention and applause. Being appointed chaplain to the Lock Hospital, his zeal led him to attend diligently, and to preach to the unfortunate patients assembled in the parlour: his fame also brought many others thither, till the rooms and avenues were crowded. This led to a proposal for a chapel, which was finished in 1761, and opened with a sermon from the chaplain. He subjected himself to much obloquy, about the year 1767, by the advice he gave to his friend Mr. Haweis, to retain the rectory of Aldwinckle, and several pamphlets were written on the subject; but lord Apsey (afterwards Bathurst) did not seem to consider the affair in an unfavourable light, as he afterwards appointed him his chaplain. Mr. Madan became an author in the year 1761, when he published, 1. "*A sermon on Justification by Works*." His other publications were, 2. "*A small treatise on the Christian faith*," 12mo, 1761. 3. "*Sermon at the opening of the Lock Hospital, 1762*." 4. "*Answer to the capital errors of W. Law*," 8vo, 1763. 5. "*Answer to the narrative of facts respecting the rectory of Aldwinckle*," 8vo, 1767. 6. "*A comment on the thirty-nine Articles*," 8vo, 1772. 7. "*Thelyphthora*," 2 vols. 8vo, 1780. In this book the author justifies polygamy, upon the notion that the first cohabitation with a woman is a virtual marriage; and supports his doctrine by many acute arguments. The intention of the work was to lessen or remove the causes of seduction; but it met with much opposition, and many very severe animadversions. The author, however, was not discouraged; and in 1781, published a third volume. After these he produced, 8. "*Letters to Dr. Priestley*," in 12mo, 1787. 9. A literal version of "*Juvenal and Persius*," with notes, in 2 vols. 8vo, 1789. Besides, 10. Some controversial tracts on the subject of his *Thelyphthora*. Mr. Madan died in May, 1790, at the age of 64, after a short illness.

MADDEN (SAMUEL), D.D. [N], ("a name," says Dr. Johnson [O], "which Ireland ought to honour,") received his education at Dublin. He appears, however, to have been in England in 1729; and having written a tragedy called "Thermistocles, or the Lover of his country," was, as he himself says, tempted to let it appear, by the offer of a noble study of books from the profits of it. In 1731, he projected a scheme for promoting learning in the college at Dublin by premiums. In 1732, he published his "Memoirs of the Twentieth Century [P]; being original Letters of State under George the Sixth; relating to the most important Events in Great-Britain and Europe, as to Church and State, Arts and Sciences, Trade, Taxes, and Treaties, Peace and War, and Characters of the greatest Persons of those Times, from the middle of the eighteenth to the end of the twentieth Century, and the World. Received and revealed in the year 1728; and now published, for the Instruction of all eminent Statesmen, Churchmen, Patriots, Politicians, Projectors, Papists, and Protestants. In 6 vols. Lond. 1733," 8vo. In 1740, we find him in his native country, and in that year setting apart the annual sum of one hundred pounds to be distributed, by way of premium, to the inhabitants of Ireland only; namely, 50*l.* to the author of the best invention for improving any useful art or manufacture; 25*l.* to the person who should execute the best statue or piece of sculpture; and 25*l.* to the person who should finish the best piece of painting, either in history or landscape: the premiums to be decided by the Dublin Society, of which Dr. Madden was the institutor. The good effects of these well applied benefactions have not only been felt to advantage in the kingdom where they were given, but have even extended their influence to its sister country, having given rise to the society for the encouragement of arts and sciences in London. In 1743 or 4, he published a long poem, called "Boulter's Monument;" and an epistle of about 200 lines by him is prefixed to the second edition of Leland's "Life of Philip of Macedon." In an oration spoken at Dublin, Dec. 6, 1757, by Mr. Sheridan, that

[N] Anecdotes of Bowyer, by Nichols, p. 82, 538, 618.

[O] It is on Dr. Madden's authority, that Dr. Johnson has authenticated the marriage of Swift and Stella.

[P] There is something mysterious in the history of this work, of which only one volume has appeared, and whether any more were really intended is uncertain. A thousand copies were printed, with such very great dispatch, that three printers were employed on it (Bowyer, Woodfall, and Roberts); and the names of an un-

common number of reputable booksellers in the title-page. The current report is, that the edition was suppressed on the day of publication; and that it is now exceedingly scarce, is certain. The whole of the business was transacted by Mr. Bowyer, without either of the other printers ever seeing the author. On the 28th a number of them was delivered to the several booksellers mentioned in the title-page; and in four days after, all that were unfolded were recalled, and 890 of them were given up to Dr. Madden, to be destroyed.

gentleman

gentleman took occasion to mention Dr. Madden's bounty, and intended to have proceeded in the following manner, but was prevented by observing the Doctor to be then present. Speaking of the admirable institutions of premiums, he went on, "Whose author, had he never contributed any thing farther to the good of his country, would have deserved immortal honour, and must have been held in reverence by latest posterity. But the unwearied and disinterested endeavours, during a long course of years, of this truly good man, in a variety of branches to promote industry, and consequently the welfare of this kingdom, and the mighty benefits which have thence resulted to the community, have made many of the good people of Ireland sorry, that a long-talked of scheme has not hitherto been put in execution: that we might not appear inferior in point of gratitude to the citizens of London, with respect to a fellow-citizen [Q] (surely not with more reason), and that like them we might be able to address our patriot, *Præsentī tibi maturos largimur honores.*"

Dr. Madden had some good church preferment in Ireland, where he died Dec. 30, 1765. There is a fine mezzotinto of him, a whole length by J. Brooks, inscribed:

"SAMUEL MADDEN, D. D.

Quique fui memores alios fecere merendo,

Omnibus his niveâ cinguntur tempora vittâ."

VIRG. *Æn.* vi. 664.

and a later, by Richard Purcell, from a painting by Robert Hunter, with his arms, and this inscription:

"SAMUEL MADDEN, D. D. ætatis suæ, 68, 1755.

Fortior est qui se, quam qui fortissima vincit moenia."

Monf. Grosley, a lively French traveller [R], speaking of a city in the centre of France, "which at the beginning of the fifteenth century served as a theatre to the grandest scene that England ever acted in that kingdom," mentions several English families as lately extinct, or still subsisting there. "This city," he adds, "in return, has given the British dominions an illustrious personage, to whom they are indebted for the first prizes which have been there distributed for the encouragement of agriculture and arts. His name was Madain: being thrown upon the coast of Ireland by events of which I could never hear any satisfactory account, he settled in Dublin by the name of Madden, there made a fortune, dedicated part of his estate, which amounted to four or five thousand pounds a year, to the prizes which I have spoken of, and left a rich succession: part of this succession went over to France to the Madains his rela-

[Q] Sir John Barnard.

[R] Tour to London, 1772. vol. ii. p. 100.

tions,

tions, who commenced a law-suit for the recovery of it, and caused ecclesiastical censures to be published against a merchant, to whom they had sent a letter of attorney to act for them, and whom they accused of having appropriated to himself a share of their inheritance."

MADDOX (ISAAC), a famous English prelate, born at London, July 27, 1697 [s], of obscure parents, whom he lost while he was young, was taken care of by an aunt, who placed him in a charity-school, and afterwards put him on trial to a pastry-cook; but, before he was bound apprentice, the master told her that the boy was not fit for trade; that he was continually reading books of learning above his (the master's) comprehension, and therefore advised that she should take him away, and send him back to school, to follow the bent of his inclination [r]. He was on this sent, by an exhibition of some dissenting friends, to one of the universities of Scotland; but, not caring to take orders in that church, was afterwards, through the patronage of bishop Gibson, admitted to Queen's-college, Cambridge, and was favoured with a Doctor's degree at Lambeth. After entering into orders, he first was curate of St. Bride's, then domestic chaplain to Dr. Waddington, bishop of Chichester, whose niece he married, and was afterwards promoted to the rectory of St. Vedast, in Foster-lane, London. In 1729, he was appointed clerk of the closet to queen Caroline. In 1733, he became dean of Wells, and was consecrated bishop of St. Asaph, in 1736. He was translated to the see of Worcester, in 1743 [u]. In 1733 he published the first part of the "Review of Neal's History of the Puritans," under the title of, "A Vindication of the Government, Doctrine, and Worship of the Church of England, established in the Reign of queen Elizabeth." He was a great benefactor to the London hospitals, and the first promoter of the Worcester Infirmary in 1745, which has proved of singular benefit to the poor, and a great advantage to medical and surgical knowledge in that neighbourhood. He was also a great encourager of trade, engaging in the British fishery, by which he lost some money. He likewise was a strong advocate for the act against vending spirituous liquors. He married Elizabeth daughter of Richard Price, esq; of Hayes in Middlesex, in 1731; and had two daughters and a

[s] Anecdotes of Bowyer, by Nichols, p. 639.

[r] See Dr. Nowell's answer to "Pietas Oxoniensis," p. 49.

[u] His monument in the south transept of the great aisle in the cathedral of Worcester consists of a female figure of white marble, leaning with her right elbow on a sarcophagus of black marble, on

which is the story of the merciful Samaritan, in white basso-relievo. In her left hand she holds an inverted torch, behind which rises a pyramid of grey marble, about twenty-four feet in height, as a back ground; on the top of which are the arms of the see of Worcester. On a tablet is a long and commendatory inscription.

son, of whom only one daughter survived him. His death happened on September 27, 1759.

Bishop Maddox published fourteen single sermons, all in 4to, preached on public occasions between the years 1734 and 1752.

MADDOX (THOMAS), the learned exchequer antiquary, and historiographer royal, with a most indefatigable industry, collected and explained, at different times, a vast number of records relating to the ancient laws and constitution of this country; the knowledge of which tends greatly to the illustration of English history[u]. Mr. Maddox, by his unwearied labours, has supplied both the readers and compilers of that history with a noble apparatus. In 1702, he first distinguished himself in these toilsome researches; when, under the patronage of the learned and polite lord Somers, he presented the early fruits of them to the world, in "A Collection of antique Charters and Instruments of divers Kinds taken from the Originals, placed under several Heads, and deduced (in a Series according to the Order of Time) from the Norman Conquest, to the End of the Reign of King Henry VIII [v]." He was prompted to this work, by considering that there was no methodical history or system of ancient Charters and Instruments of this nation then extant; and that it would be acceptable to curious persons, and useful to the public, if something were done for supplying that defect. Having entertained such a design, and being furnished with proper materials from the archives of the late Court of Augmentations, he was encouraged to proceed in it, especially by lord Somers; and prosecuted it with so much application, that out of an immense heap of original charters and writings, remaining in that repository, he selected and digested the chief substance of this volume. In 1711, he proceeded to a work of still greater dignity and importance than the foregoing, "The History and Antiquities of the Exchequer of the Kings of England, in two Periods, viz. from the Norman Conquest, to the end of the Reign of King John; and from the end of the Reign of King John, to the end of the Reign of King Edward II. Taken from Records. Together with a correct copy of the ancient Dialogue concerning the Exchequer, generally ascribed to Gervasius Tilburienfis; and a Dissertation concerning the most ancient Great Roll of the Exchequer, commonly styled, The Roll of Quinto Regis Stephani," folio; reprinted in 1769, in 4to. This was dedicated to queen Anne; but there is likewise prefixed to it a long prefatory epistle to the lord Somers, in which he gives that illustrious patron some account of this great unprecedented under-

[x] Anecdotes of Bowyer, by Nichols, p. 92.

[v] Known by the name of the "Formulare Anglicanum." It is a folio of 441

pages. The Dissertation concerning "Ancient Charters and Instruments," prefixed to this work, is replete with useful learning upon that subject.

saking. He observes, that though some treatises had been written concerning the exchequer, yet no history of it had been yet attempted by any man. He tells his lordship, that he had pursued his subject to those ancient times, to which, he thinks, the original of the exchequer in England may properly be assigned. Thence he has drawn down an orderly account of it through a long course of years: and, having consulted, as well the books necessary to be perused upon this occasion, as a very great number of records and manuscripts, he had endeavoured all along to confirm what he offered, by proper vouchers fetched from thence; which vouchers are subjoined column-wise in each page, except where their extraordinary length made it impracticable. The records which he here attests were, as he adds, taken by his own pen from the authentic parchments, unless where it appears by his references to be otherwise. He has contrived throughout the whole (as far as the subject-matter would permit) to make use of such memorials as serve either to make known or to explain the ancient laws and usages of this kingdom. For which reason, as he notes, this work may be deemed, not merely a History of the Exchequer, but likewise a Promptuary towards a History of the ancient Law of England. He afterwards acquaints his lordship in what method he began and proceeded in compiling this work. First, he made as full a collection from records as he could, of materials relating to the subject. Those materials being regularly arranged in several books of Colleeanea, he reviewed them, and, weighing what they imported, and how they might be applied, he drew from thence a general scheme of his design. When he had pitched upon the heads of his discourse, he took materials for them out of the aforesaid fund, and digested them into their proper rank and order. In doing this, it was his practice for the most part to write down, in the draught of his book, the respective records or testimonies first of all; i. e. before he wrote his own text or composition; and from them formed his history or account of things; connecting and applying them afterwards, as the case would admit. At the end of this history (as we have expressed it in the title), Mr. Madox has published a copy of the treatise concerning the exchequer, written the way of dialogue, and generally ascribed to Gervasius Tilburienfis. This treatise is certainly very ancient, and intrinsically valuable. Our author introduces it by an epistolary dissertation, in Latin, to the then lord Halifax. The dialogue is followed by another epistolary dissertation, in the same language, addressed to the lord Somers, relating to the Great Roll of the Exchequer, commonly styled the "Roll of Quinto Regis Stephani." No historical account has been given, in this volume, of the records repositied in the exchequer. Mr. Madox thought that might be more properly done, if there was

occasion for it, hereafter, in a continuation of this work; which he seems to have had some intention of performing himself, when he published this part; or hoped some other hand would supply, if he did not. But the last chapter of the history is a list of the Barons of this court from the first year of William the Conqueror to the 20th of Edward II. The last work this laborious historiographer published himself, was the "Firma Burgi, or Historical Essay concerning the Cities, Towns, and Boroughs of England. Taken from Records." This treatise was inscribed to king George I. The author warns his readers against expecting to find any curious or refined learning in it; in regard the matter of it is low. It is only one part of a subject, which however is extensive and difficult, concerning which, he tells us, much has been said by English writers to very little purpose, serving rather to entangle than to clear it. When he first entered upon the discussion of it, he found himself encompassed with doubts, which it hath been his endeavour, as he says, to remove or lessen as he went along. He has throughout mixed history and dissertation together, making these two strengthen and diversify each other. However modestly Mr. Maddox might express himself concerning the learning of this work, it is in reality both curious and profound, and his enquiries very laudable and useful. The civil antiquities of this country would, in all probability, have been further obliged than they are to this skilful and industrious person, if his life had been of a somewhat longer continuance; for it may be presumed, from two or three passages in the prefaces of those books he published himself, that he meditated and intended some others to follow them, different from this posthumous History of Baronies, which his advertisement of it apparently suggests to be the only manuscript, left finished by the author. This is compiled much in the manner of his other writings. In the first book he discourses largely of Land Baronies; in the second book he treats briefly of Titular Baronies; and in the third of Feudal Tenure in Capite.

Mr. Maddox's large and valuable collection of transcripts, in ninety-four volumes in folio and quarto, consisting chiefly of extracts from records in the Exchequer, the Patent and Clause Rolls in the Tower, the Cotton Library, the Archives of Canterbury and Westminster, the Collections of Christ's-college, Cambridge, &c. made by him, and intended as materials for a feudal history of England from the earliest times, were presented by his widow to the British Museum, where they are now preserved. They were the labour of thirty years; and Mr. Maddox frequently declared, that when young he would have given 1500 guineas for them. Fifty-nine volumes of Rymer's Collection of Public Acts relating to the History and Govern-

ment of England from 1115 to 1698 (not printed in his *Fœdera*, but of which there is a catalogue in Vol. XVII.) are also deposited in the Museum by an order of the House of Lords.

MÆCENAS (CAIUS CILNIUS), the great friend and counsellor of Augustus Cæsar [Z], was himself a very polite scholar, but is chiefly memorable for having been the patron and protector of men of letters. He was descended from a most ancient and illustrious origin, even from the kings of Hetruria, as Horace often tells us; but his immediate forefathers were only of the equestrian order. He is supposed to have been born at Rome, because his family lived there; but in what year antiquity does not tell us. It says as little about his education; but we know it must have been of the most liberal kind, and perfectly agreeable to the dignity and splendour of his birth, since he excelled in every thing that related to arms, politics, and letters. How he spent his younger years is also unknown to us, there being no mention made of him, by any writer, before the death of Julius Cæsar, which happened in the year of Rome 709. Then Octavius Cæsar, who was afterwards called Augustus, went to Rome, to take possession of his uncle's inheritance; and, at the same time, Mæcenas became first publicly known; though he appears to have been Augustus's friend, and, as it should seem, guardian, from his childhood. From that time he accompanied him through all his fortunes, and was his counsellor and adviser upon all occasions; so that Peto Albino-vanus, or rather the unknown author, whose elegy has been ascribed to him, justly calls him, "*Cæsaris dextram*," Cæsar's right hand.

A. U. C. 710, the year that Cicero was killed, and Ovid born, Mæcenas distinguished himself by his courage and military skill at the battle of Modena, where the consuls Hirtius and Pansa were slain, in fighting against Antony; as he did afterwards at Philippi. After this last battle, began the memorable friendship between him and Horace. Horace, as Suetonius relates [A], was a tribune in the army of Brutus and Cassius, and, upon the defeat of those generals, made a prisoner of war. Mæcenas, finding him an accomplished man, became immediately his friend and protector, and afterwards recommended him to Augustus, who restored him to his estate, with no small additions. In the mean time, though Mæcenas behaved himself well as a soldier in these and other battles, yet his principal province was that of a minister and counsellor. He was the adviser, the manager, the negotiator, in every thing that related to civil affairs. When the league was made at Brundisium between Antony and Augustus, he was sent to act on the part

[Z] Mæbomii Mæcenas.

[A] Sueton. in vit. Horat.

of Augustus. This we learn from Horace, in his journey to Brundisium:

“Huc venturus erat Mæcnas optimus, atque
Cocceius, missi magnis de rebus uterque
Legati, averfos soliti componere amicos.”

Sat. V. lib. i.

and afterwards, when this league was near breaking, through the suspicions of each party, he was sent to Antony, to ratify it anew.

U. C. 717, when Augustus and Agrippa went to Sicily, to fight Sextus Pompeius by sea, Mæcnas went with them; but soon after returned, to appease some commotions which were rising at Rome: for though he usually attended Augustus in all his military expeditions, yet whenever there was any thing to be done at Rome, either with the senate or people, he was also dispatched thither for that purpose. He was indeed invested with the government, while Augustus and Agrippa were employed in the wars. Thus Dion Cassius[B], speaking of the year 718, says, that Mæcnas “had then, and some time after, the administration of civil affairs, not only at Rome, but throughout all Italy.” V. Paterculus relates[C], that after the battle of Actium, which happened in the year 724, “the government of the city was committed to Mæcnas, a man of equestrian rank, but of an illustrious family.”

Upon the total defeat of Antony at Actium, he returned to Rome, to take the government into his hands, till Augustus could settle some necessary affairs in Greece and Asia. Agrippa soon followed Mæcnas; and, when Augustus arrived, he placed these two great men and faithful adherents, the one over his civil, the other over his military concerns. While Augustus was extinguishing the remains of the civil war in Asia and Egypt, young Lepidus, the son of the triumvir, was forming a scheme to assassinate him, at his return to Rome. This conspiracy was discovered at once by the extraordinary vigilance of Mæcnas; who, as Paterculus says, “observing the rash councils of the headstrong youth, with the same tranquillity and calmness as if nothing at all had been doing, instantly put him to death, without the least noise and tumult, and by that means extinguished another civil war in its very beginning.”

The civil wars being now at an end, Augustus returned to Rome; and after he had triumphed according to custom, he began to talk of restoring the commonwealth. Whether he was in earnest, or did it only to try the judgement of his friends, we do not presume to determine: however, he consulted Mæ-

[B] Hist. l. xlix.

[C] Hist. l. ii.

cenas and Agrippa about it. Agrippa advised him to it; but Mæcenas dissuaded him, saying, that it was not only impossible for him to live in safety as a private man, after what had passed, but that the government would be better administered, and flourish more in his hands, than if he was to deliver it up to the senate and people. The author of the "Life of Virgil" says, that Augustus, "wavering what he should do, consulted that poet upon the occasion." But this life is not of sufficient authority; for, though it has usually been ascribed to Servius or Donatus, yet the critics agree, that it was not written by either of them. Augustus, in the mean time, followed Mæcenas's advice, and retained the government: and from this time Mæcenas indulged himself, at vacant hours, in literary amusements, and the conversation of the men of letters. In the year 734 Virgil died, and left Augustus and Mæcenas heirs to his possessions. Mæcenas was excessively fond of this poet, who, of all the wits of the Augustan age, stood highest in his esteem; and, if the "Georgics" and the "Æneid" be owing to the good taste and encouragement of this patron, as there is some reason to think, posterity cannot commemorate him with too much gratitude. The author of the "Life of Virgil," tells us, that the poet "published the Georgics in honour of Mæcenas, to whom they are addressed;" and adds, that "they were recited to Augustus four days together at Atella, where he rested himself for some time, in his return from Actium, Mæcenas taking upon him the office of reciting, as oft as Virgil's voice failed him." Horace may be ranked next to Virgil in Mæcenas's good graces: we have already mentioned, how and what time their friendship commenced. Propertius also acknowledges Mæcenas for his favourer and protector:

"Mæcenas, nostræ pars invidiosa juventæ,

Et vitæ & morti gloria justæ meæ."

Lib. i. El. 7.

Nor must Varius be forgot, though we have nothing of his remaining; since we find him highly praised by both Virgil and Horace. He was a writer of tragedies: and Quintilian thinks, he may be compared with any of the ancients. In a word, Mæcenas's house was a place of refuge and welcome to all the learned of his time; not only to Virgil, Horace, Propertius, and Varius, but to Fundanius, whom Horace extols as an admirable writer of comedies [D]; to Fuscus Aristius, a noble grammarian, and Horace's intimate friend; to Plotius Tucca, who assisted Varius in correcting the "Æneid," after the death of Virgil; to Valgius, a poet and very learned man, who, as Pliny tells us [E], dedicated a book to Augustus, "De usu her-

[D] Lib. i. Sat. 10.

[E] Hist. Nat. l. xxv. c. 2.

barum;" to Asinius Pollio, an excellent tragic writer, and to several others, whom it would be tedious to mention. All these dedicated their works, or some part of them at least, to Mæcenas, and celebrated his praises in them over and over; and we may observe further, what Plutarch tells us, that even Augustus himself inscribed his "Commentaries" to him and to Agrippa.

Mæcenas continued in Augustus's favour to the end of his life, but not uninterruptedly. Augustus had an intrigue with Mæcenas's wife; and though the minister bore this liberty of his master's very patiently, yet there was once a coldness on the part of Augustus, which however soon went off. Mæcenas died in the year 745, but at what age we cannot precisely determine; though we know he must have been old. He must have been older than Augustus, because he was a kind of tutor to him in his youth. Horace, however, did not probably long survive him, as there is no elegy of his upon Mæcenas extant, nor any account of one having ever been written, which there certainly would have been, had Horace survived him any time. Nay, father Sanadon [F], the French editor of Horace, insists, that the poet died before his patron; and that the recommendation of him to Augustus was found only in Mæcenas's will, which had not been altered.

Mæcenas is said never to have enjoyed a good state of health in any part of his life; and many singularities are related of his bodily constitution. Thus Pliny tells us [G], that he was always in a fever; and that, for three years before his death, he had not a moment's sleep. These are his words: "*Quibusdam perpetua febris est, ut C. Mæcenati. Eidem triennio supremo nullo horæ momento contigit somnus.*" Though he was certainly an extraordinary man, and possessed many admirable virtues and qualities, yet it is agreed on all hands, that he was very luxurious and effeminate. Seneca [H] has allowed him to have been a great man, yet censures him very severely on this head, and thinks that his effeminacy has infected even his style. "Every body knows," says he, "how Mæcenas lived, nor is there any occasion for me to describe it: the effeminacy of his walk, the delicacy of his manner, and the pride he took in shewing himself publicly, are things too notorious for me to insist on. But what! Is not his style as effeminate as himself? Are not his words as soft and affected as his dress, his equipage, the furniture of his house, and his wife?" Then, after quoting some of his poetry, "who does not perceive," says he [I], "that the author of these verses must have been the man, who was per-

[F] Vie d'Horace.

[G] Nat. Hist. l. vii. c. 51.

[H] Epist. 114.

[I] Hist. Rôm. lib. ii.

petually walking about the city with his tunic loose, and all the other symptoms of the most effeminate mind?" Mæcenas, we grant, was effeminate; but yet we think Seneca rather partial, and more unwilling than he should have been to do justice to his merit. We are therefore better pleased with the picture of him, as it is drawn by V. Paterculus; not that this historian represents him at all less effeminate than Seneca does, but only that he has shewn himself as ready to commend him for his good qualities, as to blame him for his bad ones, which Seneca has not. "Mæcenas," says he, "was of the equestrian order, but sprung from a most illustrious origin. He was a man, who, when business required, was able to undergo any fatigue and watching; who consulted properly upon all occasions, and knew as well how to execute what he had consulted; yet a man, who in seasons of leisure was luxurious, soft, and effeminate, almost beyond a woman. He was no less dear to Cæsar than to Agrippa, but distinguished by him with fewer honours; for he always continued of the equestrian rank, in which he was born; not that he could not have been advanced upon the least intimation, but he never solicited it."

But, let moralists and politicians determine of Mæcenas as they please, the men of letters are under high obligations to celebrate his praises, and revere his memory: for he countenanced, protected, and supported, as far as they wanted his support, all the wits and learned men of his time; and that too, out of a pure and disinterested love of letters, when he had no little views of policy to serve by their means; whence it is no wonder, that all the protectors and patrons of learning, ever since, have usually been called Mæcenases.

MÆSTLINUS (MICHAEL), a celebrated astronomer of Germany, whose name deserves to be preserved. He was born in the dutchy of Wirtemberg, and spent his youth in Italy, where he made a public speech in favour of Copernicus, which brought Galileo over from Aristotle and Ptolemy, to whom he had been hitherto entirely devoted. He returned afterwards to Germany, and became professor of mathematics at Tübingen; where he had among his scholars the great Kepler. Tycho Brahe, though he did not assent to Mæstlin, has yet allowed him to be an extraordinary person, and deep in the science of astronomy. Kepler has praised several ingenious inventions of Mæstlin's, in his "*Astronomia Optica*." He died in 1590, after having published many works in mathematics and astronomy.

MAFFEI (VEGIO), a Latin poet, born at Lodi in Lombardy, in 1407, who wrote several pieces in verse and prose, and was highly admired in his time. He was the author of "*Epigrams*," and a "*Supplement to Virgil*," which he called "*the 13th book of the Æneid*." Julius Scaliger, and Gerard Vossius, have

have declared him a great poet. His prose works are, "*Dialogus de miseria & felicitate*, 1711." "*De educatione liberorum*, 1611." "*Disputatio inter solem, terram, & aurum*, 1611;" and "*De perseverantia religionis*." He was chancellor of Rome, towards the end of Martin the 6th's pontificate; and died about 1459. There was also a BERNARDINE MAFFEI, a learned cardinal, who lived between the years 1514 and 1553, and distinguished himself by a "*Commentary upon Cicero's Epistles*," and a "*Treatise upon medals and inscriptions*;" and RAPHAEL MAFFEUS, who died very old, at Volaterra, in 1521, written after having some much-esteemed pieces.

MAFFEI (JOHN PETER), a learned Jesuit, born at Bergamo, in 1536; and who, after living in high favour with several popes, died at Tivoli, in 1603. We have of his, "*A Latin life of Ignatius Loyola*," "*A History of the Indies*," and a "*Latin translation of some Letters*," written by the missionaries from the Indies. This Maffæus is said to have been so much afraid of hurting the delicacy of his taste for pure Latinity, as to have obtained a dispensation from the pope, for reading his breviary in Greek. This story is told by Scioppius, but is thought to be false.

MAFFEI (FRANCIS SCIPIO), a celebrated Italian writer, and a marquis, was born of an illustrious family at Verona, in 1675, and was very early associated to the academy of the Arcadi at Rome. At the age of twenty-seven, he distinguished himself at Verona, by supporting publicly a thesis on love, in which the ladies were the judges and assessors; and displayed at once his talents for gallantry, eloquence, and poetry. Anxious for glory of all kinds, he made his next effort in the army, and served as a volunteer at the battle of Donawert, in 1704. But the love of letters prevailed, and he returned into Italy. There his first literary enterprise, occasioned by an affair of honour in which his elder brother was involved, was an earnest attack upon the practice of duelling. He brought against it all the arguments to which it is so evidently exposed; the opposite practice of the ancients, the suggestions of good sense, the interest of social life, and the injunctions of religion. He proceeded then to the drama, and produced his "*Merope*," which was acted with the most brilliant success. Having thus purified tragedy, he proceeded to render the same service to comedy, and wrote one entitled, "*La Ceremonia*," which was much applauded. In 1732 he visited France, where he passed four years, caressed in the greatest degree for his talents and learning; and then went into England, to Holland, and finally to Vienna, where he was most honourably received by the emperor Charles VI. After several years thus employed, he returned into Italy, and in literary activity, extended his attention to almost

almost every subject of human knowledge. He died in 1755, at the age of eighty. He was gifted with a comprehensive genius, a lively wit, and a penetrating mind, eager for discoveries, and well calculated for making them. His disposition was cheerful, his heart good, sincere, and disinterested; full of zeal for religion, and faithful in performing its duties. The people of Verona almost idolized him. During his last illness they offered public prayers for his recovery, and the council of state decreed solemn obsequies after his death, with the ceremony of a funeral oration in the cathedral of Verona. The complete catalogue of his works would resemble that of a library; the chief of them are these: 1. "*Rime è prose*," 4to, Venice, 1719. 2. "*La scienza Cavalleresca*," 4to, Rome, 1710. This is against duelling, and has passed through six editions. 3. "*Merope*," of which there have been many more editions, and several foreign versions. 4. "*Traduttori Italiani*," &c. 8vo, Venice, 1720, contains an account of the Italian translations from the classics. 5. "*Theatro Italiano*," a selection of Italian tragedies, in 3 vols. 8vo. 6. "*Cassiodori complexiones, in Epistolas et Acta Apostolorum*," &c. Flor. 1721. 7. "*Istoria diplomatica*," or a critical introduction to diplomatic knowledge. 8. "*Degli Anfitreati*," on amphitheatres, particularly that of Verona, 1728. 9. "*Supplementum Acaciarum*," Venice, 1728. 10. "*Museum Veronense*," folio, 1729. 11. "*Verona illustrata*," folio, 1732. 12. An Italian translation of the first book of Homer, in blank verse, printed at London, in 1737. 13. "*La Religione di Gentili nel morire*," 4to, 1736. 14. "*Osservazioni letterarie*," intended to serve as a continuation of the *Giornale de' Letterati d'Italia*. He published also a work on grace, some editions of the fathers, and other matters.

MAGELLAN (FERDINAND), a celebrated Portuguese navigator, who, being out of humour with his own king, because he would not augment his pay, entered into the service of the emperor Charles V. He sailed with five ships from Seville, in 1519, discovered and passed the straits which have been called by his name, and went through the South-sea to the islands Des Los Ladrones, where, in 1520, he was either poisoned, or died in a fight in the isle of Maran, after he had conquered the isle Cebu; or was assassinated by his own men, on account of his tyrannical behaviour; for all these differing particulars are recorded by different writers. One of his ships, however, sailed round the globe, and arrived again at Seville, Sept. 8, 1521.

MAGIUS (JEROME), an ingenious and learned man of the sixteenth century, was born at Anghiari in Tuscany. He had a genius which was not to be confined to a certain number of studies; but carried him almost through the whole circle of sciences;

sciences: for, besides the belles lettres and law, in both which he became perfect, he applied himself to the study of war, and even wrote books upon the subject. In this also he afterwards distinguished himself: for he was sent by the Venetians to the isle of Cyprus, with the commission of judge-martial; and when the Turks besieged Famagusta, he performed all the services to the place that could have been expected from a skilful engineer. He contrived a kind of mine and fire-engines, by which he laid the labours of the Turks in ruins: and he destroyed in a moment works which had cost them no small time and pains. But they had too good an opportunity of revenging themselves on him; for the city falling at last into their hands, in 1571, Magius became their slave, and was used very barbarously. His comfort lay altogether in the stock of learning with which he was provided; and so prodigious was his memory, that he did not think himself unqualified, though deprived entirely of books, to compose treatises full of quotations. As he was obliged all the day to do the drudgery of the meanest slave, so he spent a great part of the night in writing. He wrote in prison a treatise upon bells, "*De tintinnabulis*," and another upon the wooden horse, "*De equuleo*." He was determined to the first of these subjects by observing, that the Turks had no bells; and to the second, by ruminating upon the various kinds of torture to which his dismal situation exposed him, which brought to his reflection, that the *equuleus* had never been thoroughly explained. He dedicated the first of these treatises to the emperor's ambassador at Constantinople, and the other to the French ambassador at the same place. He conjured these ambassadors to use their interest for his liberty; which while they attempted to procure him, they only hastened his death: for the bashaw Mahomet, who had not forgot the mischief which Magius had done the Turks at the siege of Famagusta, being informed that he had been at the Imperial ambassador's house, whither they had indiscreetly carried him, caused him to be seized again, and strangled that very night in prison. This happened in 1572, or 1573, it is not certain which.

The books which he published before he went to Cyprus, are, 1. "*De mundi exitio per exustionem libri quinque*, Basil, 1562," folio. 2. "*Vitæ illustrium virorum, auctore Æmilio Probo, cum commentariis*, Basil," folio. 3. "*Commentaria in quatuor institutionum civilium libros*, Lugd." 8vo. 4. "*Miscellanea, sive variæ lectiones*, Venet. 1564," 8vo. He also published some books in Italian; one particularly with this title, "*Della fortificatione delle città*." He wrote several other treatises, which never appeared; and among the rest a piece, called "*Μισοπυρυσία*, or *Odium pædiconum*."

MAGLIABECHI (ANTONY), was born at Florence in 1663 [K]. His father died when he was but seven years old. His mother at first had him taught grammar; but changing her mind, put him apprentice to a goldsmith in Florence, having previously given him some knowledge of the principles of the art of drawing. When he was about sixteen, his passion for learning began to shew itself. He laid out the little money he had in buying books, which he concealed with great care; and, when he was unobserved at night, he sacrificed a great part of his sleep to reading. His mother's authority was a great check to his inclination; but, her death having left him at liberty to pursue it, he gave himself up entirely to learning. He had the happiness of being acquainted with Michael Ermini, librarian to the cardinal de Medicis. With the assistance of this excellent master, he set to work; and his name soon became famous among the learned. Lambecius, in 1665, makes honourable mention of him in his commentaries. Many applied to him as an oracle; and he answered every question with such solidity and precision, as if he had never studied any other subject: citing the authors that had treated of it, the different editions of their works, the chapters, and even the paragraphs relating to it. A prodigious memory was his distinguishing talent. He read every book that came into his hands, and retained not only the sense of what he read, but often all the words, and the very manner of spelling, if singular. As an instance of this, Mr. Spence [L], in his parallel between him and Robert Hill, tells the following story of him, which indeed seems hardly credible. A gentleman, to make trial of the force of his memory, lent him a manuscript he was going to print. Some time after it was returned, the gentleman came to him with a melancholy face, and pretended it was lost. Magliabechi, being requested to recollect what he remembered of it, wrote the whole, without missing a word, or varying the spelling.

He generally kept himself shut up the whole day, and only opened his doors in the evening to men of letters, who came to see and converse with him. His attention was entirely absorbed by his books and studies; and he often forgot the most urgent wants of human nature. Cosmo III. grand duke of Florence, made him his librarian; but this employment did not at all change his manner of life: the philosopher still continued negligent in his dress, and simple in his manners. An old cloke served him for a gown in the day, and for bed-clothes at night. He had one straw chair for his table, and another for his bed; in which he generally continued fixed amongst his books, till he was overpowered by sleep. The duke provided a commodious

[K] Niceron's Memoirs, tom. iv.

[L] Spence's Parallel, &c.

apartment for him in his palace; of which Magliabechi was with much difficulty persuaded to take possession; and which he quitted in four months, returning to his house on various pretences, against all the remonstrances of his friends. He was characterized by an extraordinary modesty, by a sincere and beneficent disposition, which his friends often experienced in their wants. He was a great patron of men of learning, and had the highest pleasure in assisting them with his advice and information, in furnishing them with all necessary books and manuscripts. Cardinal Noris used to call him his *Mæcenas*; and, writing to him one day, he told him he thought himself more obliged to him for his direction in his studies, than to the pope for raising him to the purple. He had the utmost aversion to any thing that looked like constraint. The grand duke knew his disposition, and therefore always dispensed with his personal attendance upon him; and, when he had any orders to give him, sent him them in writing. The pope and the emperor would gladly have drawn him into their service, but he constantly refused their most honourable and advantageous offers.

As he led a most sedentary life, and yet arrived to an extreme old age (for he died in his 81st year), it may be curious enough to subjoin an account of the regimen he observed, which is given us by Marmi, who composed his elogium. He always kept his head warmly covered, and took at certain times treacle, which he esteemed an excellent preservative against noxious vapours. He loved strong wine, but drank it soberly, and in small quantities. He lived upon the plainest and most ordinary food. He took tobacco, to which he was a slave, to excess; but was absolute master of himself in every other article.

He died in the midst of the public applause, after enjoying, during all the latter part of his life, such an affluence as very few persons have ever procured by their knowledge or learning. By his will he left a very fine library, collected by himself, for the use of the public, with a fund to maintain it; and the overplus of the fund to the poor. It had been usual for authors and printers to make him a present of a copy of every thing they published.

Though he never composed any work himself, yet the commonwealth of learning are greatly obliged to him for several, the publication of which was owing to him; such as the Latin poems of Henry de Settimello, the "*Hodæporicon*" of Ambrose Camaldula, the "*Dialogue*" of Benedict Aretin, and many others.

MAGNON (JEAN), a French poet of the seventeenth century; was bred up as an advocate, and for some time followed that profession at Lyons. He then became a dramatic writer, and produced several pieces, of which the least bad is a tragedy called

called Artaxerxes; this has some plot, good sentiments, and characters tolerably supported. He then conceived the extraordinary project of writing an Encyclopædia in verse, which was to consist of ten volumes, each containing twenty thousand verses. Being asked, after some time, when this work would be finished? "Very soon," said he, "I have now only a hundred thousand verses to write." His project, however, was cut off, notwithstanding this near approach to its conclusion, as he was murdered by thieves at Paris, in 1662. His verses were bad enough to account for his facility in producing them, yet he was a friend of Moliere. A part of his great work appeared in quarto, in 1663, with the magnificent title of "Science Universelle." The preface was still more pompous: "Libraries," says he, "will hereafter be for ornament only, not use." Yet how few contain this wonderful work!

MAGNUS (JOHN), archbishop of Upsal in Sweden, was born at Lincoping in 1488; was a violent opposer of the Protestant religion, and laboured much, though in vain, to prevent the king, Gustavus, from introducing it into his kingdom. Magnus being persecuted on this account, retired to Rome, where he was received with great marks of regard, and died there in 1544. He was author of, 1. "A History of Sweden," in twenty-four books, published in 1554, in folio. 2, "A History of the archbishops of Upsal," which he carried down as low as 1544. This was also in folio, and appeared in 1557 and 1560.

MAGNUS (OLAUS), brother of the former, and his successor in the archbishopric of Upsal. He distinguished himself at the council of Trent, and suffered in Sweden, as his brother also had done, many vexations from his attachment to the Roman Catholic persuasion. His work, by which he is very generally known, is "a History of the Manners, Customs, and Wars of the People of the North." This contains many curious particulars, but many also that are minute, and several that are doubtful; nor does the author ever fail to display his animosity against the Protestants. He died at Rome in 1555.

MAHOMET, or MOHAMMED, a celebrated impostor, and founder of a religion, was born in the year 571, at Mecca, a city of Arabia, of the tribe of the Korashites, which was reckoned the noblest in all that country; and was descended in a direct line from Pher Korais, the founder of it. In the beginning of his life, notwithstanding, he was in a very poor and despicable condition; for his father dying before he was two years old, and while his grandfather was still living, all the power and wealth of his family devolved to his uncles, especially Abu Taleb. Abu Taleb, after the death of his father, bore the chief sway in Mecca, as long as he lived, which was to a very great

great age; and it was under his protection chiefly, that Mahomet, when he first broached his imposture, was sufficiently supported against all opposers, so as to be able, after his death, to carry it on, and establish it, as he did, through all Arabia, by his own power.

After his father's death, he continued under the tuition of his mother till the eighth year of his age; when she also dying, he was taken home to his grandfather, who at his death, which happened the year after, committed him to the care of his uncle Abu Taleb, to be educated by him out of charity. Abu Taleb, being a merchant, took him into his business, and, as soon as he was old enough, sent him with his camels into Syria; in which employment he continued under his uncle till the 25th year of his age. One of the chief men of the city then dying, and his widow, whose name was Cadiga, wanting a factor to manage her stock, she invited Mahomet into her service. He accepted her terms, traded three years for her at Damascus and other places, and acquitted himself in this charge so much to her satisfaction, that, about the 28th year of his age, she gave herself to him in marriage, although she was twelve years older. From being her servant, he was now advanced to be master of both her person and fortune; and, finding himself equal in wealth to the best men of the city; he began to entertain ambitious thoughts of possessing the sovereignty over it.

Among the various means to effect this, none pleased him so much as the framing of that imposture which he afterwards published with so much success, and so much mischief to the world. For the course of trade, which he conducted into Egypt, Palestine, and Syria, having made him well acquainted with both Christians and Jews, and given him an opportunity of observing with what eagerness as well they as the several sects into which the Christians of the East were then miserably divided, engaged against each other, he concluded that nothing would be more likely to gain a party firm to him, for the attaining the ends at which he aimed, than the making of a new religion. In this, however, he proceeded leisurely; for it was not till his thirty-eighth year that he began to put his project in execution. He then withdrew himself from his former way of living, which is said to have been very licentious and wicked; and, affecting an hermit's life, used every morning to retire into a solitary cave near Mecca, called the Cave of Hira; and there continued all day, exercising himself, as he pretended, in prayers, fastings, and holy meditations. Thus he went on for two years, during which time he gained over his wife Cadiga, who was his first profelyte, by pretences of visions which he had seen, and voices which he had heard, in his retirement.

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It is to be observed, says Dr. Prideaux [M], that Mahomet began this imposture about the same time that the bishop of Rome, by virtue of a grant from the wicked tyrant Phocas, first assumed the title of universal pastor. Phocas made this grant in 606, and Mahomet in the very same year retired to his cave, to forge that deception, which he began in 608 to propagate at Mecca. From this time, both having contrived to found to themselves an empire in imposture, their followers have been ever since endeavouring by the same methods, that is, by those of fire and sword, to propagate it among mankind.

In his fortieth year, Mahomet began to take upon him the style of the Apostle of God, and under that character to carry on the plan which he had now contrived; but for four years he did it only in private, and among such as he either had most confidence in, or thought himself most likely to gain. When he had gained a few disciples, some of whom, however, were the principal men of the city, he began to publish it to the people at Mecca, in his forty-fourth year, and openly to declare himself a prophet sent by God, to reduce them from the error of Paganism, and to teach them the true religion. On his first appearance, he was treated with derision and contempt, and called by the people a forcerer, magician, liar, impostor, and teller of fables, of which he frequently complains in the Koran; so that for the first year he made little or no progress. But persevering in his design, which he managed with great address, he afterwards gained many profelytes, so that, in the fifth year of his pretended mission, he had increased his party to the number of nine and thirty, himself making the fortieth. People now began to be alarmed at the progress he made. Those, who were addicted to the idolatry of their forefathers, stood up to oppose him as an enemy of their gods, and a dangerous innovator in their religion. Others, who saw further into his designs, thought it time to put a stop to them, for the sake of preserving the government, which would manifestly be undermined by him; and therefore they combined together against him, and intended to have cut him off with the sword. But Abu Taleb his uncle, being informed thereof, defeated the design; and by his power, as being chief of the tribe, preserved him from many other attempts of the same nature, which were contrived against him. For though Abu Taleb himself persisted in the Paganism of his ancestors, yet he had so much affection for the impostor, as being his kinsman, and one that was bred up in his house, and under his care, that he firmly stood by him against all his enemies, and would suffer no one to do him hurt, as long as he lived.

[M]. Life of Mahomet.

The main arguments, which Mahomet used to delude men into a belief of this imposture, were his promises and threats, which he knew would work most strongly on the affections of the vulgar. His promises were chiefly of Paradise, which with great art he framed agreeably to the taste of the Arabians: for they, lying within the torrid zone, were, through the nature of their climate, as well as the corruption of their manners, exceedingly given to the love of women; and the scorching heat and dryness of the country, making rivers of water, cooling drinks, shaded gardens, and pleasant fruits, most refreshing and delightful unto them, they were from hence apt to place their highest enjoyment in things of this nature. For this reason, he made the joys of his Paradise to consist totally in these particulars; which he promises them abundantly in many places of the Koran. On the contrary, he described the punishments of hell, which he threatened to all who would not believe in him, to consist of such torments as would appear to them the most afflicting and grievous to be borne; as, “that they should drink nothing but boiling and stinking water, nor breathe any thing but exceeding hot winds, things most terrible in Arabia; that they should dwell for ever in continual fire, excessively burning, and be surrounded with a black hot salt smoke, as with a coverlid, &c.” and, that he might omit nothing which could work on their fears, he terrified them with the threats of grievous punishments in this life. To which purpose he set forth, upon all occasions, what terrible calamities had fallen upon the heads of such as would not be instructed by the prophets who were sent before him; how the old world was destroyed by water, for not being reformed at the preaching of Noah; how Sodom was consumed by fire from heaven, for not hearkening to Lot when sent unto them; and how the Egyptians were plagued for despising Moses: for he allowed the divinity of both the Old and New Testament, and that Moses and Jesus Christ were prophets sent from God; but alledged that the Jews and Christians had corrupted those sacred books, and that he was sent to purge them from those corruptions, and to restore the law of God to that original purity in which it was first delivered. And this is the reason, that most of the passages which he takes out of the Old and New Testaments, appear different in the Koran from what we find them in those sacred books.

Mahomet pretended to receive all his revelations from the angel Gabriel, who, he said, was sent from God, on purpose to deliver them unto him. He was subject, it is said, to the falling-sickness; so that whenever the fit was upon him, he pretended it to be a trance, and that then the angel Gabriel was come from God with some new revelations. His pretended revelations he put into several chapters; the collection of which
makes

makes up the Koran, which is the Bible of the Mahometans. The original of this book was laid up, as he taught his followers, in the archives of heaven; and the angel Gabriel brought him the copy of it, chapter by chapter, as occasion required that they should be published to the people: that is, as often as any new thing was to be set on foot, any objection against him or his religion to be answered, any difficulty to be solved, any discontent among his people to be quieted, any offence to be removed, or any thing else done for the furtherance of his grand scheme, his constant recourse was to the angel Gabriel for a new revelation; and then appeared some addition to the Koran, to serve his purpose. But what perplexed him most was, that his opposers demanded to see a miracle from him [N]; “for,” said they, “Moses, and Jesus, and the rest of the prophets, according to thy own doctrine, worked miracles to prove their mission from God; and therefore, if thou be a prophet, and greater than any that were sent before thee, as thou boastest thyself to be, do thou work the like miracles to manifest it unto us.” This objection he endeavoured to evade by several answers; all of which amount only to this, “that God had sent Moses and Jesus with miracles, and yet men would not be obedient to their word; and therefore he had now sent him in the last place without miracles, to force them by the power of the sword to do his will.” Hence it hath become the universal doctrine of the Mahometans, that their religion is to be propagated by the sword, and that all true Mussulmen are bound to fight for it. It has even been said to be a custom among them for their preachers, while they deliver their sermons, to have a drawn sword placed by them, to denote, that the doctrines they teach are to be defended and propagated by the sword. Some miracles, at the same time, are told, which Mahomet is said to have wrought; as, “That he clave the moon in two; that trees went forth to meet him, &c. &c.” but those who relate them are only such as are ranked among their fabulous and legendary writers; their learned doctors renounce them all; and when they are questioned, how without miracles they can prove his mission, their common answer is, that the Koran itself is the greatest of all miracles; for that Mahomet, who was an illiterate person, who could neither write nor read, or that any man else, by human wisdom alone, should be able to compose such a book, is, they think, impossible. On this Mahomet himself also frequently insists, challenging in several places of the Koran, both men and devils, by their united skill, to compose any thing equal to it, or to any part of it. From all which they conclude, and as they think infallibly, that this

[N] Koran, ch. ii. vi. xvii. &c.

book could come from none other but God himself; and that Mahomet, from whom they received it, was his messenger to bring it unto them.

That the Koran, as to style and language, is the standard of elegance in the Arabian tongue, and that Mahomet was in truth what they affirm him to have been, a rude and illiterate man, are points agreed on all sides. A question therefore will arise among those who are not so sure that this book was brought by the angel Gabriel from heaven, by whose help it was compiled, and the imposture framed? There will be the more reason to ask this, because this book itself contains so many particulars of the Jewish and Christian religions, as necessarily suppose the authors of it to have been well skilled in both; which Mahomet, who was bred an idolater, and lived so for the first forty years of his life, among a people totally illiterate, for such his tribe was by principle and profession, cannot be supposed to have been: but this is a question not so easily to be answered, because the nature of the thing required it to have been transacted very secretly. Besides this, the scene of this imposture being at least six hundred miles within the country of Arabia, amidst those barbarous nations, who all immediately embraced it, and would not permit any of another religion so much as to live among them, it could not at that distance be so well searched into by those who were most concerned to discover the fraud. That Mahomet composed the Koran by the help of others, was a thing well known at Mecca, when he first published his imposture there; and he was often reproached on that account by his opposers, as he himself more than once complains. In the twenty-fifth chapter of the Koran, his words are: "They say, that the Koran is nothing but a lie of thy own invention, and others have been assisting to thee herein." A passage in the sixteenth chapter also, particularly points at one of those who was then looked upon to have had a principal hand in this matter: "I know they will say, that a man hath taught him the Koran; but whom they presume to have taught him is a Persian by nation, and speaketh the Persian language. But the Koran is in the Arabic tongue, full of instruction and eloquence." The person here pointed at, was one Abdia Ben Salon, a Persian Jew, whose name he afterwards changed into Abdollah Ebn Salem, to make it correspond with the Arabic dialect; and almost all who have written of this imposture have mentioned him as the chief architect used by Mahomet in the framing of it: for he was a very cunning fellow, thoroughly skilled in all the learning of the Jews; and therefore Mahomet seems to have received from him whatsoever of the rites and customs of the Jews he hath ingrafted into his religion. Besides this Jew, the impostor had also a Christian monk for his assistant: and the
many

many particulars in the Koran, relating to the Christian religion, plainly prove him to have had such an helper. He was a monk of Syria, of the sect of the Nestorians. The name which he had in his monastery, and which he has since retained among the western writers, is Sergius, though Bahira was that which he afterwards assumed in Arabia, and by which he has ever since been mentioned in the East, by all that write or speak of him. Mahomet, as it is related, became acquainted with this Bahira, in one of his journies into Syria, either at Bosra as some say, or at Jerusalem: and receiving great satisfaction from him in many of those points in which he had desired to be informed, contracted a particular friendship with him; so that this monk not long after, being for some great crime excommunicated, and expelled his monastery, fled to Mecca to him, was entertained in his house, and became his assistant in the framing of his imposture, and continued with him ever after; till Mahomet having, as it is reported, no farther occasion for him, to secure the secret, put him to death.

Many other particulars are recorded by some ancient writers, both as to the forging of the Koran, and also as to the manner of its first propagation; as, that the impostor taught a bull to bring it him on his horns in a public assembly, as if it had been this way sent to him from God; that he bred up pigeons to come to his ears, to make it appear as if the Holy Ghost conversed with him; stories which have no foundation at all in truth, although they have been credited by great and learned men. Grotius in particular, in that part of his book "*De veritate, &c.* [o]," which contains a refutation of Mahometanism, relates the story of the pigeon; upon which our famous Orientalist Pococke, who undertook an Arabic version of that performance, asked Grotius, "Where he had picked up this story, whether among the Arabians, or the Christians?" To which Grotius replied, that "he had not indeed met with it in any Arabian author, but depended entirely upon the authority of the Christian writers for the truth of it." Pococke thought fit therefore to omit it in his version, lest we should expose ourselves to the contempt and scorn of the Arabians; by not being able to distinguish the religion of Mahomet from the tales and fictions which its enemies have invented concerning it; and by pretending to confute and overthrow the Koran, without knowing the grounds and foundation on which its authority stands.

In the eighth year of his pretended mission, his party growing formidable at Mecca, the city passed a decree, by which they forbade any more to join themselves with him. This however did not much affect him, while his uncle Abu Taleb lived to

[o] L. vi. c. 5. & Pocockii specimen, Hist. Arab. p. 186.

protect him: but he dying two years after, and the government of the city then falling into the hands of his enemies, a fresh opposition was renewed against him, and a stop soon put to the further progress of his designs at Mecca. Mahomet, therefore, seeing all his hopes in a manner crushed here, began to think of settling elsewhere; and as his uncle Abbas lived for the most part at Tayif, a town sixty miles distant from Mecca towards the East, and was a man of power and interest, he took a journey thither, under his protection, in order to propagate his imposture there. But, after a month's stay, finding himself unable to gain even one proselyte, he returned to Mecca, with a resolution to wait for such further advantages as time and opportunity might offer. His wife Cadiga being now dead, after living with him two and twenty years, he took two other wives in her stead, Ayeshah the daughter of Abubeker, and Lewda the daughter of Zama; adding a while after to them a third, named Haphsa the daughter of Omar; and by thus making himself son-in-law to three of the principal men of his party, he strengthened his interest considerably. Ayeshah is said to have been then only six years old; on which account the completion of that marriage was deferred, though not for many years, the Eastern women being very early marriageable.

In the twelfth year of his pretended mission is placed the *mesra*, that is, his famous night-journey from Mecca to Jerusalem, and thence to heaven; of which he tells us, in the seventeenth chapter of the Koran: for the people calling on him for miracles to prove his mission, and finding himself unable to feign any, to solve the matter, he invented this story of his journey to heaven. The story, as related in the Koran, and believed by the Mahometans, is this. At night as he lay in his bed with his best beloved wife Ayeshah, he heard a knocking at his door; upon which arising, he found there the angel Gabriel, with seventy pair of wings expanded from his sides, whiter than snow, and clearer than crystal, and the beast Alborak standing by him; which, they say, is the beast on which the prophets used to ride, when they were carried from one place to another, upon the execution of any divine command. Mahomet describes it to be a beast as white as milk, and of a mixt nature between an ass and a mule, and also of a size between both; but of such extraordinary swiftness as to equal even lightning itself.

As soon as Mahomet appeared at the door, the angel Gabriel kindly embraced him, saluted him in the name of God, and told him, that he was sent to bring him unto God into heaven; where he should see strange mysteries, which were not lawful to be seen by any other man. He prayed him then to get upon Alborak; but the beast having lain idle and unemployed from the time of Christ to Mahomet, was grown so mettlesome and skittish,

skittish, that he would not stand still for Mahomet to mount him, till at length he was forced to bribe him to it, by promising him a place in Paradise. When he was firmly seated on him, the angel Gabriel led the way with the bridle of the beast in his hand, and carried the prophet from Mecca to Jerusalem in the twinkling of an eye. On his coming thither, all the departed prophets and saints appeared at the gate of the temple to salute him; and, thence attending him into the chief oratory, desired him to pray for them, and then withdrew. After this, Mahomet went out of the temple with the angel Gabriel, and found a ladder of light ready fixed for them, which they immediately ascended, leaving Alborak tied to a rock till their return.

On their arrival at the first heaven, the angel knocked at the gate; and informing the porter who he was, and that he had brought Mahomet the friend of God, he was immediately admitted. This first heaven, he tells us, was all of pure silver; from whence he saw the stars hanging from it by chains of gold, each as big as mount Noho near Mecca, in Arabia. On his entrance, he met a decrepid old man, who it seems was our first father Adam; and, as he advanced, he saw a multitude of angels in all manner of shapes; in the shape of birds, beasts, and men. We must not forget to observe, that Adam had the piety immediately to embrace the prophet, giving God thanks for so great a son; and then recommended himself to his prayers. From this first heaven, the impostor tells us, he ascended into the second, which was at the distance of 500 years journey above it; and this he makes to be the distance of every one of the seven heavens, each above the other. Here the gates being opened to him as before, at his entrance he met Noah; who, rejoicing much at the sight of him, recommended himself to his prayers. This heaven was all of pure gold, and there were twice as many angels in it as in the former; for he tells us that the number of angels in every heaven increased as he advanced. From this second heaven he ascended into the third, which was made of precious stones, where he met Abraham, who also recommended himself to his prayers; Joseph the son of Jacob, did the same in the fourth heaven, which was all of emerald; Moses in the fifth, which was all of adamant; and John the Baptist in the sixth, which was all of carbuncle: whence he ascended into the seventh, which was all of divine light, and here he found Jesus Christ. However, it is observed, that here he alters his style; for he does not say, that Jesus Christ recommended himself to his prayers, but that he recommended himself to the prayers of Jesus Christ.

The angel Gabriel, having brought him thus far, told him, that he was not permitted to attend him any further; and therefore directed him to ascend the rest of the way to the throne of

God by himself. This he performed with great difficulty, passing through rough and dangerous places, till he came where he heard a voice, saying unto him, "O Mahomet, salute thy Creator;" whence ascending higher, he came into a place where he saw a vast expansion of light, so exceedingly bright, that his eyes could not bear it. This, it seems, was the habitation of the Almighty, where his throne was placed; on the right side of which, he says, God's name and his own were written in these Arabic words: "La ellah ellallah Mohammed reful ollah;" that is, "There is no God but God, and Mahomet is his prophet," which is at this day the creed of the Mahometans. Being approached to the divine presence, he tells us, that God entered into a familiar converse with him, revealed to him many hidden mysteries, made him understand the whole of his law, gave him many things in charge concerning his instructing men in the knowledge of it; and, in conclusion, bestowed on him several privileges above the rest of mankind. He then returned, and found the angel Gabriel waiting for him in the place where he left him. The angel led him back along the seven heavens, through which he had brought him; and set him again upon the beast Alborak, which stood tied at the rock near Jerusalem. Then he conducted him back to Mecca, in the same manner as he brought him thence; and all this within the space of the tenth part of one night.

On his relating this extravagant fiction to the people the next morning after he pretended the thing to have happened, it was received by them, as it deserved, with a general outcry; and the imposture was never in greater danger of being totally blasted, than by this ridiculous fable. But, how ridiculous soever the story may appear, Mahomet had a further design in it, than barely telling such a miraculous adventure of himself to the people. Hitherto he had only given them the Koran, which was his written law; and had pretended to be nothing more than barely the messenger of God in publishing it, as it was delivered to him by the angel Gabriel. But now learning from his friend Abdallah, that the Jews, besides the written law dictated by God himself, had also another law, called the oral law, given with it, as they pretend, to Moses himself, while in the mount; and understanding that this law, which had its whole foundation in the sayings and dictates of Moses, was in as great veneration with them as the other; he had a mind for the future to advance his authority to the same pitch, and to make all his sayings and dictates pass for oracles among the mussulmen, as those which were pretended to proceed from Moses did among the Jews; and for this end chiefly it was, that he invented this story of his journey to heaven.

The story, however, whatever advantages he might and did gain by it when the imposture became more firmly established, was deemed at present so grossly ridiculous, that it occasioned the revolt of many of his disciples, and made his stay at Mecca no longer practicable. But what he lost at Mecca he gained at Medina, then called Yathreb, a city lying 270 miles north-west from Mecca; which was inhabited, the one part by Jews, and the other by heretical Christians. These two parties did not agree at all; and feuds and factions rose at length so high among them, that one party, exasperated against the other, went over to Mahomet. Thus we are told, that in the thirteenth year of his pretended mission, there came to him from thence seventy-three men and two women. Twelve of these he retained awhile with him at Mecca, to instruct them in his new religion; then sent them back to Yathreb, as his twelve apostles, there to propagate it in that town. In this they laboured abundantly, and with such success, that, in a short time, they drew over the greatest part of the inhabitants; of which Mahomet receiving an account, resolved to go thither immediately, finding it unsafe to continue any longer at Mecca.

On the 12th day of the month which the Arabs call the Former Rabia, that is, on the 24th of our September, he came to Yathreb, and was received with great acclamations by the party which called him thither. This party is supposed to have been the Christians; and this supposition is confirmed by what he says of each of them in the fifth chapter of the Koran, which is one of the first he published after his coming to Yathreb. His words are these: "Thou shalt find the Jews to be very great enemies to the true believers, and the Christians to have great inclination and amity towards them." By which we may see, into what a deplorable decay the many divisions and distractions, which then reigned in the Eastern church, had there brought the Christian religion, when its professors could so easily desert it for that gross imposture which an illiterate barbarian proposed to them. On his first coming to Yathreb, he lodged in the house of Chalid Abu Job, one of the chief men of the party that called him thither, till he had built a house for himself. This he immediately undertook, and erected a mosque at the same time, for the exercise of his new-invented religion; and having thus settled himself in this town, he continued there ever after, to the time of his death. From this flight of Mahomet, the Hegira, which is the æra of the Mahometans, begins its computation: Hegira, in the Arabic language, signifying flight. It was first appointed by Omar, the third emperor of the Saracens, and takes its beginning from the 16th of July, in the year 622. Indeed the day that Mahomet left Mecca was on the first of the Former Rabia; and he came to Medina on the twelfth

twelfth of the same month, that is on the 24th of our September; but the Hegira begins two months before, from the first of Moharram: for, that being the first month of the Arabian year, Omar would make no alteration as to that, but anticipated the computation fifty-nine days, that he might commence his æra from the beginning of that year, in which the flight of the impostor happened, from which it took its name.

The first thing that Mahomet did, after he had settled himself at Medina, was to marry his daughter Fatima to his cousin Ali. She was the only child then living of six which were born to him of Cadiga, his first wife; and indeed the only one which he had, notwithstanding the multitude of his wives, who survived him. Having now obtained the end at which he had long been aiming, that is, that of having a town at his command, he entered upon a scheme entirely new. Hitherto he had been only preaching his religion for thirteen years together; for the remaining ten years of his life he took the sword, and fought for it. He had long been teased and perplexed at Mecca with questions, and objections, and disputes about what he had preached, by which he was often perplexed, and put to silence; henceforth he forbade all manner of disputing; telling his disciples, that his religion was to be propagated not by disputing, but by fighting. He commanded them therefore to arm themselves, and slay with the sword all that would not embrace it, unless they submitted to pay a yearly tribute, for the redemption of their lives[P]: and according to this injunction, even unto this day, all who live under any Mahometan government, and are not of their religion, pay an annual tax for a mulct of their infidelity; and are sure to be punished with death if they contradict or oppose any doctrine received to have been taught by Mahomet. After he had sufficiently infused this doctrine into his disciples, he next proceeded to put it in practice; and, having erected his standard, called them all to come armed to it. His first expeditions were against the trading caravans, in their journies between Mecca and Syria, which he attacked with various success; and, if we except the establishing and adjusting a few particulars relating to his grand scheme, as occasion required, his time, for the two first years after his flight, was wholly spent in predatory excursions upon his neighbours, in robbing, plundering, and destroying all those that lived near Medina, who would not come in and embrace his religion.

In the third year of the Hegira, A. D. 624, he made war upon those tribes of the Arabs which were of the Jewish religion near him; and having taken their castles, and reduced them under his power, he sold them all for slaves, and divided

[P] Thevenot, part i. book i. c. 28.

their goods among his followers. But the battle of Ohud, which happened towards the end of this year, had like to have proved fatal to him: for his uncle Hamza, who bore the standard, was slain, himself grievously wounded, and in danger of being killed, if one of his companions had not come to his assistance. This defeat gave rise to many objections against him: some asked, How a prophet of God could be overthrown in a battle by the infidels? Others murmured as much for the loss of their friends and relations who were slain. To satisfy the former, he laid the cause of the overthrow on the sins of some that followed him; and said, that for this reason God suffered them to be overthrown, that so the good might be distinguished from the bad, and that those, who were true believers, might on this occasion be discerned from those who were not. Further, to quiet the complaints of the latter, he invented his doctrine of fate and predestination[Q]; telling them, that those who were slain in the battle, though they had tarried at home in their houses, must nevertheless have died at that moment, the time of every man's life being predetermined by God; but in that they died fighting for the faith, they gained the advantage of the crown of martyrdom, and the rewards which were due to it in Paradise: both which doctrines served his purpose so well, that he propagated them afterwards on all occasions. They have also been the favourite notions of the Mahometans ever since, and enforced especially in their wars; where, it must be owned, nothing can be more conducive to make them fight valiantly, than a settled opinion, that, to whatever dangers they expose themselves, they cannot die either sooner or later than is predestinated by God; and that, in case this predestined time be come, they shall, by dying martyrs for their religion, immediately enter into Paradise, as the reward of it.

In the fourth year of the Hegira, A. D. 625, he waged war with the Nadirites, a tribe of the Jewish Arabs in the neighbourhood; and the same year fought the battle of Beder, and had many other skirmishes with those who refused to submit: in all which he had sometimes prosperous, and sometimes dubious success. But while his army was abroad on these expeditions, some of his principal men engaging in play and drinking, quarrelled, and raised such a disturbance among the rest, that they had like to have endangered his whole scheme; and, therefore, to prevent any mischief of this kind for the future, he forbade the use of wine, and all games of chance. In the fifth and sixth years, he was engaged in various wars, and subdued several tribes of the Arabs. After so many advantages obtained, being much increased in strength, he marched his army against Mecca,

[Q] Rycaut's Hist. of Ottoman empire, Book ii. c. 8.

and fought a battle near it; the consequence of which was, that, neither side gaining any victory, they agreed on a truce for ten years. The conditions of it were, that all within Mecca, who were for Mahomet, might have liberty to join themselves to him; and on the other side, those with Mahomet, who had a mind to leave him, might have the liberty to return to Mecca. By this truce, Mahomet, being very much confirmed in his power, took on him thenceforth the authority of a king, and was inaugurated as such by the chief men of his army.

Having thus made a truce with the men of Mecca, and thereby obtained free access for any of his party to go into that city, he thenceforth ordained them to make pilgrimages thither, which have ever since been observed, with much religion, by all his followers, once every year: and now being thus established in the sovereignty, at which he had long been aiming, he assumed all the insignia belonging to it; still retaining the sacred character of chief pontif of his religion, as well as the royal, with which he was invested. He transmitted both to his successors, who, by the title of Caliphs, reigned after him: so that, like the Jewish princes of the race of Maccabees, they were kings and chief-priests of their people at the same time. Their pontifical authority consisted chiefly in giving the interpretation of the Mahometan law, in ordering all matters of religion, and in praying and preaching in their public mosques: and this at length was all the authority the caliphs had left; as they were totally stripped of the rest, first by the governors of the provinces, who, about the 325th year of the Hegira, assumed the regal authority to themselves, and afterwards by others, who gradually usurped upon them; till at length, after a succession of ages, the Tartars came in, and, in that deluge of destruction with which they over-ran all the East, put a total end not only to their authority, but to their very name and being. Ever since that time, most Mahometan princes have a particular officer appointed in their respective dominions, who sustains this sacred authority, formerly invested in their caliphs; who in Turkey is called the Musti, and in Persia the Sadre. But they, being under the power of the princes that appoint them, are in reality nothing but tools of state, who make the law of Mahomet speak just such language as is necessary to support the measures of the government, how wicked and unjust soever those measures may happen to be.

In the seventh year of the Hegira, A. D. 628, the impostor led forth his army against Caibar, a city inhabited by Arabs of the Jewish religion; and, after routing them in battle, he besieged their city, and took it by storm. Having entered the town, he took up his quarters in the house of Hareth, one of the principal inhabitants of the place, whose daughter Zainoh,
preparing

preparing a shoulder of mutton for his supper, poisoned it. Here those, who would ascribe miracles to Mahomet, tell us, that the shoulder of mutton spake to him, and discovered that it was poisoned; but, if it did so, it was, it seems, too late to do him any good; for Basheer, one of his companions, beginning too greedily to eat of it, fell down dead on the place; and although Mahomet had not immediately the same fate, because, not liking the taste, he spit out again what he had taken into his mouth, yet he took enough to have a fatal effect; for he was never well after this supper, and at the end of three years died of it. The maid being asked why she did this, answered, that “she had a mind to make trial, whether he were a prophet or not: for, were he a prophet,” said she, “he would certainly know that the meat was poisoned, and therefore would receive no harm from it; but, if he were not a prophet, she thought she should do the world good service in ridding it of so wicked a tyrant.”

After this, he reduced under his subjection Beder, Watiha, and Selalima, which were also towns belonging to the Jewish Arabs: then, having increased his strength by these acquisitions to an army of 10,000 men, he resolved to make himself master of Mecca. For this purpose, pretending that the people of Mecca had broken the truce, he marched suddenly upon them, before they were aware of his design: when, being utterly incapable of putting themselves into any posture of defence against him, they found themselves necessitated to surrender immediately. As soon as it was heard among the neighbouring Arabs, that Mahomet had made himself master of Mecca, several other tribes made head against him, and in the first encounter routed his army, though greatly superior to theirs in number: but the impostor having gathered up his scattered forces, and rallied them again into a body, acted more cautiously in the second conflict, and gave his enemies such a total defeat, that he took from them all their baggage, with their wives and children, and all their substance. After this, his power being much increased, the fame of it so terrified the rest of the Arabs, who had not yet felt his arms; that they all came in, and submitted to him. So that in this year, which is the tenth of the Hegira, and the 631st of our Lord, his empire and his religion became established together through all Arabia.

He spent the remainder of the year in sending lieutenants into all his provinces, to govern in his name, to destroy the heathen temples, and all the other remains of the Arabian idolatry, and establish his religion in its stead. Towards the end of it, he took a journey in pilgrimage to Mecca, where a great concourse of people resorted to him from all parts of Arabia, whom he instructed in his law, and then returned to Medina. This pilgrimage

grimage is called, by his followers, the pilgrimage of valediction, because it was the last he made: for, after his return to Medina, he began daily to decline, through the force of that poison which he had taken three years before at Caibar. It had been working in him all the while, and had at length brought him so low, that he was forced on the 28th day of Saphar, the second month of their year, to take to his bed; and, on the 12th day of the following month, it put an end to his life, after a sickness of thirteen days. During his sickness, he much complained of the bit which he had taken at Caibar; telling those who came to visit him, that he had felt the torments of it in his body ever since: so that, notwithstanding the intimacy he pretended with the angel Gabriel, and the continual revelations he received from him, he could not be preserved from perishing by the snares of a girl.

He was buried in the place where he died, which was in the chamber of his best-beloved wife, at Medina [R]; and there he lies to this day. For as to what many have said and believed, that Mahomet's tomb, being of iron, is suspended in the air, under a vault of loadstones, it is a mere fable; and the Mahometans laugh, when they know that the Christians relate it, as they do other stories of him, for a certain matter of fact. A king of Egypt, indeed, formerly attempted to do this; when he had a mind to procure the same advantage to a statue of his wife. "Dinocrates the architect [s]," says Pliny, "had begun to roof the temple of Arsinoe, at Alexandria, with loadstone, that her image, made of iron, might seem to hang there in the air." But there was no such attempt ever made in regard to Mahomet; who lies in the place where he was buried, without having been moved or disturbed ever since. They have, it is said, built over it a small chapel, joining to one of the corners of the chief mosque of that city; the first mosque which was erected to that impious superstition, Mahomet himself being, as hath been related above, the founder of it.

Thus ended the life of this famous impostor, who was full sixty-three years old on the day he died; that is, according to the Arabian calculation, which makes only sixty-one of our years. For twenty-three years he had taken upon him to be a prophet; of which he lived thirteen at Mecca, and ten at Medina. During which time, by his great address and management, he rose from the meanest beginnings to such a height of power as to be able to make one of the greatest revolutions that ever happened in the world. This revolution immediately gave birth to an empire, which, in eighty years, extended its domi-

[R] Pococke's Specim. Hist. Arab. p. 130. and Reland, de relig. Mohamm. &c.

[s] Nat. hist. l. xxxiv. c. 14.

nion over more kingdoms and countries than the Roman empire could subdue in eight hundred: and, although it continued in its flourishing condition not much above three hundred years, yet out of its ashes have sprung up many other kingdoms and empires, of which there are three at this day, the largest and most potent upon the face of the earth; namely, the empire of Turkey, the empire of Persia, and the empire of the Mogul in India. Mahomet was a man of a good stature and a comely aspect, and affected much to be thought like Abraham. He had a piercing and sagacious wit, and was extremely well versed in all those arts which are necessary to lead mankind. In the first part of his life, he was wicked and licentious, much delighting in rapine, plunder, and bloodshed, according to the usage of the Arabs, who have generally followed this kind of life. The Mahometans, however, would persuade us, that he was a saint from the fourth year of his age: for then, they say, the angel Gabriel separated him from his fellows, while he was at play with them; and, carrying him aside, cut open his breast, took out his heart, and wrung out of it that black drop of blood, in which they imagined was contained the *fomes peccati*; so that he had none of it ever after. His two predominant passions, however, contradict this opinion. They were ambition and lust. The course which he took to gain empire abundantly shews the former; and the multitude of women with whom he was connected, proves the latter. While Cadiga lived, which was till his 50th year, it does not appear that he had any other wife: for, she being the origin and foundation of all his fortunes and grandeur, it is probable he durst not displease her, by bringing in another wife. But she was no sooner dead, than he multiplied them to a great number, besides which he had several concubines. They that reckon the fewest, allow him to have married fifteen; but others reckon them to have been one and twenty, of which five died before him, six he divorced, and ten were alive at his death.

But of all his wives, Ayesha, the daughter of that Abubeker who succeeded him, was by far his best beloved. He married her, as we have said before, very young, and took care to have her bred up in all the learning of Arabia, especially in the elegance of their language, and the knowledge of their antiquities; so that she became at length one of the most accomplished ladies of her time. She was a bitter enemy to Ali, he being the person who discovered her incontinence to Mahomet, and therefore employed all her interest, upon every vacancy, to hinder him from being chosen Caliph, although, as son-in-law to the impostor, he had the fairest pretence to it; and when at last, after having been thrice put by, he attained that dignity, she appeared in arms against him; and if she did not prevail, yet she caused such a defection from him, as ended in his ruin. She lived forty-eight years

years after the death of Mahomet, and was in great reputation with her sect, being called by them the prophetess, and the mother of the faithful. One of the main arguments which the followers of Mahomet used, to salve his having had so many wives, is, that he might beget young prophets: he left, however, neither prophet nor prophetess long behind him of all his wives. The six children which he had by Cadiga, his first wife, all died before him, except Fatima, the wife of Ali, who only survived him sixty days; and he had no child by any of the rest.

But to conclude this article. As the impostor allowed the divinity of the Old and New Testament, it is natural to suppose that he would attempt to prove his own mission from both. He did so; and the texts used for this purpose by those who defend his cause, are these following. In Deuteronomy it is said [τ], “The Lord came down from Sinai, and rose up from Seir unto them: he shined forth from mount Pharan, and he came with ten thousand of saints: from his right-hand went a fiery law for them.” Now by these words, according to the Mahometans, are meant the coming down of the law to Moses, on mount Sinai; of the gospel to Jesus, at Jerusalem; and of the Koran to Mahomet, at Mecca: for, say they, Seir are the mountains of Jerusalem, where Jesus appeared; and Pharan the mountains of Mecca, where Mahomet appeared. But though our province is rather to relate, than to descant and to confute, yet we may just observe, that they are here mistaken in their geography; for Pharan is a city of Arabia Petræa, near the Red Sea, towards the bottom of the gulph, not far from the confines of Egypt and Palestine, and above 500 miles distant from Mecca. It was formerly an episcopal see, under the patriarchs of Jerusalem, and famous for Theodorus, once bishop of it, who was the first that published to the world the opinion of the Monothelites. It is at this day called Fara: and hence the deserts, lying from this city to the borders of Palestine, are called the deserts or wilderness of Pharan, and the mountains lying in it, the mountains of Pharan, in holy scripture; near which Moses first began to repeat, and more clearly to explain the law to the children of Israel, before his death: and it is to that, to which the text abovementioned refers.

The Psalmist has written [υ], “Out of Sion, the perfection of beauty, God hath shined;” which the Syriac version reads thus, “Out of Sion God hath shewed a glorious crown.” From whence, some Arabic translation having expressed the two last words by “eclilan mahmudan,” that is, “an honourable crown,” the Mahometans have understood the name Mahomet;

[τ] Chap. xxxiii. ver. 2.

[υ] Psalm i. ver. 2.

and so read the word thus, "Out of Sion hath God shewed the crown of Mahomet." In Isaiah we read [x], "And he saw a chariot, with a couple of horsemen, a chariot of asses and a chariot of camels." But the old Latin version hath it, "Et vidit currum duorum equitum, ascensorem asini, & ascensorem cameli;" that is, "And he saw a chariot of two horsemen, a rider upon an ass, and a rider upon a camel." Where, by the rider upon an ass, they understand Jesus Christ, because he did so ride to Jerusalem; and by the rider upon a camel Mahomet, because he was of the Arabians, who use to ride upon camels. Our Saviour, in St. John, tells his disciples [y], "If I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you." By the Comforter, the Mahometans will have their prophet Mahomet to be here meant: and therefore, among other titles, they gave him that of Paraclet, which is the Greek word used in this text for the Comforter, made Arabic [z]. They also say, that the very name of Mahomet, both here and in other places of the gospel, was expressly mentioned; but that the Christians have, through malice, blotted it out, and shamefully corrupted those holy writings; nay, they insist, that at Paris there is a copy of the Gospels without those corruptions, in which the coming of Mahomet is foretold in several places, with his name expressly mentioned in them. Such a copy, it must be owned, would be highly convenient, and to the purpose: for then it would be no easy matter to refute this text in the 61st chapter of the Koran: "Remember, that Jesus, the son of Mary, said to the children of Israel, I am the messenger of God: he hath sent me to confirm the Old Testament, and to declare unto you, that there shall come a prophet after me, whose name shall be Mahomet."

It is not, as we have observed, our business to confute these glosses; and, if it was, the absurdity of them is sufficiently exposed by barely relating them. Upon the whole, since the Mahometans can find nothing else in all the books of the Old and New Testament to wrest to their purpose, but the texts abovementioned, it appears to us, that their religion, as well as its founder, is likely to receive but little sanction from the Bible.

MAHOMET II. the eleventh sultan of the Turks, born at Adrianople, the 24th of March, 1430, is to be remembered chiefly by us, for taking Constantinople in 1453, and thereby driving many learned Greeks into the West, which was a great cause of the restoration of learning in Europe, as the Greek literature was then introduced here. He was one of the greatest

[x] Chap. xxi. ver. 7.
Specim. hist. Arab. p. 136.

[y] Chap. xvi. ver. 7.

[z] Pococke's

men upon record, with regard to the qualities necessary to a conqueror : and he conquered two empires, twelve kingdoms, and two hundred considerable cities. He was very ambitious of the title of Great, and the Turks gave it him ; even the Christians have not disputed it with him ; for he was the first of the Ottoman emperors, whom the Western nations dignified with the title of Grand Seignior, or Great Turk, which posterity has preserved to his descendants. Italy had suffered greater calamities, but she had never felt a terror equal to that which this sultan's victories imprinted. The inhabitants seemed already condemned to wear the turban : it is certain, that pope Sixtus IV. represented to himself Rome as already involved in the dreadful fate of Constantinople ; and thought of nothing but escaping into Provence, and once more transferring the holy see to Avignon. Accordingly, the news of Mahomet's death, which happened the 3d of May, 1481, was received at Rome with the greatest joy that ever was beheld there. Sixtus caused all the churches to be thrown open, made the trades-people leave off their work, ordered a feast of three days, with public prayers and processions, commanded a discharge of the whole artillery of the castle of St. Angelo all that time, and put a stop to his journey to Avignon. Some authors have written that this sultan was an atheist, and derided all religions, without excepting that of his prophet, whom he treated as no better than a leader of banditti. This is possible enough ; and there are many circumstances which make it credible. It is certain, he engaged in war, not to promote Mahometism, but to gratify his own ambition : he preferred his own interest to that of the faith he professed ; and to this it was owing that he tolerated the Greek church, and even shewed wonderful civility to the patriarch of Constantinople. His epitaph deserves to be noted : the inscription consisted only of nine or ten Turkish words, thus translated :—" I proposed to myself the conquest of Rhodes and proud Italy."

He appears to be the first sultan who was a lover of arts and sciences ; and even cultivated polite letters. He often read the History of Augustus, and the other Cæsars ; and he perused those of Alexander, Constantine, and Theodosius, with more than ordinary pleasure, because these had reigned in the same country with himself. He was fond of painting, music, and sculpture ; and he applied himself to the study of agriculture. He was much addicted to astrology ; and used to encourage his troops by giving out, that the motion and influence of the heavenly bodies promised him the empire of the world. Contrary to the genius of his country, he delighted so much in the knowledge of foreign languages, that he not only spoke the Arabian, to which the Turkish laws, and the religion of their legislator

Mahomet,

Mahomet, are appropriated, but also the Persian, the Greek, and the French, that is, the corrupted, Italian, Landin, a knight of Rhodes, collected several letters, which this sultan wrote in the Syriac, Greek, and Turkish languages, and translated them into Latin [A]. Where the originals are, nobody knows; but the translation has been published several times; as at Lyons 1520, in 4to. at Basil 1554, 12mo. in a collection published by Oporinus; at Marpurgh 1604, in 8vo. and at Leipzig 1690, in 12mo. Melchior Junius, professor of eloquence at Strasbourg, published at Montbeliard, 1595, a collection of letters, in which there are three written by Mahomet II. to Scanderbeg. One cannot discover the least air of Turkish ferocity in these letters: they are written in as civil terms, and as obliging a manner, as the most polite prince in Christendom could have written.

MAIER (MICHAEL), a celebrated German alchymist and rosycrucian, who sacrificed his health, his fortune, his time, and his understanding to those ruinous follies. He wrote many works, all having reference, more or less, to the principles or rather absurdities of his favourite study. The following are mentioned as the chief of these publications. 1. "*Atalanta fugiens*," 4to. 1618. 2. "*Septimana philosophica*," 4to. 1620. In both these works he has given abundance of his reveries. 3. "*Silentium post clamores, seu tractatus Revelationum fratrum roseæ Crucis*," 8vo. 1617. 4. "*De fraternitate roseæ Crucis*," 8vo. 1618. 5. "*Jocus severus*," 4to. 1617. 6. "*De roseâ Cruce*," 4to. 1618. 7. "*Apologeticus revelationum fatrum Roseæ Crucis*," 8vo. 1617. 8. "*Cantilenæ intellectuales*," Rome, 1624. 9. "*Museum Chymicum*," 4to. 1708. 10. "*De Circulo physico-quadrato*," 4to. 1616.

MAIGNAN (EMANUEL), a religious minim, and one of the greatest philosophers of his age, was born at Toulouse, of an ancient and noble family, in 1601. While he was a child, he discovered an inclination to letters and the sciences; for nothing, says the writer of his life, had so great an effect in quieting his clamours, as putting some little book into his hands. He went through his course in the college of Jesuits, and acquitted himself with great diligence in every part of scholarship, both with respect to literary and religious exercises. He was strongly determined to a religious life, by an affront which he received when he was learning rhetoric. He had written a poem, in order to dispute the prize of eloquence, and he believed the victory was unjustly adjudged to another. This made him resolve to ask the minim's habit, and he had no occasion to ask it long; for, having acquitted himself very well in the

[A] See Guillet *histoire de Mahom. II.*

trials of his probation-time, he was received upon his taking the vow in 1619, when he was eighteen. He went through his course of philosophy under a professor who was very much attached to the doctrine of Aristotle; and he omitted no opportunity of disputing loudly against all the parts of that philosopher's scheme, which he suspected of heterodoxy. His preceptor considered this as a good presage; and, in a short time, discovered, to his great astonishment, that his pupil was very well versed in mathematics, without having had the help of a teacher. In this, like the famous Pascal, as we shall afterwards observe, he had been his own master; and what he says of himself upon this point is almost incredible. It is, that, "in his leisure hours of one year from the duties of the choir and school, he discovered of himself as many geometrical theorems, and problems, as were to be found in the first six books of Euclid's Elements."

But, as great a disputant and severe an examiner as he was in philosophy, he was far otherwise in divinity. Here, instead of shewing himself incredulous, and bringing every thing to the scrutiny of a dispute, he humbly and implicitly submitted to all theological tenets. But, as for the arguments of the Peripatetics, which were commonly applied to illustrate and confirm those tenets, he did not think himself obliged to admit them implicitly; and therefore, where he did not, upon examination, find them solid and well-grounded, he rejected them, and made no scruple to prefer the assistance of Plato to that of Aristotle. His reputation was so great, that it spread beyond the Alps and Pyrenees; and the general of the minims caused him to come to Rome, in 1636, to fill a professor's chair. His capacity in mathematical discoveries, and physical experiments, soon became known; especially from a dispute which arose between him and father Kircher, about the invention of a catoptrical work. In 1648, his book "*De perspectiva horaria*" was printed at Rome, at the expence of cardinal Spada, to whom it was dedicated, and greatly esteemed by all the curious. Baillet, in his "*Life of Des Cartes*," has the following passage upon this book [B]: "Mr. Carcavi acquainted Des Cartes, that there was at Rome one father Maignan, a minim, of greater learning and more depth than father Mersenne, who made him expect some objections against his principles. This father's proper name was Emanuel, and his native place was Toulouse: but he lived at that time at Rome, where he taught divinity in the convent of the Trinity upon Mount Pincio, which they otherwise call the convent of the French minims."

He returned from Rome to Toulouse in 1650, and was so well received by his countrymen, that they created him provincial the same year; though he passionately desired that his studies might not be interrupted by the cares of any office. If Maignan had been ambitious, he had a fine opportunity of gratifying his passion, when the king wanted to draw him to Paris. This happened in 1660, after his majesty had been entertaining himself with an infinite number of machines and curiosities in the cell of this friar. Cardinal Mazarine, who had seen them at the same time, next day communicated to Maignan the king's intentions by the means of M. de Fieubet, first president of the parliament of Toulouse; but the father humbly expressed his desire to pass the remainder of his days in the obscurity of the cloyster, where he had put on the habit of the order; so that the affair was pushed no further. Before this, in 1652, he published his "Course of Philosophy," in 4 vols. 8vo. at Toulouse, in which work, if he did not invent the explanation of physics by the four elements which some have given to Empedocles, yet he restored it as Gassendus did the doctrine of the atomists. He published a second edition of it in folio, 1673, and added two treatises to it; the one against the vortices of Des Cartes, the other upon the speaking-trumpet, invented by our countryman sir Samuel Morland. We read farther, that he formed a machine, which shewed by its movements, that Des Cartes's supposition concerning the manner in which the universe was formed, or might have been formed, and concerning the centrifugal force, was entirely without foundation.

Thus this great philosopher and divine passed a life of tranquillity in writing books, making experiments, and reading lectures. He was perpetually consulted by the most eminent philosophers; and he had a thousand answers to make, either by word of mouth, or by writing. Never was mortal less inclined to idleness. He is said to have studied even in his sleep; for his very dreams employed him in theorems, which he pursued even till he came to a demonstration; and he was frequently awaked by the exquisite pleasure which he felt, upon the discovery of a demonstration. The excellence of his manners, and his unspotted virtues, rendered him no less worthy of esteem than his genius and learning. He died at Toulouse in 1676. It is said of him, that he composed with great ease, and without any alterations at all. See a book entitled, "*De vita, moribus, & scriptis R. patris Emanuelis Maignani Tolosatis, ordinis Minorum, philosophi atque mathematici præstantissimi elogium,*" written by F. Saguens, and printed at Toulouse in 1697.

MAILLA (JOSEPH, ANNE, MARIE DE MOYRIAC DE), a learned jesuit, was born in the French province of Bugey on the borders of Savoy, in the year 1670. From the age of twenty-

eight he had made himself so completely master of Chinese learning of all kinds, that he was considered as a prodigy, and in 1703, was sent as a missionary into that country. He was highly esteemed by the emperor Kam-Hi, who died in 1722. By that prince he was employed, with other missionaries, to construct a chart of China, and Chinese Tartary, which was engraved in France in 1732. He made also some separate maps of particular provinces in that vast empire, and the emperor was so pleased with these performances, that he fixed the author at his court. Mailla likewise translated the *great Annals* of China into French, and transmitted his manuscript to France in the year 1737. This work will amount when complete to twelve volumes in quarto, comprising the complete history of the Chinese empire. The first volumes appeared in 1777 under the care of the abbe Grosier. The style of the original is heavy, and contains many long and tedious harangues, which the editor has suppressed: but it gives also many lively and characteristic traits of men and manners. Mailla died at Pekin in 1748, having lived forty-five years in China. He was a man of a lively but placid character, of an active and persevering spirit which no labours repressed. The present emperor Kien Long paid the expences of his funeral.

MAILLARD (OLIVER), a famous preacher, and a cordelier, a native of Paris, where he rose to the dignity of doctor in divinity. He was entrusted with honourable employments by Innocent VIII. and Charles VIII. of France, by Ferdinand of Arragon, &c. and is said to have served the latter prince, even at the expence of his master. He died at Toulouse June 13, 1502. His sermons, which remained in manuscript, are full of gross buffconeries, and in the coarsest style of his times. His Latin sermons were printed at Paris, in seven parts, forming three volumes in 8vo. the publication commenced in 1711 and was continued to 1730. In one of his sermons for Lent, the words *hem! hem!* are written in the margin to mark the places where, according to the custom of those days, the preacher was to stop to cough.

MAILLEBOIS (JOHN-BAPTIST DEMARETS, marquis of), was the son of Nicolas Desmarêts, controller-general of the finances towards the end of Louis XIV's reign. He first signalized himself in the war on the Spanish succession, and completed his reputation by two brilliant campaigns in Italy. He was afterwards sent against Corsica, which he reduced, but it threw off subjection immediately on his departure. This expedition obtained him the staff of marshal of France. In the war of 1741, he gained new laurels in Germany and Italy: but in 1746, he was defeated by the famous count Brown, in the battle of Placentia. He died in February 1762, in the 80th year

year of his age. The account of his campaigns in Italy was published in 1775, in three volumes quarto, accompanied with a volume of maps. The author of this work was the marquis of Pezay, who executed it with great judgment.

MAILLET (BENEDICT DE), was born in 1659, of a noble family in Lorraine. At the age of thirty-three, he was appointed consul-general of Egypt, and held that situation, with great credit, for sixteen years. He strenuously supported the interests of his sovereign, and was at length rewarded by being removed to Leghorn, which was esteemed the chief of the French consulships. Being employed in 1715 to visit and inspect the other consulships of Barbary and the Levant, he fulfilled his commission so much to the satisfaction of his court, that he obtained leave to retire, with a considerable pension. He settled at Marseilles, where he died in 1738, at the age of 79. De Maillet did not publish any thing himself, but left behind him papers and memoirs, from which some publications were formed. The first of these was published in 8vo. by the abbé Mascrier, under the feigned name of Telliamed, which is only De Maillet reversed. The subject is the origin of our globe, and the editor has thrown the sentiments of his author into the form of dialogues, between an Indian philosopher and a French missionary. The philosopher teaches that all arose from water. The same editor also drew from the papers of this author, a description of Egypt, published in 1743, in 4to. and afterwards in two volumes 12mo.

MAIMBOURG (LOUIS), a man celebrated in the republic of letters, was born at Nancy in Lorrain in 1610. He was very well descended, and his parents were people of considerable rank and fortune. He was admitted into the society of the Jesuits in 1626; but obliged afterwards to quit it, by the order of pope Innocent XI. in 1682, for having asserted too boldly the authority of the Gallican church against the court of Rome. Louis XIV, however, made him sufficient amends for this disgrace, by settling on him a very honourable pension, with which he retired into the abbey of St. Victor at Paris. Here he died in 1686; after having made a will by which it appears that he was extremely dissatisfied with the Jesuits. Bayle has given the substance of it, as far as relates to them; and he calls it a kind of a declaration of war. It sets forth, "That a gentleman of Nancy in Lorrain had been educated and settled in France from twelve years of age, and by that means was become a very faithful and loyal subject of that king; that he was now almost seventy-six years old; that his father and mother being very rich had founded a college for the jesuits at Nancy, fifty years ago; and that for ten years before this foundation they had supplied those fathers with every thing they wanted. He declares, that

they did all this, in consideration of his being admitted into that order; and yet that now he was forcibly turned out of it. He wills, therefore, by this testament, that all the lands, possessions, &c. which the Jesuits received of his father and mother, do devolve, at his decease, to the Carthusian monastery near Nancy; affirming, that his parents had never conferred such large donations upon them, but upon condition, that they would not banish their son from the society, after they had once admitted him: and that, therefore, since these conditions had been violated on the part of the Jesuits, the possessions of his family ought to return to him." Bayle adds, that if Marcus Aurelius had been appointed judge in this difference, it had certainly been determined in favour of the testator; for Julius Capitolinus relates, that, when the expediency of divorcing Faustina was represented to that emperor, he declared he could not do it, without giving up at the same time the empire, which he held by virtue of his marriage with her: "*Si uxorem dimittimus, reddamus et dotem [c].*" Some imagined, continues Bayle, that Maimbourg's will, which, in other respects, was drawn up with all the formalities of a man who died a good Catholic, would lay the foundation of a law-suit; but others conjectured, and as it proved, more rightly, that the Carthusians would not venture upon an affair so nice and difficult.

Maimbourg had a great reputation as a preacher, and published two volumes of sermons. But what have made him most known, were the several histories he published. He wrote the "History of Arianism, of the Iconoclasts, of the Croisades, of the Schism of the West, of the Schism of the Greeks, of the Decay of the Empire, of the League, of Lutheranism, of Calvinism, the Pontificate of St. Leo;" and he was composing the "History of the Schism of England" when he died. Protestant authors have charged him with passion and insincerity, and pretend to have convicted him of great errors and misrepresentations, in their refutations of his "History of Lutheranism and Calvinism." The Jansenists criticized his "History of Arianism," and that of the "Iconoclasts," leaving all the rest untouched. The "History of Calvinism," which he published in 1681, stirred up a violent war against him; the operations whereof he left entirely to his enemies, without ever troubling himself in the least about it, or acting either offensively or defensively. Bayle says of him, that "he had a particular talent for the historic kind of writing. His histories, says he, are very agreeably written, contain many lively strokes, and a great variety of occasional instructions. There are few historians, even among those who write better, and are more learned

[c] *Nouvell. de la republ. des lettres*, Sept. 1686.

and exact than he, that have the art of engaging the reader so much as he does. I wish, that they, who could exceed him in candour and knowledge, would give us all the histories he had undertaken to write, if he had lived twenty years longer, and would set them off to the same advantage. It would be no small acquisition to the republic of letters."

MAIMONIDES (MOSES), or Moses the son of Maimon, a celebrated rabbi, called by the Jews, The eagle of the doctors, was born of an illustrious family at Cordova in Spain, 1131. He is commonly named Moses Egyptius, because he retired early, as it is supposed, into Egypt, where he spent his whole life in quality of physician to the Soldan. As soon as arrived there, he opened a school, which was presently filled with pupils from all parts, especially from Alexandria and Damascus; who did such credit to their master, by the progress they made under him, that they spread his name throughout the world. Maimonides was indeed, according to all accounts of him, a most uncommon and extraordinary man; skilled in all languages, and versed in all arts and sciences. As to languages, the Hebrew and Arabic were the first he acquired, and what he understood in the most perfect manner; but perceiving, that the knowledge of these would distinguish him only among his own people, the Jews, he applied himself also to the Chaldee, Turkish, &c. &c. of all which he became a master in a very few years. It is probable also, that he was not ignorant of the Greek, since in his writings he often quotes Aristotle, Plato, Galen, Themistius, and others; unless we can suppose him to have quoted those authors from Hebrew and Arabic versions, which, however, as far as we can find, there is no sufficient reason for supposing.

He was famous for arts, as well as language. In all branches of philosophy, particularly mathematics, he was extremely well skilled; and his experience in the art of healing was so very great, that, as we have already intimated, he was called to be physician in ordinary to the king. There is a letter of his extant, to rabbi Samuel Aben Tybbon, in which he has described the nature of this office, and related also what vast incumbrances and labours the practice of physic brought upon him; and it may not be amiss to give a short extract from it here, because nothing can convey a clearer or a juster idea of the man, and of the prodigious esteem and veneration in which he was held in Egypt. Tybbon had consulted him by a letter upon some difficult points, and had told him in the conclusion of it, that, as soon as he could find leisure, he would wait upon him in person, that they might canvas them more fully, in the freedom of conversation; to whom Maimonides replied, that "he should be extremely glad to see him, and that nothing could give him higher pleasure

sure than the thoughts of conversing with him; but yet that he must frankly confess to him, that he durst not encourage him to undertake so long a voyage, or to think of visiting him with any such views. I am, says he, so perpetually engaged, that it will be impossible for you to reap any advantage from me, or even to obtain a single hour's private conversation with me, in any part of the four-and-twenty. I live in Egypt, the king in Alkaira; which places lie two sabbath-days journey asunder. My common attendance upon the king is once every morning; but when his majesty, his concubines, or any of the royal family, are the least indisposed, I am not suffered to stir a foot from them; so that my whole time, you see, is almost spent at court. In short, I go to Alkaira every morning early, and, if all be well there, return home about noon; where, however, I no sooner arrive, than I find my house surrounded with many different sorts of people, Jews and Gentiles, rich men and poor, magistrates and mechanics, friends as well as enemies, who have all been waiting impatiently for me. As I am generally half famished upon my return from Alkaira, I prevail with this multitude, as well as I can, to suffer me to regale myself with a bit of dinner; and, as soon as I have done, attend this crowd of patients, with whom, what with examining into their particular maladies, and what with prescribing for them, I am often detained till it is dark night, and am always so fatigued at the last, that I can scarcely speak, or even keep myself awake. And this is my constant way of life, &c."

But however eminent Maimonides was as a physician, he was not less so as a divine. The Jews have this saying of him, "A Mose ad Mosen non surrexit sicut Moses;" by which they would insinuate, that of all their nation none ever so nearly approached to the wisdom and learning of their great founder and lawgiver, as Moses the son of Maimon. He was, says Isaac Casaubon [D], "a man of great parts and sound learning; of whom, I think, we may truly say, as Pliny said of old of Diodorus Siculus, that he was the first of his tribe who ceased to be a trifler." He was so far from building upon, or paying an undue regard to, absurd fables and traditions, as his nation had always been accustomed to do, that, to his supreme praise be it said, he dissuaded others from it in the most express terms. "Cave," says he, "ne tempus tuum teras in expositione & operosa consideratione Gemaræ; ego enim in illis multum temporis perdidi, & parum utilitatis hausi:" that is, in plain English, "Take heed, and do not waste your time in attempting to draw sense or meaning out of that which has no meaning in it; I myself have spent a great deal of time in commenting upon, and explaining the Gemara,

from which I have reaped nothing, but my labour for my pains." Where, by the way, we cannot help admiring the great candour and impartiality of this eminent doctor, who did not suffer himself to dote upon studies, in which he had laboured more abundantly than them all (for this men are too apt to do, how trifling and contemptible soever such studies may be); but honestly proclaimed their futility to the world, and cautioned his readers against mis-spending their time and pains upon them.

It would be endless to enumerate all the works of Maimonides. Some of them were written in Arabic originally, but are now extant in Hebrew translations only. The most considerable are his *Jad*, which is likewise called "*Mischne Terah*," his "*More Nevochim*," and his "*Peruschim*, or Commentaries upon the *Misna*." His "*Commentaries upon the Misna*" he began at the age of three and twenty, and finished in Egypt, when he was about thirty. They were translated from the Arabic by rabbi Samuel Aben Tybbon. His "*Jad*" was published about twelve years after, written in Hebrew, in a very plain and easy style. This has always been esteemed a great and useful work, and indeed with good reason; it being nothing less than a complete code, or pandect of Jewish law, digested into a clear and regular form, and illustrated throughout with an intelligible commentary of his own. "*Those*," says Collier, "that desire to learn the doctrine and the canon law, contained in the Talmud, may read Maimonides's compendium of it in good Hebrew, in his book intituled *Jad*; wherein they will find a great part of the fables and impertinences in the Talmud intirely discarded." But of all his productions, the "*More Nevochim*" has been thought the most important, and valued the most, not only by others, but also by himself. This was written by him in Arabic, when he was about fifty years old; and afterwards translated into Hebrew, under his own inspection, by rabbi Samuel Aben Tybbon. The design of it was, to explain the meaning of several difficult and obscure words, phrases, metaphors, parables, allegories, &c. in Scripture; which, when interpreted literally, seemed to have no meaning at all, or at least a very absurd and irrational one. Hence the work, as Buxtorf says, took its title of "*More Nevochim*," that is, "*Doctor perplexorum*;" as being written for the use and benefit of those who were perplexed and in doubt, whether they should interpret such passages according to the letter, or rather figuratively and metaphorically. It was asserted, it seems, by many at that time, but very rashly, that the Mosaic rites and statutes had no foundation in reason, but were the effects of mere will, and ordained by God upon a principle purely arbitrary. Against these Maimonides argues, shews the dispensation in general to be instituted with a wisdom worthy of its divine author, and explains the causes and
reasons

reasons of each particular branch of it. This procedure however drew upon him much ill-will, and gave offence to many of the Jews; those especially, who had long been attached to the fables of the Talmud, and lost all sight of common sense. They could not conceive, any more than the fanatic Christians of our own times, that the revelations of God were to be explained upon the principles of reason; but thought, like them, that every institution must cease to be divine, the moment it was discovered to have any thing in it rational. Hence, when the "More Nevochim" was translated into Hebrew, and dispersed among the Jews of every country, great outcries were raised, and great disturbances occasioned, about it. They reputed the author to be an heretic of the worst kind; one who had contaminated the religion of the Bible, or rather the religion of the Talmud, with the vile alloy of human reason, and would gladly have burnt both him and his book. In the mean time, the wiser part of both Jews and Christians have always considered the work in a very different light, as formed upon a most excellent and noble plan, and calculated in the best manner to procure the reverence due to the Bible, by shewing the dispensation it sets forth to be perfectly conformable to all our notions of the greatest wisdom, justice, and goodness: for, as the learned Spencer, who has pursued the same plan, and executed it happily, observes very truly [E], "nothing contributes more to make men atheists, and unbelievers of the Bible, than their considering the rites and ceremonies of the law, as the effects only of caprice and arbitrary humour in the Deity: yet thus they will always be apt to consider them, while they remain ignorant of the causes and reasons of their institution."

These three works of Maimonides, although the principal, are not yet all that we have by him, and bear a very small proportion to what we have not. Innumerable pieces are said to have been written by him upon theology, philosophy, logic, medicine, &c. and in various languages, as Arabic, Chaldee, and Greek. It may easily indeed be conceived, that a man of his uncommon abilities might be qualified to write upon almost every subject, as there was hardly any thing to be found in the republic of letters, which he had not read. He had turned over not only all the Hebrew, but all the Arabian, Turkish, Greek, Egyptian, and Talmudic writers, as plainly appears by the use he has made of them in his works. He tells us in more places than one, that he had perused with great attention, all the ancient authors upon the rise and progress of idolatry [F], with a view of explaining the reasons of those rites and ordinances in the law, which were instituted to abolish it: and, in the pre-

[E] De leg. Heb. præfat.

[F] In epist. de astrolog. & Mor. Ncr.

face to his "Commentary upon the Misna," he expressly says, that there was no book written in any language, upon the subject of philosophy, which he had not read entirely through.

This wonderful rabbi died in Egypt, when he was seventy years of age, and was buried with his nation in the land of Upper Galilee. The Jews and Egyptians bewailed his death for three whole days, and called the year in which he died "*Lamentum lamentabile*," as the highest honour they could confer upon his name. See the preface of John Buxtorf the son, to his Latin translation of the "*More Nevochim*," whence this account of the author is chiefly taken.

MAINTENON (*MADAME DE*), a most extraordinary French lady, who, from a low condition and many misfortunes, was raised at last to be the wife of Louis XIV. was descended from the ancient family of d'Aubigné; her proper name being Frances d'Aubigné. M. d'Aubigné, her grandfather, was born in 1550, and died in 1630, in his 80th year. He was a man of great merit; and not only so, but a man of rank, a leading man among the Protestants in France, and much courted to go over to the opposite party. When he perceived that there was no safety for him any longer in his own country, he fled for refuge to Geneva, about 1619. The magistrates, and the clergy there, received him with great marks of honour and distinction; and he passed the remainder of his life among them in great esteem. Mezeray says, that "he was a man of great courage and boldness, of a ready wit, and of a fine taste in polite learning, as well as of good experience in matters of war."

The son of this d'Aubigné was the father of madam de Maintenon; her mother the daughter of Peter de Cardillac, lord of Lane; and of Louisa de Montalembert. They were married at Bourdeaux, Dec. 27, 1627, not without some apprehensions, it is said, on the part of the lady, upon her being united, we know not how, to a man of a most infamous character, and who had actually murdered his first wife: for such was Constance d'Aubigné. Going to Paris soon after his marriage, he was for some very gross offence cast into prison; upon which madam d'Aubigné followed to solicit his pardon; but in vain: cardinal Richelieu was inflexible, and told her, that "to take such a husband from her, was to do her a friendly office." Madam d'Aubigné, more attached to her husband, in proportion as he became more miserable, obtained leave to shut herself up in prison with him. Here she had two sons, and becoming pregnant a third time, obtained leave from court to have her husband removed to the prison of Niort, that they might be nearer the assistance which they derived from their relations.

In

In this prison madam de Maintenon was born, Nov. 27, 1635; from which miserable situation, however, she was taken a few days after by madam Villette, her aunt by her father's side, who, out of compassion to the child, gave her to the care of her daughter's nurse, with whom she was bred for some time, as a foster-sister. Madam Villette also sent the prisoners several necessaries, of which they were in extreme want. Madam d'Aubigné at length obtained her husband's enlargement; but it was upon condition, that he should turn Roman Catholic. D'Aubigné promised all; but, forgetting his promises, and fearing to be involved again in trouble, he was determined to decamp, and seek his fortune abroad. Accordingly in 1639, he embarked for America with his wife and family; and arriving safely there, settled in Martinico, where he acquired considerable plantations. Madam d'Aubigné returned in a little time with her children to France, to carry on some lawsuits, and recover some debts; but madam Villette persuaded her to desist from her pretensions; so she returned to America, where she found her husband ruined by gaming. In 1646, this hopeful spark died, when madam d'Aubigné was left, in the utmost distress, to support herself, and manage the education of her children, as she could. She returned to France, leaving her debts unpaid, and her daughter as a pledge in the hands of one of her principal creditors; who, however, soon sent her into France after her mother. Here neglected by her mother, who was indeed little able to support her, she fell into the hands of madam Villette at Poitou, who received her with great marks of affection; and told her, that she should be welcome, if she thought fit, to live with her, where at least she should never be reduced to want a subsistence. The niece accepted the offer which her aunt made her, and studied, by all means imaginable, to render herself necessary and agreeable to a person, upon whom she saw she must depend for every thing. More especially, she made it her business to insinuate herself into the affections of her cousin, with whom she had one common nurse: and to omit nothing that might please them, she expressed a great desire to be instructed in the religion of her ancestors. She was impatient to have some conversation with ministers, and to frequent their sermons; so that in a short time she became firmly attached to the Protestant religion. In the mean time madam de Neuillant, a relation by her mother's side, and a Papist, had been busy in advertising some considerable persons of the danger she was in, as to her salvation; and had solicited an order, which was granted, from the court, to take her out of the hands of madam Villette, and to have her instructed in the Roman Catholic religion. She took her to herself, and made a convert of her: which however was not effected without many threats, artifices, and hardships inflicted: these

these drove her at length to a compliance with the solicitations of madam de Neuillant.

In 1651, she was married to the abbé Scarron. Madam de Neuillant, being obliged to go to Paris, took her along with her; and there becoming known to this old famous buffoon, who admired her for her wit, she preferred marrying him to the dependent state she was in. Scarron was of an ancient and distinguished family, but excessively deformed, infirm, impotent, and after all, in no very advantageous circumstances; since he subsisted only on a pension, which was allowed him by the court, in consideration of his wit and parts. She lived with him many years[G]; and Voltaire makes no scruple to say, that this part of her life was undoubtedly the happiest. Her beauty, but still more her wit, for she was never reckoned a complete beauty, distinguished her greatly; and her conversation was eagerly sought by all the best company in Paris. Upon the death of her husband, which happened in 1660, she was reduced to the same indigent condition she was in before her marriage; nay, to a worse condition, since it is less painful to be poor in obscurity, than poor and known to all the world. Her friends, however, did all they could to prevail upon the court to continue to her the pension which Scarron had enjoyed: in order to which, petitions were frequently given in, beginning always with, "The widow Scarron most humbly prays your majesty, &c." But all these petitions signified nothing; and the king was so weary of them, that he has been heard to say, "Must I always be pestered with the widow Scarron?" He settled however at last a much larger pension on her, and said to her at the same time, "Madam, I have made you wait a long time; but you have so many friends, that I was resolved to have this merit with you on my own account." Voltaire tells us, he had this fact from cardinal Fleury[H], who took a pleasure in often repeating it, because he said Louis XIV. had made him the same compliment when he gave him the bishopric of Frejus.

In 1671, the birth of the duke of Maine was not yet made public. This prince, who was now a year old, had a deformed foot: the first physician D'Aquin, who was in the secret, thought it necessary that the child should be sent to the waters of Barege. A person was sought for to whom the charge of such a trust might safely be committed: the king thought of madam Scarron, and M. de Louvois went secretly to Paris to propose this journey to her. From this time she had the care of the duke of Maine's education; and was named to this employment by the king, says Voltaire, and not by his mother M. de Montespan, as some have

[G] De Siècle de Louis XIV.

[H] Siècle de Louis XIV. c. 26.

said.

said. She wrote to the king immediately; her letters charmed him, and this was the origin of her fortune; her own personal merit effected all the rest. The king bought her the lands of Maintenon in 1679, which was the only estate she ever had, though afterwards in a height of favour that afforded her the means of purchasing immense property. Here she had a magnificent castle, in a most beautiful country, not more than fourteen leagues from Paris, and ten from Versailles. The king, seeing her extremely pleased with the acquisition of her estate, called her publicly madam de Maintenon; which change of name was of greater use to her, than she herself could have foreseen. She could not well be raised to the rank in which she was afterwards seen, with the name of Scarron, which must always have been accompanied with a mean and burlesque idea. A woman, whose very name was a jest, must have detracted from the respect and veneration, which was paid to the great and pompous Louis; nor could all the reserve and dignity of the widow efface the impression made by the remembrance of a buffoonish husband. It was necessary, therefore, that madam de Maintenon should obliterate madam Scarron.

In the mean time, her elevation was to her only a retreat. Shut up in her apartment, which was on the same floor with the king's, she confined herself to the society of two or three ladies, as retired as herself; and even these she saw but seldom. The king came to her apartment every day after dinner, before and after supper, and continued there till midnight. Here he did business with his ministers, while madam de Maintenon employed herself in reading or needle-work, never shewing any eagerness to talk of state affairs, often seeming wholly ignorant of them, and carefully avoiding whatever had the least appearance of cabal and intrigue. She studied more to please him who governed, than to govern; and preserved her credit, by employing it with the utmost circumspection. She did not make use of her power, to give the greatest dignities and employments among her own relations. Her brother count d'Aubigné, a lieutenant-general of long standing, was not even made a marshal of France; a blue ribbon, and some appropriations in the farms of the revenue, were all his fortune: which made him once say to the marshal de Vivone, the brother of madam de Montespan, that "he had received the staff of marshal in ready money." It was rather high fortune for the daughter of this count, to marry the duke de Noailles, than an advantage to the duke. Two more nieces of madam de Maintenon, the one married to the marquis de Caylus, the other to the marquis de Villette, had scarcely any thing. A moderate pension, which Louis XIV. gave to madam de Caylus, was almost all her fortune; and madam de Villette had nothing but expectations.

This

This lady, who was afterwards married to the celebrated lord Bolingbroke, often reproached her aunt for doing so little for her family; and once told her in some anger, that “she took a pleasure in her moderation, and in seeing her family the victim of it.” This Voltaire relates as a fact, which he had from M. de Villette herself. It is certain, that M. de Maintenon submitted every thing to her fears of doing what might be contrary to the king’s sentiments. She did not even dare to support her relation the cardinal de Noailles, against father le Tellier. She had a great friendship for the poet Racine, yet did not venture to protect him against a slight resentment of the king’s. One day, moved with the eloquence with which he had described to her the people’s miseries in 1698, she engaged him to draw up a memorial, which might at once shew the evil and the remedy. The king read it; and, upon his expressing some displeasure at it, she had the weakness to tell the author, and not the courage to defend him. Racine, still weaker, says Voltaire, felt an affliction for it which occasioned his death. The same natural disposition, which made her incapable of conferring benefits, made her also incapable of doing injuries. When the minister Louvois threw himself at the feet of Louis XIV. to hinder his marriage with the widow Scarron, she not only forgave him, but frequently pacified the king, whom the rough temper of this minister as frequently angered.

About the end of 1685, Louis married madam de Maintenon; and, in so doing, acquired an agreeable and submissive companion. He was then in his forty-eighth year, she in her fiftieth. The only public distinction, which made her sensible of her secret elevation (for nothing could be conducted more secretly then, or kept a greater secret afterwards, than his marriage) was, that at mass she sat in one of the two little galleries, or gilt doors, which appeared only to be designed for the king and queen: besides this, she had not any exterior appearance of grandeur. That piety and devotion, with which she had inspired the king, and which she had applied very successfully to make herself a wife, instead of a mistress, became by degrees a sincere and settled disposition of mind, which age and affliction confirmed. She had already, with the king and the whole court, given herself the merit of a foundress, by assembling at Noisy a great number of women of quality; and the king had already destined the revenues of the abbey of St. Denis, for the maintenance of this rising community. St. Cyr was built at the end of the park at Versailles, in 1686. She then gave the form to this establishment; and, together with Desmarets, bishop of Chartres, made the rules, and was herself superior of the convent. Thither she often went to pass away some hours; and when we say, that melancholy determined her to this employment,

ment, we only say what she herself has said. "Why cannot I," says she in a letter to madam de la Maisonfort, "why cannot I give you my experience? Why cannot I make you sensible of that uneasiness, which wears out the great, and of the difficulties they labour under to employ their time? Do not you see that I am dying with melancholy, in a height of fortune, which once my imagination could scarcely have conceived? I have been young and beautiful, have had a relish for pleasures, and have been the universal object of love. In a more advanced age, I have spent my time in intellectual amusements. I have at last risen to favour; but I protest to you, my dear girl, that every one of these conditions leaves in the mind a dismal vacuity." If any thing, says Voltaire, could shew the vanity of ambition, it would certainly be this letter. She could have no other uneasiness, than the uniformity of her manner of living with a great king; and this made her say once to the count d'Aubigné, her brother, "I can hold it no longer; I wish I was dead."

The court grew now every day less gay, and more serious, after the king began to live a retired life with madam de Maintenon. It was the convent of St. Cyr, which revived the taste for works of genius. Madam de Maintenon intreated Racine, who had renounced the theatre for Jansenism and the court, to compose a tragedy, and to take the subject from the Bible. Racine composed "Esther:" and this piece having been first represented at the house of St. Cyr, was afterwards acted several times at Versailles, before the king, in the winter of 1689. At the death of the king, which happened Sept. 2, 1715, madam de Maintenon retired wholly to St. Cyr, where she spent the remainder of her days in acts of devotion. What appears surprising is, that Louis XIV. made no certain provision for her, but only recommended her to the duke of Orleans. She would accept of no more than an annual pension of 80,000 livres; and this was punctually paid her till her death, which happened the 15th of April, 1719. In her epitaph they affected very much to obliterate the name of Scarron: but, says Voltaire, this name was no dishonour, and the omitting of it only served to make it thought so.

MAJOR (JOHN), a scholastic divine and historian, was born, not at Haddington [1], as is usually said, but at Gleghorn, a village near North Berwick, in the year 1469. From some passages in his writings, it appears that he resided for a time both at Oxford and at Cambridge. He went in 1493 to Paris, and studied in the college of St. Barbe, under the famous John Boulac. Thence he removed to the college of Montacute,

[1] Berkenhout's *Biographia Literaria*, p. 25.

where he began the study of divinity, under the celebrated Standouk. In the year 1498, he was entered of the college of Navarre; in 1505 he was created doctor in divinity; returned to Scotland in 1519, and taught theology for several years in the university of St. Andrew's. At length, disgusted with the quarrels of his countrymen, he returned to Paris, and resumed his lectures in the college of Montacute, where he had several pupils, afterwards men of eminence. About the year 1530, he removed once more to Scotland, was chosen professor of divinity at St. Andrew's, where he afterwards became provost. It is usually supposed that he died in 1547, but it is certain that he was alive in 1549; for in that year he subscribed (by proxy, on account of his great age) the national constitutions of the church of Scotland. He died soon after, probably in 1550, which must have been in his 82d year. Du Pin says, that of all the divines who had written on the works of the *Master of Sentences*, (Peter Lombard) Major was the most learned and comprehensive. His history of Scotland is written with much commendable freedom; but in a barbarous style, and not always correct as to facts. He was the patron, and perhaps instructor, of the famous George Buchanan [κ]. His works are, 1. "Libri duo fallaciarum," Lugd. 1516, comprising his Opera Logicalia. 2. "In quatuor sententiarum commentarius," Paris, 1516. 3. "Commentarius in physica Aristotelis," Paris, 1526. 4. "In primum et secundum sententiarum commentarii," Par. 1510. 5. "Commentarius in tertium sententiarum," Par. 1517. 6. "Literalis in Matthæum expositio," Par. 1518. 7. "De historia gentis Scotorum, seu historia majoris Britanniae," Par. 1521, 4to. 8. "Luculenta in 4 Evangelia expositiones," &c. Par. 1529, folio. 9. "Placita theologica." 10. "Catalogus episcoporum Lucionensium."

MAJORAGIUS (MARK ANTONY), so named from a village in the territory of Milan, where he was born in 1514. He applied himself to the study of belles lettres, and afterwards taught them at Milan, with very great reputation. He introduced into the schools of that place the mode of writing declamations which had been practised by the ancients, and was found to be an useful method of exercising the genius of young men. His success attracted much envy, and his enemies are said to have instituted a law-suit against him for taking the name of Marcus Antonius Majorianus instead of Antonius Maria, which was his proper name. He founded his defence on the more classical sound of the name, and his plea was considered as valid. He died in 1555, at the early age of 41. Of his works

[κ] In speaking of whom, a late historian says professor Maiz, by mistake, instead of Major. Andrew's Contin. of Henry's Hist. Vol. ii. 8vo, p. 101.

are extant, 1. "Commentaries on the Rhetoric of Aristotle, on the Oratory of Cicero, and on Virgil," all in folio. 2. Several Tracts, and among others, on "De senatu Romano," 4to. "De risu Oratorio et urbano." "De nominibus propriis veterum Romanorum." 3. "A Collection of Latin Speeches," Leipzig, 1628, 8vo. These works are all replete with learning.

MAIRAN (JOHN, JAMES, D'ORTOUS DE), a French philosopher, whose works do credit to his country, was born at Beziers, in 1678. He was early admitted into the academy of sciences, and the French academy; and in the former, in 1741, succeeded Fontenelle in the office of perpetual secretary. This place he filled with great reputation for three years, and displayed, like his predecessor, the talent of placing the most abstruse questions in a clear and intelligible light. He died at Paris, Feb. 20, 1771. His works are, 1. "Dissertation sur les variations du Baromètre," 12mo, 1715. 2. "Dissertation sur la cause de la lumiere des Phosphores, et des noctiluques," 12mo, 1717. 3. "Dissertation sur la Glace," 1719, 12mo. 4. "Lettre à M. l'abbé Bignon, sur la nature des vaisseaux," 4to, 1728. 5. "Traité physique et historique de l'Aurore Boreale," 4to, 1733. 6. "Dissertation sur les forces motrices des corps," 12mo, 1741. 7. "Lettre a Madame du Chatelet, sur la question des forces vives," 12mo, 1741. 8. "Eloges des Académiciens de l'academie des sciences, morts en 1741, 1743, and 1747," 12mo. In these compositions, without imitating Fontenelle, he is thought nearly to equal him, in the talent of characterizing the persons he describes, and appreciating their merits justly. 9. "Lettre au Pere Parennin, contenant diverses questions, sur la Chine," 12mo. This is a curious work, and strongly displays the philosophical mind of the author. 10. Many memoirs inserted in the volumes of the academy of sciences, and some other compositions of no great bulk. Mairan was much admired in society as an intelligent, agreeable, and lively companion.

MAIRE (JOHN LE), an early French poet, was born at Bavai in Hainault, in the year 1473, and died, according to some authors, in 1524, according to others, towards 1548. He is the author of an allegorical poem, entitled, "Les trois Contes de Cupidon et d'Atropos, dont le premier fut inventé par Seraphin, Poete Italien; le 2^e et le 3^e de Maître-jean le Maire," Paris, 1525, 8vo. Several other poems by him are extant, all indicating a lively imagination, wit, and facility of writing, but with little correctness, taste, or delicacy. Some of his productions are not even decent. He wrote also, "Les Illustrations des Gaules, et singularités de Troyes," 1512, folio. And a panegyric on Margaret of Austria, entitled, "La Couronne Marguaritique," printed

printed at Lyons in 1546, in which he reports some curious traits of the wit and repartee of that princefs.

MAIRET (JOHN), a French poet of later times, was born at Befançon, in 1604, and was gentleman in waiting to the duke of Montmorency, under whom he signalized himself in two battles againft the Hugonots. His patron fettled upon him a penfion of 15,000 livres, but, not contented with that, he complained heavily, that the poets of his time received praifes and incenfe, like the deities of antiquity, but nothing that could fupport life. He was, in truth, a lover of good cheer, and would have been more pleafed with prefents of wine, or delicacies for the table, than crowns of laurel, or any unftubstantial honour. His remonftrances were not ineffectual. He received many prefents from the duke de Longueville, and favours in great number from cardinal Richelieu, the count of Soiffons, and cardinal la Valette. He married in 1648, and retired to Befançon, where he principally refided from that time, though he loft his wife in about ten years. He had fome talent for negotiation, and conducted the bufinefs of a fufpenfion of arms for Franche Comté with fuch fuccefs, that the emperors rewarded him in 1668, by re-eftablifhing an ancient claim to nobility that had been in his family. He died in 1686, at the age of 84. Mairet was never rich, yet led a life of eafe and gratification. He very early began to write. His firft tragedy of "Chryfeide," was written at fixteen; "Sylvia," at feventeen; "Sylvianire," at twenty-one; "The Duke de Oflane," at twenty-three; "Virginia," at twenty-four; and "Sophonifba," at twenty-five. He wrote in all, 1. Twelve tragedies, which, though they have fome fine paffages, abound in faults, and are written in a feeble ftyle of verfification. Corneille had not yet eftablifhed the ftyle of the French drama. On the Sophonifba of Mairet, Voltaire has formed another tragedy of the fame name. 2. A poem entitled, "Le Courtifan folitaire," a performance of fome merit. 3. Miscellaneous poems, in general moderate enough. 4. Some criticifms againft Corneille, which were more difgraceful to the author than to the perfon attacked. His Sophonifba, however, was preferred to that of Corneille, but then that drama is by no means efteemed one of the happieft efforts of the great tragic poet.

MAISTRE (ANTOINE LE). France has produced feveral great men of the name of *Maiftre*, and among them Giles le Maiftre, celebrated as an incorruptible magiftrate in the corrupt times of Francis I. and Henry II. Antony le Maiftre feems to have been of a different family, and was born at Paris in 1608. He appeared very early as a pleader, and with uncommon fuccefs, but, from religious feelings, gave up his purfuits and retired to the fociety of Port-Royal, where his piety and

mortification became conspicuous. "I have been busy," said he, "in pleading the causes of others, I am now studying to plead my own." He died in 1658, aged 51. Of his works, there have been published, 1. "Pleadings," which of course are not now so highly esteemed as when they were pronounced. 2. "A Translation of Chrysostom de Sacerdotio," with an elegant preface, 12mo. 3. A life of St. Bernard, under the name of the sieur Lancy, 4to, and 8vo. 4. Translations of several writings of St. Bernard. 5. Several publications in favour of the Society of Port-Royal. 6. "The Life of Don Barthélemi des Martyrs," in 8vo, esteemed a very well written composition.

MAISTRE (LOUIS ISAAC LE), more known to many persons under the name of SACY, was brother of the former, and was born at Paris in 1613. His genius very soon displayed itself. After pursuing his studies with the greatest success under the abbé de St. Cyran, he was admitted to the priesthood in 1648. His reputation gained him the office of confessor to the Society of Port-Royal des champs; but that house being accused of Jansenism, he was involved in the persecution; was obliged to conceal himself in 1661; and in 1666 was confined in the Bastille. In that prison he composed some important works, particularly a translation of the whole Bible, which was finished on the eve of All-saints, 1668; and on the very same day he obtained his liberty, after being confined two years and a half. When this work was presented to the king and his minister, le Maître desired no other reward than that of being allowed frequently to visit the Bastille, to inspect the state of the prisoners. He remained at Paris till 1675, when he retired to Port-Royal; but was obliged in 1679 to quit it, when he retired to Pompona, and there died, at the age of 71, in 1684. His works are, 1. His translation of the Bible, with explanations of the literal and spiritual sense taken from the fathers: in which part he was assisted by du Fossé, Huré, and le Tourneux. This work was published at Paris in 1682, and several subsequent years, in 32 vols. 8vo, which came out as they were completed. Several other editions have been printed, but this is on the whole esteemed the best. 2. A translation of the Psalms, from the Hebrew and the Vulgate together. 3. A translation of the Homilies of St. Chrysostom on St. Matthew, in 3 vols. 8vo. 4. A translation of Kempis on the Imitation of Christ, under the name of de Beuil, prior of S. Val, Paris, 8vo, 1663. 5. A translation of Phædrus, under the name of St. Aubin, 12mo. 6. Three comedies of Terence, 12mo. 7. The Letters of Bongars, published under the name of Brianville. 8. The poem of St. Prosper on ingratitude, rendered in verse and prose. 9. "Les enluminures de l'Almanach des Jésuites," 1654, 12mo. An attack upon the Jesuits, which was so far relished

relished as to be reprinted in 1733. 10. "Heures de Port-Royal," called by the Jesuits, Hours of Jansenism, 12mo. 11. "Letters of Piety," in 2 vols. 8vo, published at Paris in 1690. The merits of this author are fully displayed in the memoirs of Port-Royal, written by Nicolas Fontaine, and published at Cologne in 1738, in 2 vols. 12mo. Whence he took the name of Sacy is not told by the French authors of his life.

MAITLAND (JOHN), lord of Thyrlestane, and afterwards chancellor of Scotland; one of the Latin poets of that country, was the son of sir Richard Maitland of Lithington, and born in the year 1545 [L]. He was educated in Scotland, and afterwards sent to France to study the law. On his return to his native country, he practised that profession with such success, that in 1584 he became secretary of state to king James VI. and the year following, on the death of the earl of Arran, was created lord-chancellor of Scotland. The power and influence of the chancellor created him many enemies among the Scotch nobility, who made several unsuccessful attempts to destroy him. In 1589, he attended the king on his voyage to Norway, where his bride, the princess of Denmark, was detained by contrary winds. The marriage was there completed, and they passed the winter at Copenhagen. During this residence in Denmark, Maitland became intimately acquainted with Tycho Brahe. Towards the end of the year 1592, the chancellor incurred the queen's displeasure, for refusing to relinquish his lordship of Muffelburgh, which she claimed as part of Dumferling. He absented himself from court for some time, but was at length restored to favour. He died of a lingering illness in 1595, and was much regretted by the king. He is spoken of by Spotiswood and Johnston as a man of great learning, and eminent political abilities. Of his works, we have only "Johannis Metellani, Thirlstoni domini, epigrammata Latina," published in the second volume of the "*Deliciæ Poetarum Scotorum*," Amst. 1637.

MAITLAND (WILLIAM), a celebrated antiquary, was born, according to the best accounts we can obtain, at Brechin in Forfarshire in Scotland, about the year 1693. What education he had is uncertain, but his original employment was that of a hair-merchant[M]; in the prosecution of which business he travelled into Sweden, and Denmark, to Hamburgh, and other places. At length he settled in London, and applied himself to the study of English and Scottish antiquities, to which he was by natural genius strongly inclined. The first fruit of his researches was his history of London, published in folio, in 1739; a work much commended by all judicious persons, and

[L] Berkenhout's Biogr. Literaria.

[M] Gough's Topog. Vol. ii. p. 665.

since greatly augmented by others. It is probable, that some time after this he retired into his native country, for in 1753, he published a history of Edinburgh, comprised also in one folio volume. In 1757, appeared his work on the history and antiquities of Scotland, in 2 vols. folio; a performance not in general so highly esteemed as the two former. On July the 16th of the same year, he died, at Montrose, according to our account at the age of 64; the papers of the time say [N], at an advanced age, by which possibly it may be meant that he was still older; but this is matter of doubt. Maitland is much esteemed as a skilful antiquary, and laborious enquirer; and his first work in particular retains its value and estimation. He was said, in the accounts of his death, to have died worth more than 10,000*l*.

MAITTAIRE (MICHAEL), an eminently learned writer, was born in 1668 [O]. Dr. South, canon of Christ-church, made him a canoneer [P] student of that house, where he took the degree of M.A. March 23, 1696. From 1695 till 1699, he was second master of Westminster-school; which was afterwards indebted to him for "*Græcæ Linguæ Dialecti, in usum Scholæ Westmonasteriensis, 1706,*" 8vo, (a work recommended in the warmest terms by Dr. Knipe to the school over which he presided, "*cui se sua omnia debere fatetur sedulus Author*") and for "*The English Grammar, applied to, and exemplified in, the English tongue, 1712,*" 3vo. In "*Catalogus Librorum Manuscriptorum Angliæ & Hiberniæ, Oxon, 1697,*" t. ii. p. 27. is inserted "*Librorum Manuscriptorum Ecclesiæ Westmonasteriensis Catalogus. Accurante viro erudito Michaelæ Mat-tærio.*" But before the volume was published, the whole collection amounting to 230, given by bishop Williams, except one, was destroyed by an accidental fire in 1694 [Q]. In 1711, he published "*Remarks on Mr. Whiston's Account of the Convocation's proceedings with relation to himself: in a Letter to the right reverend Father in God, George, Lord Bishop of Bath and Wells,*" 8vo; and also "*An Essay against Arianism, and some other Heresies; or a Reply to Mr. William Whiston's Historical Preface and Appendix to his Primitive Christianity revived,*" 8vo. In 1709, he gave the first specimen of his great skill in typographical antiquities, by publishing "*Stephanorum Historia, vitas ipsorum ac libros complectens,*" 8vo; which was followed in 1717, by "*Historia Typographorum aliquot Parisiensium, vitas & libros complectens,*" 8vo. In 1719, "*Annales Typographici ab artis inventæ origine ad*

[N] Scots Mag. 1757, p. 383. Gent. Mag. 1757, p. 386.

[O] Anecdotes of Bowyer, by Nichols, p. 167.

[P] Commonly so called as being no-

minated to the studentship by one of the canons, and not elected from Westminster school.

[Q] Widmore's "*History of Westminster abbey,*" p. 164.

annum MD. Hagæ Com." 4to. To this volume is prefixed, "Epistolaris de antiquis Quintiliani editionibus Dissertatio, clarissimo viro D. Johanni Clerico." The second volume, divided into two parts, and continued to the year MDXXXVI, was published at the Hague in 1702; introduced by a letter of John Toland, under the title of "Conjectura verosimilis de prima Typographiæ Inventione." The third volume, from the same press, in two parts, continued to MDLVII, and, by an Appendix, to MDCLXIV, in 1725. In 1733 was published at Amsterdam what is usually considered as the fourth volume, under the title of "Annales Typographici ab artis inventæ origine, ad annum MDCLXIV, operâ Mich. Maittaire, A. M. Editio nova, auctior & emendatior, tomi primi pars posterior [R]." In 1741 the work was closed at London, by "Annalium Typographicorum Tomus Quintus & ultimus; indicem in tomos quatuor præeuntes complectens;" divided (like the two preceding volumes) into two parts. In the intermediate years, Mr. Maittaire was diligently employed on various works of value. In 1713 he published by subscription, "Opera & Fragmenta Veterum Poëtarum, 1713," two handsome volumes, in folio: the title of some copies is dated 1721. In 1714, he was the editor of a "Greek Testament," in 2 vols. The Latin writers, which he published separately, most of them with good indexes, came out in the following order: In 1713, "Christus Patiens;" "Paterculus;" "Justin;" "Lucretius;" "Phædrus;" "Sallust;" "Terence." In 1715, "Catullus, Tibullus, and Propertius;" "Cornelius Nepos;" "Florus;" "Horace;" "Ovid," 3 vols. "Virgil." In 1716, "Cæsar's Commentaries;" "Martial;" "Juvenal and Persius;" "Quintus Curtius." In 1719, "Lucan." In 1720, "Bonifonii Carmina." Here he appears to have stopped; all the other classics which are ascribed to him having been disclaimed, by a memorandum which Mr. Nichols has preserved under Maittaire's own hand, in the latter part of his life [s]. In 1711 he published "Batrachomyomachia Græcè ad veterum exemplarium fidem recusa:

[R] The awkwardness of this title has induced many collectors to dispose of their first volume, as thinking it superseded by the second edition; but this is by no means the case; the volume of 1719 being no less necessary to complete the set than that of 1733, which is a revision of all the former volumes. The whole work, when properly bound, consists, *ad libitum*, either of five volumes, or of nine.

[s] "As the editor of several classics, some years ago printed in 12mo, at Messrs. Tonson and Watts's press, thinks it sufficient to be answerable for the imperfec-

tion of those editions, without being charged with the odium of claiming what has been put out by editors much abler than himself; he therefore would acquaint the public, that he had no hand in publishing the following books, which in some newspapers have been advertised under his name; viz. "Sophoclis Tragediæ;" "Homerii Ilias;" "Museum Anglicanarum Analecta;" "Livii Historia;" "Plinii Epistolæ et Panegyricus;" "Conciones & Orationes ex Historicis Latinis." M. M.

Glossâ Grecâ, variantibus lectionibus, versionibus Latinis, commentariis & indicibus illustrata." 8vo. At the end of this volume he added proposals for printing by subscription, "Musæus," in Greek and Latin, for half a guinea; and "Rapin's Latin works," for a guinea, both in 4to: "Musæus," to be comprised in twelve sheets, "Rapin" in fifty. But neither of these were ever committed to the press, from want probably of sufficient encouragement. In 1722, "Miscellanea Græcorum aliquot Scriptorum Carmina, cum versione Latina & Notis," 4to. In 1724, he compiled, at the request of Dr. John Freind (at whose expence it was printed) an index to the works of "Aretæus," to accompany the splendid folio edition of that author in 1723. In 1725 he published an excellent edition of "Anacreon," in 4to, of which no more than 100 copies were printed, and the few errata in each copy corrected by his own hand. A second edition of the like number was printed in 1741, with six copies on fine writing paper. In 1726 he published, "Petri Petiti Medici Parisiensis in tres priores Aretæi Cappadocis Libros Commentarii, nunc primum editi," 4to. This learned Commentary was found among the papers of Grævius. From 1728 to 1732 he was employed in publishing, "Marmorum Arundellianorum, Seldenianorum, aliorumque Academiæ Oxoniensi donatorum, una cum Commentariis & Indice, editio secunda," folio; to which an "Appendix" was printed in 1733. "Epistola D. Mich. Maittaire ad D. P. Des Maizeaux, in qua Indicis in Annales Typographicos methodus explicatur," &c. is printed in "The Present State of the Republic of Letters," in August, 1733, p. 142. The life of Robert Stephens, in Latin, revised and corrected by the author, with a new and complete list of his works, is prefixed to the improved edition of R. Stephens's Thesaurus, 4 vols. in folio, in 1734. In 1736 appeared, "Antiquæ Inscriptiones duæ," folio; being a commentary on two large copper tables discovered near Heraclea, in the bay of Tarentum, as before mentioned in p. 123. In 1738 were printed at the Hague, "Græcæ Linguæ Dialecti in Scholæ Regiæ Westmonasteriensis usum recogniti operâ Mich. Maittaire. Præfationem & Appendicem ex Apollonii Discoli fragmento inedito addidit J. F. Reitzius." Maittaire prefixed a dedication of this volume to the marquis of Granby, and the lords Robert and George Manners, his brothers; and a new preface, dated 3 Cal. Octob. 1737. This was again printed at London in 1742. In 1739, he addressed to the empress of Russia a small Latin poem, under the title of "Carmen Epinicium Augustissimæ Russorum Imperatrici sacrum." His name not having been printed in the title-page, it is not so generally known that he was editor of Plutarch's "Apophthegmata, 1741," 4to. The last publication of

Mr.

Mr. Maittaire was a volume of poems in 4to, 1742, under the title of "*Senilia, five Poëtica aliquot in argumentis varii generis tentamina.*" It may be worth mentioning, that Baxter's dedication to his "*Glossarium Antiquitatum Britannicarum,*" was much altered by Maittaire; who died August 7, 1747, aged 79. There is a good mezzotinto print of him by Faber, from a painting by B. Dandridge, inscribed, "*Michael Maittaire, A. M. Amicorum jussu.*" His valuable library, which he had been collecting fifty years, was sold by auction, by Mess. Cock and Langford, at the close of the same year, and the beginning of the following, taking up in all forty-four nights. Mr. Cock, in his prefatory advertisement, tells us, "In exhibiting thus to the public the entire library of Mr. Maittaire, I comply with the will of my deceased friend; and in printing the catalogue from his own copy just as he left it (though, by so doing, it is the more voluminous), I had an opportunity not only of doing the justice I owe to his memory, but also of gratifying the curious [τ]." Maittaire, it may be added, was patronized by the first earl of Oxford, both before and after that gentleman's elevation to the peerage, and continued a favourite with his son the second earl. He was also Latin tutor to Mr. Stanhope, the earl of Chesterfield's favourite son.

MAIUS (JOHN HENRY), or MAY, a Lutheran divine, born in 1653 at Pfortzheim, in the marquisate of Baden-Dourlach. He was greatly skilled in Hebrew literature, and taught the Oriental languages in several universities, with great reputation. His last employments of this kind were at Giessen, where he was pastor, and where he died in 1719. He was profoundly skilled in antiquities, sacred and profane, but his works are less known in other parts of Europe than in Germany. The following are some of them: 1. "*Historia animalium Scripturæ sacræ,*" 8vo. 2. "*Vita Johannis Reuchlini,*" 1687, 8vo. 3. "*Examen historiæ criticæ Ricardi Simonis,*" 4to. 4. "*Synopsis Theologiæ symbolicæ,*" 4to; and several other useful synopses. 5. "*Historia reformationis Lu-*

[τ] Mr. Nichols has here taken an opportunity of observing, that "the present mode of compiling catalogues of celebrated libraries for sale, so much more laconic than that which obtained about forty years ago, except when Mr. Samuel Paterfon exerts that talent of cataloguing for which he is particularly distinguished, cannot possibly do equal justice with the ancient mode, either in a literary or pecuniary view." This remark is quoted in the "*Critical Review,*" with an additional observation, "that, as the catalogues of large libraries sold by auction are generally preserved by men of learning, for the sake of ascertain-

ing the dates or titles of books, they might be rendered infinitely more useful, in saving expence, by subjoining an alphabetical index, containing the names of the authors whose works are promiscuously introduced in the course of the sale. With this improvement, Dr. Mead's Catalogue, which at present is confused and almost useless, would have been as valuable, in proportion to its extent, as the "*Bibliotheca Menckiana,*" "*Bultelliana,*" or any other publication of the same kind. The auctioneer would derive sufficient advantage from such catalogues."

theri,"

theri," 4to; with several other productions in Latin; many of them comments on various parts of scripture. He published also an edition of the Hebrew Bible, in 4to.

MALACHI, the last of the twelve minor prophets, who prophesied under Nehemiah, and after Haggai and Zechariah, at a time when great disorders reigned among the priests and people of Judah, against which he severely inveighs. Some have doubted whether there was really such a prophet, conceiving the name Malachi to be only a general term, signifying the angel of the Lord, a messenger, or a prophet. For it appears by Haggai, i. 13. and by the very prophet whom we cite under this name, that, in these times, the name of *Malach-Jehovah*, or *The Messenger of the Lord*, was often given to the prophets. The Septuagint have rendered the Hebrew word Malachi by the words, "his angel." Some have supposed Malachi to be another name for Ezra. He is said to have died very young.

MALAGRIDA (GABRIEL), an Italian Jesuit, sent by his superiors as a missionary to Portugal. He was a man of an ardent zeal, with that facility of elocution which enthusiasm so generally confers. He soon became the fashionable confessor, and people of all ranks put themselves under his direction. He was regarded as a saint, and consulted as an oracle. When the duke d'Aveiro formed his conspiracy against the king of Portugal, he is said by the enemies of the Jesuits to have consulted with three of that order, one of whom was Malagrida. The king, when he thought proper to banish the Jesuits from his kingdom, suffered Malagrida, Alexander, and Mathos, to remain there; and these are the very three who are supposed to have assisted the conspiracy. Malagrida was some time after sent to the inquisition, for teaching heretical doctrines; an accusation which is said to have been not altogether without foundation. He appears, however, to have been an enthusiast of so extravagant a kind, that no singularities in his writings can be thought extraordinary. He conceived himself to possess the power of working miracles; and declared to the inquisitors, that God himself had appointed him his ambassador, apostle, and prophet. This, and many other very wild declarations, would not, perhaps, have occasioned his condemnation, had he not unfortunately pretended to have the death of the king revealed to him. The marquis of Tancors, general of the province of Estremadura, happening to die, the castle of Lisbon, and all the fortresses of the Tagus, discharged their cannon in honour of him. Malagrida, hearing this unusual sound in the night, concluded that the king was dead, and desired that the inquisitors would grant him an audience. When he came before them, he said, in order to establish the credit of his predictions, that the death of the king had been revealed to him; and that he also had a vision, which

which informed him what punishment that monarch was to undergo in the other world, for having persecuted the Jesuits. This declaration hastened his condemnation. He was burnt alive on Sept. 21, 1761, at the age of 75, not as a conspirator, but as a false prophet.

MALDONAT (JOHN), a Spanish Jesuit, was born at Fuente del Maestro, a small village in the province of Estramadura, in 1534. He studied under Dominicus Afoto, a Dominican, and also under Francis Tolet, a Jesuit, who was afterwards a cardinal. There was no better scholar in the university of Salamanca in his time, than Maldonat. He there taught philosophy, divinity, and the Greek language. He was made a Jesuit there; but did not put on the habit of his order till 1562, when he was at Rome. In 1563, he was sent by his superiors to Paris, to teach philosophy in the college which the Jesuits had just obtained in that city; where, as the historians of his society tell us, he was so crowded with hearers, that he was frequently obliged to read his lectures in the court or the street, because the hall was not sufficient to contain them. He was sent with nine other Jesuits to Poitiers, in 1570, where he read lectures in Latin, and preached in French. Afterwards he returned to Paris, and fell into some troublesome affairs there: for they not only accused him of heresy, but likewise of procuring a fraudulent will, in seducing the president de St. André, so as to make him leave his estate to the Jesuits. "Nothing," says a certain writer [u], "returns from the Jesuits, though they swallow every thing, both from intestates, and by the testaments which they catch every day; representing, on the one hand, the terrors of damnation to dying people, and, on the other, promising the joys of heaven to such as bequeath their estates to their society. It was, says he, in this manner that Maldonat took an advantage of the president of Montbrun St. André, to squeeze from him all his goods and acquisitions, by a full confession of avarice and fraud." But the parliament declared him innocent of this crime; and Peter de Gondi, bishop of Paris, intirely acquitted him of the charge of heresy. He afterwards thought proper to retire to Bourges, where the Jesuits had a college, and continued there about a year and a half. Then he went to Rome, by the order of pope Gregory XIII. to superintend the publication of the "Septuagint:" and there finishing his "Commentary upon the Gospels," in 1582, he died in the beginning of 1583. He is reported to have had a dream, which gave him notice of his death. He dreamed for some nights, that a man appeared to him, who exhorted him to continue his comment vigorously, and assured him that he should finish it, but that he should not

[u] Arnould, Plaidoie contre les Jesuites, p. 37.

live long after; and, in so saying, the man pointed to a certain part of his belly, in which Maldonat afterwards felt those violent pains that put an end to his life. "It is probable," says Bayle [x], "that the great conformity betwixt this Jesuit's dream and the event, was owing to chance; but," says he, "facts of this kind frequently happen, and embarrass the freethinkers more than they care to discover."

He composed several works, which shew great parts and learning; but published nothing in his life-time. The first of his performances which came abroad after his death, was his "Comment upon the four Gospels;" of which father Simon speaks in the following manner [y]: "Among all the commentators which we have mentioned hitherto, there are few who have so happily explained the literal sense of the Gospels as John Maldonat the Spanish Jesuit. After his death, which happened at Rome before he had reached his fiftieth year, Claudius Aquaviva, to whom he presented his 'Comment,' while he was dying, gave orders to the Jesuits of Pont à Mousson to cause it to be printed from a copy which was sent them. The Jesuits, in the preface to that work, declare that they had inserted something of their own, according to their manner; and that they had been obliged to correct the manuscript copy, which was defective in some places, because they had no access to the original, which was at Rome. Besides, as the author had neglected to mark, upon the margin of his copy, the books and places from whence he had taken a great part of his quotations, they supplied that defect. It even appeared, that Maldonat had not read at first hand all that great number of writers which he quotes, but that he had made use of the labours of former writers. Thus he is not at all so exact, as if he had put the last hand to his 'Comment.' Notwithstanding these imperfections, and some others, which are easily corrected, it appears plainly, that this Jesuit had bestowed abundance of pains upon that excellent work. He does not allow one difficulty to pass without examining it to the bottom. When a great number of literal interpretations present themselves upon the same passage, he usually fixes upon the best, without paying too great a deference to the ancient commentators, or even to the majority, regarding nothing but truth alone, stripped of all authorities but her own." Cardinal Perron said [z], that he "was a very great man, and a true divine; that he had an excellent elocution as a speaker, understood the learned languages well, was deeply versed in scholastic divinity and theology, and that he had thoroughly read the fathers." His character has been as high among the

[x] Dict. art. MALDONAT, note G.
p. 618.

[z] Perroniana.

[y] Hist des Comment. du N. Test.

Protestants, for an interpreter of Scripture, as it was among the Papists. Matthew Pole, in the preface to the fourth volume of his "Synopsis Criticorum," calls him a writer of great parts and learning. "He was," says Dr. Jackson [A], the most judicious expositor among the Jesuits. His skill in expounding the Scriptures, save only where doting love unto their church hath made him blind, none of theirs, few of our church, hath surpassed." His "Commentaries upon Jeremiah, Baruch, Ezekiel, and Daniel," were printed at Lyons in 1609, and at Cologne in 1611. To these were added, his "Exposition of the sixth Psalm," and "A letter concerning a celebrated dispute which he had with above twenty Protestant ministers at Sedan." His treatise "De fide," was printed at Maienne in 1600; and that upon "Angels and Demons," at Paris, in 1605. In 1677, they published at Paris some pieces which had never appeared before; namely, his treatise "Of Grace," that upon "Original Sin," upon "Providence," upon "Justice," upon "Justification," and that upon "The Merit of Works;" besides "Prefaces, Harangues, and Letters," one volume, folio.

We will conclude our account of this celebrated Jesuit, with mentioning an high elogium of him, given by the impartial and excellent Thuanus [B]; who, after observing that he "joined a singular piety and purity of manners, and an exquisite judgement, to an exact knowledge of philosophy and divinity," adds, that "it was owing to him alone, that the parliament of Paris, when they had the Jesuits under their consideration, did not pronounce any sentence to their disadvantage, though they were become suspected by the wisest heads, and greatly hated by the university." Nothing can set the importance of Maldonat in a stronger light, or better shew the high opinion that was had of his merit.

MALEBRANCHE (NICOLAS), a French philosopher, was born at Paris, Aug. 6, 1638, and was the youngest of ten children. He had a domestic tutor, who taught him Greek and Latin. He afterwards went through a course of philosophy at the college of la Marche, and that of divinity in the Sorbonne; and was admitted into the congregation of the Oratory at Paris, in 1660. After he had spent some time there, he consulted father le Cointe, in what manner he should pursue his studies; who advised him to apply himself to ecclesiastical history. Upon this he began to read Eusebius, Socrates, Sozomen, and Theodoret; but soon grew weary of this study, and next applied himself to father Simon, who talked to him of nothing but Hebrew, Arabic, Syriac, rabbinical learning, and critical enquiries into the sense of the Scriptures. But this kind of

[A] Works, Vol. I. b. iii. ch. 13--15.

[B] Lib. lxxviii.

study was not at all more suitable to his genius, than the former. At last, in 1664, he met with Des Cartes's "Treatise upon Man," which he read over with great satisfaction, and gave himself up immediately to the study of his philosophy; of which, in a few years, he became as perfect a master as Des Cartes himself. In 1699, he was admitted an honorary member of the royal academy of sciences. He died Oct. 13, 1715, being then seventy-seven years of age. From the time that he began to read Des Cartes, he studied only to enlighten his mind, and not to furnish his memory; so that he knew a great deal, though he read but little. He avoided every thing that was mere erudition; an insect pleased him much more than all the Greek and Roman history. He despised likewise that kind of learning, which consists only in knowing the opinions of different philosophers; since a person may easily know the history of other men's thoughts, without ever thinking at all himself. He could never read ten verses together without disgust. He meditated with his windows shut, in order to keep out the light, which he found to be a disturbance to him. His conversation turned upon the same subjects as his books, but was mixed with so much modesty and deference to the judgement of others, that it was extremely and universally desired. There were scarcely any foreigners, who were men of learning, that did not visit him when they came to Paris: and it is said, that an English officer, who was taken prisoner during the war between William III. and the king of France, declared his satisfaction upon being brought to Paris, because he had always had a desire to see Louis XIV. and father Malebranche.

He wrote several works. The first and principal, as indeed it gave rise to almost all that followed, was his "De la Recherche de la Verité," or his "Search after Truth," printed at Paris in 1774, and afterwards augmented in several successive editions. His design in this book is to point out to us the errors into which we are daily led by our senses, imagination, and passions; and to prescribe a method for discovering the truth, which he does, by starting the notion of seeing all things in God. Hence he is led to think and speak meanly of human knowledge, either as it lies in written books, or in the book of nature, compared with that light which displays itself from the ideal world; and by attending to which, with pure and defecated minds, he supposes knowledge to be most easily had. The fineness of this author's sentiments, together with his excellent manner of expressing them, made every body admire his genius and abilities; but he has generally passed for a visionary philosopher. Locke, in his "Examination of Malebranche's opinion of seeing all things in God," styles him an "acute and ingenious author;" and tells us, that there are "a great many
very

very fine thoughts, judicious reasonings, and uncommon reflections in his *Recherche*:" but in that piece, endeavours to refute the chief principles of his system. "There can be no doubt," says a certain author [c], "but God can lead us into all truth, by displaying himself to us, and perhaps may deal thus with us when we are in heaven; yet this way seems too supernatural whilst on earth, and too clear for frail and weak men, who are not yet to know by vision. And it is withal so like the inward light of a new sect of men, as not to make it over reputable: to which purpose it is remarkable, that Malebranche's opinion having been espoused of late by an ingenious person of our own (Mr. John Norris), the men of the new light have taken such hold of it, as to make it necessary for him to write an apology, to disengage himself from the Quakers, who wished to have it thought that they had gained a proselyte: wherein, though he has distinguished himself from these people, yet thus much he owns, that if the Quakers understood their own notion, and knew how to explain it, and into what principles to resolve it, it would not very much differ from his." The next thing he published, was his "*Conversations Chretiennes, dans lesquelles sont justifié la verité de la religion & de la morale de J. C.* Paris, 1676." He was moved, it is said, to write this piece, at the desire of the duke de Chevreuse, to shew the consistency and agreement between his philosophy and religion. His "*Traité de la nature & de la grace*, 1680," was occasioned by a conference he had with M. Arnaud, about those peculiar notions of grace into which Malebranche's system had led that divine. This was followed by other pieces, which were all the result of the philosophical and theological dispute our author had with M. Arnaud. In 1688, he published his "*Entretien sur la metaphysique & la religion*:" in which work he collected what he had written against M. Arnaud, but disengaged it from that air of dispute which is not agreeable to every reader. In 1697, he published his "*Traité de l'amour de Dieu*." When the doctrine of the new mystics began to be much talked of in France, father Lomy, a Benedictin, in his book "*De la connoissance de soi-même*," cited some passages out of this author's "*Recherche de la verité*," as favourable to that party; upon this, Malebranche thought proper to defend himself, which he did in this book, by shewing in what sense it may be said, without clashing with the authority of the church our reason, that the love of God is disinterested. In 1708, he published his "*Entretiens d'un philosophe Chrétien, & d'un philosophe Chinois sur l'existence & la nature de Dieu*:" or, "*Dialogues between a Christian philosopher and a Chinese philosopher*,

[c] Reflections upon learning, ch. ix.

upon the existence and nature of God." The bishop of Rozalie having remarked some conformity between the opinions of the Chinese, and the notions laid down in the "*Recherche de la verité*," mentioned it to the author, who upon that account thought himself obliged to write this tract. Malebranche wrote many other pieces besides what we have mentioned, all tending some way or other to confirm his main system established in the "*Recherche*," and to clear it from the objections which were brought against it, or from the consequences which were deduced from it: and, if he has not attained what he aimed at in these several productions, he has certainly shewn great abilities, and a vast force of genius.

MALELAS, or MALALAS (JOHN), of Antioch, a sophist, who was a teacher of rhetoric, and a member of the church of Antioch. He is supposed to have lived about the year 900, though some authors have been inclined to place him earlier. He is a writer of little value, and abounds in words of a barbarous Greek. He must not be confounded with John of Antioch, another historian of the same place, who was a monk. We have a chronicle written by Malelas, which extends from the creation to the reign of Justinian, but is imperfect. His history was published by Edward Chilmead at Oxford, in 1691, in 8vo, from a manuscript in the Bodleian library; and republished among the Byzantine historians, as a kind of appendix, at Venice, in 1733. The Oxford edition contains an interpretation and notes by Chilmead, with three indexes, one of events, a second of authors, a third of barbarous words. Prefixed is a discourse concerning the author, by Humphrey Hody; and an epistle is subjoined from Bentley to Mill, with an index of authors who are there amended.

MALEZIEU (NICOLAS DE), a French author, a man of extensive and almost universal learning, was born at Paris in 1650. The great Bossuet, and the duke of Montausier, knew him, and distinguished his merit. By their decision, he was appointed preceptor to the duke of Maine; and the public in general approved the choice. In 1696, Malezieu was chosen to instruct the duke of Burgundy in mathematics. In 1699, he became a member of the academy of sciences, and in two years after of the French academy. The duke of Maine rewarded his care of him by appointing him the chief of his council, and chancellor of Dombes. Under the regency of the duke of Orleans he was involved in the disgrace which fell upon the duke his pupil, and was imprisoned for two years. He had an excellent constitution, which, aided by regularity of life, conducted him nearly to the close of life without any indisposition. He died of an apoplexy on March 4, 1727, at the age of 77. Notwithstanding the vast extent of his learning, and many occupations

occupations which required great attention, he had an easy and unembarrassed air; his conversation was lively and agreeable, and his manners polite and attentive. He published, 1. "Elements of Geometry, for the duke of Burgundy," 1715, 8vo. these were in fact the substance of the instructions delivered by him to that prince. 2. Several pieces in verse, songs, &c. published at Trevoux about 1712. 3. There has also been attributed to him a farce in one act, entitled, "Polichinelle demandant une place a l'Academie." He had, among other talents, that of reading off the Greek authors into French, particularly the tragic writers, in a style of harmony and energy of verse, which approached as nearly, perhaps, as any thing in his language could do, to the excellence of the originals.

MALHERBE (FRANCIS DE), a celebrated French poet, who has always been considered by his countrymen as the father of their poetry; since, upon his appearance, all their former poets fell into disgrace. Bayle looks upon him as one of the first and greatest masters, who formed the taste and judgment of that nation in matters relating to polite literature. Balzac says, that the French poetry before Malherbe was perfectly Gothic [D]; and Boileau observes to the same purpose, that he was the first in France who taught the Muse harmonious numbers, a just cadence, purity of language, regularity of composition, and order; in short, who laid down all those rules for fine writing, which future poets were to follow, if they hoped to succeed. The poetical works of Malherbe, though divided into six books, yet make but a small volume. They consist of paraphrases upon the Psalms, odes, sonnets, and epigrams: and they were published in several forms, to the year 1666, when a very complete edition of them came out at Paris, with the notes and observations of Menage. Malherbe has translated also some works of Seneca, and some books of Livy; and if he was not successful in translation, yet he had the happiness to be very well satisfied with his labour. His principal business was to criticize upon the French language; in which he was so well skilled, that some of his friends desired him one day to make a grammar for the tongue. Malherbe replied, "that there was no occasion for him to take that pains, for they might read his translation of the thirty-third book of Livy, and he would have them write after that manner." Every body, however, was not of his opinion. Madam de Gournay, a learned lady of that time, used to say, "that this book appeared to her like broth of fair water [E]." And Huetius observes, "that the strong desire Malherbe had to please courtiers, made him invert the method of his author; that he neither followed his pointing, nor his

[D] Art of Poetry, cant. i. ver. 331.
varf. fin.

[E] De claris interpretibus, lib. ii.

words; and that he studied only to purify and polish his language."

Malherbe was born at Caen, about 1555, of an ancient and illustrious family, who had formerly borne arms in England, under Robert duke of Normandy. He lived to be old; and, about 1601, he became known to Henry the Great, from a very advantageous mention of him to that prince [F], by cardinal du Perron. The king asked the cardinal one day, "if he had made any more verses?" To which the cardinal replied, that "he had totally laid aside all such amusements, since his majesty had done him the honour to take him into his service; and added, that every body must now throw away their pens for ever, since a gentleman of Normandy, named Malherbe, had carried the French poetry to such a height, as none could hope to reach." About four years after, he was called to court, and enrolled among the pensioners of that Monarch. After the death of Henry, queen Mary of Medicis became his patroness, and settled upon him a very handsome pension. This he enjoyed to the time of his death, which happened at Paris in 1628. It was the misfortune of this poet, that he had no great share in the affection of cardinal Richelieu. It was discovered, that, instead of taking more than ordinary pains, as he should have done, to celebrate the glory of that great minister, he had only patched together old scraps, which he had found among his papers. This was not the way to please a person of so delicate a taste, and so haughty a spirit; and therefore he received this homage from Malherbe very coldly, and not without disgust [G]. "I learned from M. Racan," says Menage, "that Malherbe wrote those two stanzas above thirty years before Richelieu, to whom he addressed them, was made a cardinal; and that he changed only the four first verses of the first stanza, to accommodate them to his subject. I learned also from the same Racan, that cardinal Richelieu, who knew that these verses had not been made for him, did not receive them well, when Malherbe presented them to him." His indolence upon such an occasion may be imputed to that extreme difficulty with which he always wrote. It is incredible, as many authors tell us, how much watching and application it cost Malherbe to produce his poems. "They might," says Bayle, "have compared his Muse to certain women, who are seven or eight hours in hard labour, before they can bring forth a child: upon which account one is almost ready to say of him, what was said of another [H]; The fine things he publishes cost him so dear, that, were I in his case, I would pitch upon some other employment to serve

[F] Life of Malherbe, by Racan.

[G] Observat. sur le fragment au card. Richelieu.

[H] Dial. art. GUARINI, Note G.

my neighbours, and should not think that God required that from me."

This poet was a man of a very singular humour; and many strange things are told of him by Racan, his friend, and the writer of his life. A gentleman of the law, and of some distinction, brought him one day some indifferent commendatory verses on a lady; telling him at the same time, that some very particular considerations had induced him to compose them. Malherbe, having run them over with a supercilious air, asked the gentleman bluntly, as his manner was, "whether he had been sentenced to be hanged, or to make those verses?" His manner of punishing his servant was pleasant enough. Besides twenty crowns a year, he allowed him ten-pence a day board wages, which in those times was very considerable; when therefore the fellow had done any thing amiss, and vexed him, Malherbe would very gravely say: "My friend, an offence against your master is an offence against God, and must be expiated by prayer, fasting, and giving of alms; wherefore I shall now retrench five-pence out of your allowance, and give them to the poor on your account." Many anecdotes are to be found in this life of Malherbe by Racan, which make it probable that he had no religion. When the poor used to promise him that they would pray to God for him, he answered them, that "he did not believe they could have any great interest in heaven, since they were left in so bad a condition upon earth; and that he should be better pleased if the duke de Luynes, or some other favourite, had made him the same promise." He would often say, that "the religion of gentlemen was that of their prince." During his last sickness, he had much ado to resolve to confess to a priest; for which he gave this facetious reason, that "he never used to confess but at Easter." And some few moments before his death, when he had been in a lethargy two hours, he awaked on a sudden to reprove his landlady, who waited on him, for using a word that was not good French: saying to his confessor, who reprimanded him for it, that "he could not help it, and that he would defend the purity of the French language, to the last moment of his life."

MALINGRE (CLAUDE), *Sieur of St. Lazare*, a French historian more known for the number, than esteemed for the value of his books; was a native of Sens. In spite of every artifice to sell his histories, publishing the same under different titles, filling them with flatteries to the reigning princes, and other arts, it was with great difficulty that he could force any of them into circulation. It was not only that his style was low and flat, but that his representation of facts was equally incorrect. Latterly his name was sufficient to condemn a book, and he only put his initials, and those transposed. He died in 1655.

His best work is said to be, "Histoire des dignités honoraires de France," 8vo. on which some dependence is placed, because there he cites his authorities. He wrote also, 2. "L'histoire generale des derniers troubles;" comprising the times of Henry III. and Louis XIII. in 4to. 3. "Histoire de Louis XIII." 4to. a miserable collection of facts disguised by flattery, and extending only from 1610 to 1614. 4. "Histoire de la naissance et des progrès de l'Herésie de ce siècle," 3 vols. 4to. the first of which is by father Richeome. 5. "A Continuation of the Roman History from Constantine to Ferdinand the third," two volumes folio; a compilation which ought to contain the substance of Gibbon's History, but offers little that is worthy of attention. 6. "The Annals and Antiquities of Paris," two volumes folio. There is another work of this kind by a P. du Breul, which is much more esteemed; this, however, is consulted sometimes as a testimony of the state of Paris in the time of the author. It seems of little consequence to recount all the works of a writer so much decried, and therefore we pursue the subject no further.

MALLET (DAVID), or MALLOCH [1], an English poet, but a native of Scotland, where he was born about 1700. By the penury of his parents, he was compelled, Dr. Johnson says, to be janitor of the high school at Edinburgh; but this Dr. Anderson denies, the place being incompatible with his years and situation. When the duke of Montrose applied to the college of Edinburgh, for a tutor to educate his sons, Malloch was recommended; and when his pupils went abroad, they were entrusted to his care. Having conducted them through their travels, he returned with them to London. Here, residing in their family, he naturally gained admission to persons of high rank and character; to wits, nobles, and statesmen. In 1724, he began to give specimens of his poetical talents; which, however, were far from being of the first class. In 1733, he published a poem on "Verbal Criticism," on purpose to make his court to Pope; "a subject which he either did not understand or willingly misrepresented; and on which he has shewn more pertness than wit, more confidence than knowledge."

Some time before this, having cleared his tongue from his native pronunciation, so as to be no longer distinguished as a Scot, he took upon him to change his name from Scotch *Malloch* to English *Mallet*. What other proofs he gave of disrespect to his native country, we know not: "but it was remarkable of him," says Johnson, "that he was the only Scot whom Scotchmen did not commend." In 1740, he wrote a Life of Lord Bacon, which was then prefixed to an edition of his works;

[1] Johnson's Lives of the Poets, vol. iv.

but with so much more knowledge of history than of science, that, when he afterwards undertook the Life of Marlborough, some were apprehensive, lest he should forget that Marlborough was a general, as he had forgotten that Bacon was a philosopher. The old duchess of Marlborough assigned, in her will, this task to Glover and Mallet, with a reward of 1000*l.* and a prohibition to insert any verses. Glover is supposed to have rejected the legacy with disdain, so that the work devolved upon Mallet: who had also a pension from the late duke of Marlborough to promote his industry, and who was continually talking of the discoveries he made.

When the prince of Wales was driven from the palace, and kept a separate court by way of opposition, to increase his popularity by patronizing literature, he made Mallet his under-secretary, with a salary of 200*l.* a year. Thomson likewise had a pension; and they were associated in the composition of the "Masque of Alfred," which in its original state was played at Cliefden in 1740. It was afterwards almost wholly changed by Mallet, and brought upon the stage of Drury-Lane in 1751, but with no great success. The movements, however, previous to its introduction, are amusing enough. Mallet, according to my author, in a familiar conversation with Garrick, discoursing of the diligence he was then exerting upon the "Life of Marlborough," let him know, that in the series of great men, quickly to be exhibited, he should *find a niche* for the hero of the theatre. After wondering some little time, how he could be introduced, "Pray, Mr. Mallet," says Garrick, "have you left off to write for the stage?" (for he had written a tragedy as well as a masque.) Mallet then confessed, that he had a drama in his hands. Garrick promised to act it, and "Alfred" was produced: though, alas! when Mallet died, in 1765, no *niche*, nor a line of history was left behind him.

The works of this author have been collected in three volumes 12mo. As a writer, he cannot be placed in any high class; there being no species of composition in which he was eminent. Lord Bolingbroke left him the property of his works, which he published in five vols. 4to.

MALLET (EDMUNDE), one of the writers in the French Encyclopedie, and one of those whose articles are the most valuable in that work. They are chiefly on the subjects of Divinity and Belles-Lettres, and if only men as sound and judicious as the abbé Mallet had been employed, that publication would have proved as useful as it has been found pernicious. He was born at Melun in 1713, and was employed on a cure near his native town 'till 1751, when he was invited to Paris, to be professor of divinity in the college of Navarre. The more he was known, the more his merits were perceived, and the charge of jansenism

which had been circulated against him, was gradually cleared away. Boyer, then bishop of Mirepoix, as a testimony of his regard, presented him to a canonry of Verdun. He died at Paris in 1755. Besides his share in the *Encyclopedie*, he wrote several works on the Principles of Poetry and Eloquence. His style is neat, easy, and unaffected; and he has great skill in developing the merits of good writers, and illustrating his precepts by the most apposite examples from their works. He published also a history of the civil wars of France, under the reigns of François II. Charles IX. &c. translated from the Italian of D'Avila. This author must not be confounded with PAUL HENRY MALLET of Geneva, who wrote the history of Denmark, the Northern Antiquities, &c. of whom see some account in Dr. Percy's translation of the latter book. That gentleman is still living.

MALLINKROTT (BERNARD), dean of the cathedral of Munster, and celebrated for his enquiries into typographical antiquities. He was a learned man, but very turbulent and ambitious. Hence it happened that he was named to two bishoprics without taking possession of either, and that he died in prison for his opposition to another prelate. The emperor Ferdinand I. appointed him to the bishopric of Ratzebourg, and he was, a few days after, elected to the see of Minden. But his ambition was to be bishop of Munster, and not succeeding, in 1650, he intrigued and raised seditions against the bishop who had succeeded, till 1655, when he was degraded from his dignity of dean. Nor yet warned he continued his machinations, till, in 1657, the bishop had him arrested and confined in the castle of Otteinzheim. Here he continued till his death, which happened in 1664. He wrote in Latin, and his works are, 1. "*De natura et usu Literarum*," in quarto, published at Munster in 1638. 2. "*De ortu et progressu artis Typographicæ*," 4to, printed at Cologne in 1640. 3. "*De Archicancellariis S. R. imperii*," 4to, Munster, 1640. 4. "*Paralipomenon de Historicis Græcis*," Cologne, 1656, 4to.

MALPIGHI (MARCELLO) [κ], an Italian physician and anatomist, was born March 10, 1628, at Crevalcuore, near Bologna, in Italy. He learned Latin and studied philosophy in that city; and, in 1649, losing his parents, and being obliged to choose his own method of life, he determined to apply himself to physic. The university of Bologna was then supplied with very learned professors in that science, the principal of whom were Bartholomew Massari, and Andrew Mariano. Malpighi put himself under their conduct, and in a short time made

[κ] See Malpighi's life, written by himself, and prefixed to his *Opera posthuma*, Lond. 1657, folio.

a great progress in physic and anatomy. After he had finished the usual course, he was admitted doctor of physic, April 6, 1653. In 1655, Massari died, which was very grievous to Malpighi, as well because he had lost his master, as because he had married his sister. In 1656, the senate of Bologna gave him a professorship, which he did not long hold; for the same year the grand duke of Tuscany sent for him to Pisa, to be professor of physic there. It was in this city that he contracted a strict friendship with Borelli, whom he subsequently owned for his master in philosophy, and to whom he ascribed all the discoveries which he afterwards made. They dissected animals together, and it was in this employment that he found the heart to consist of spiral fibres; a discovery, which has been ascribed to Borelli in his posthumous works. The air of Pisa not agreeing with him, he continued there but three years: and, in 1659, returned to Bologna to resume his former posts, notwithstanding the advantageous offers which were made him to stay at Pisa. Mariano dying in 1661, Malpighi was now left to himself to pursue the bent of his genius. In 1662, he was sent for to Messina, in order to succeed Peter Castello, first professor of physic, who was just dead. It was with reluctance that he went thither, though the stipend was great; but he was prevailed on at last by his friend Borelli, and accepted it; nevertheless, he afterwards returned to Bologna. In 1669, he was elected a member of the royal society of London, with which he ever after kept a correspondence by letters, and communicated his discoveries in anatomy. Cardinal Pignatelli, who had known him while he was legate at Bologna, being chosen pope in 1691, under the name of Innocent XII. immediately sent for him to Rome, and appointed him his physician. In 1694, he was admitted into the academy of the Arcadians at Rome. July the 25th, of the same year, he had a fit, which struck half his body with a paralysis; and, Nov. the 29th following, he had another, of which he died the same day, in his 67th year.

His works, with his life before them, written by himself, were first collected, and printed together at London, 1697, in folio; but they were reprinted more correctly at Amsterdam, 1698, in 4to. This author's discoveries in anatomy were considerable. With regard to the liver, he discovered its texture by his glasses, and found out, 1. That the substance of it is framed of innumerable lobules, which are very often of a cubical figure, and consist of several little glands, like the stones of raisins, so that they look like bunches of grapes, and are each of them cloathed with a distinct membrane. 2. That the whole bulk of the liver consists of these grape-stone-like glands, and of divers sorts of vessels. 3. That the small branches of the cava porta, and porus biliaris, run through all, even the least of these lobules,

bules, in an equal number ; and that the branches of the porta are as arteries, which convey the blood to, and the branches of the cava are as veins, which carry the blood from, all these little grape-stone-like glands. From whence it is plain, that the liver is a glandulous body, with its proper excretory vessels, which carry away the gall, that lay before in the mass of the blood. As for the texture of the spleen, he discovered, that the substance of it, deducting from the numerous blood-vessels and nerves, as also the fibres, which arise from its second membrane, and which support the other parts, is made of innumerable little cells, like honey-combs, in which there are vast numbers of small glandules, which resemble bunches of grapes ; and that these hang upon the fibres, and are fed by twigs of arteries and nerves, and send forth the blood there purged into the ramus splenicus, which carries it into the liver. The mechanism of the reins was wholly unknown, till Malpighi found it out ; for he discovered, that the kidneys are not one uniform substance, but consist of several small globules, which are all like so many several kidneys, bound about with one common membrane, and that every globule has small twigs from the emulgent arteries, that carry blood to it ; glands, through which the urine is strained from it ; veins, by which the purified blood is carried off to the emulgent veins, thence to go into the cava ; a pipe, to convey the urine into the great basin in the middle of the kidney ; and a nipple, towards which several of those small pipes tend, and through which the urine oozes out of them, into the basin.

MALVEZZI (VIRGILIO), commonly called the marquis Malvezzi, an Italian writer of eminence, was born of a noble family at Bologna, in 1599. After having finished his classical and philosophical studies, he applied to the law, and became a doctor in that faculty in 1616, although not quite seventeen years of age. After this he cultivated other sciences, and spent some time and pains upon physic, mathematics, and divinity. He even did not neglect astrology ; in favour of which he always entertained high prejudices, although he affected outwardly to despise it. Music and painting were also among the arts in which he exercised himself for his amusement. He afterwards became a soldier, and served under the duke Feria, governor of the Milanese. Philip the Fourth of Spain employed him in several affairs, and admitted him into his council of war. Letters, however, occupied a good part of his time, and he was member of the academy of the Gelati at Bologna. He was the author of several works in Spanish and Italian : among the latter were, " Discourses upon the first book of Tacitus's annals," which he composed at the age of twenty-three, and dedicated to Ferdinand II. great duke of Tuscany. There is a great shew of learning in it ; too much indeed, for there are many quotations

quotations from the fathers and scripture, which have but little to do with Tacitus and modern politics. There are also in it certain logical distinctions, and subtle reasonings, which favour of pedantry, and had better become a professor of philosophy, than a writer upon government and state-affairs. He died at Bologna, Aug. 11, 1654. His discourses upon Tacitus are translated and published in English.

MAMBRUN (PETER), an ingenious and learned French jesuit, who has written Latin poetry, was born in the diocese of Clermont, in 1581. He is one of the most perfect and accomplished among the imitators of Virgil; and has also written, in the same measure, the same number of books, and in the three different kinds, to which that illustrious poet applied himself. Thus we have of Mambrun, "Eclogues," "Georgics, or four books upon the culture of the soul and the understanding;" and an heroic poem in twelve books, entitled, "Constantine, or idolatry overthrown." Happy! if he has imitated the genius and judgment of Virgil as well as he has his exterior form and œconomy. He is, indeed, allowed to have had great talents for poetry, as well as great judgment, which last he has sufficiently shewn in a Latin Peripatetic dissertation upon an epic poem; so that it is not without some foundation, that Menage has called him "a great poet, as well as a great critic." His "Peripatetic dissertation" was published in 4to, at Paris, 1652; his "Constantine" in 12mo, at Amsterdam, 1659; his "Eclogues and Georgics" in 12mo, at Fleche, 1661; in which year also he died, aged 80.

MANCINELLI (ANTONIO), an Italian grammarian poet and orator, was born at Velitri in 1452. He taught classical learning in different parts of Italy with considerable success. He published in 1492 a poem entitled, "Silva vitæ suæ." He was distinguished also by some other poems, as "de Floribus, de Figuris, de Poetica virtute." 2. Epigrams published at Venice in 1500, in 4to. 3. Notes upon some of the classic authors. He died some time after 1506.

MANDEVILE (SIR JOHN), an Englishman, famous for his travels, was born at St. Alban's, about the beginning of 1300. He was liberally educated, and applied himself to the study of physic, which he probably practiced for some time; but being seized at length with an invincible desire of seeing distant parts of the globe, he left England in 1332, and did not return for four-and-thirty years. His friends, we are told, had long supposed him dead; and, when he appeared, did not know him again. During this long space of time, he had travelled through almost all countries, and made himself master of almost all languages; Scythia, Armenia the Greater and the Lesser, Egypt, Arabia, Syria, Media, Mesopotamia, Persia, Chaldea, Greece,

Greece, Dalmatia, &c. [L] The rambling disposition he had thus acquired, does not seem ever to have suffered him afterwards to rest; for he left his own country a second time, and died at Liege in the Low Countries, in 1372. He wrote an "Itinerary," or account of his travels, in English, French, and Latin. Vossius says, that he has seen it in Italian; and adds, that he knows it to be in Belgic and German. He gives us also the inscription upon his monument at Liege, which runs thus: "Hic jacet vir nobilis, dominus Joannes De Mandevile, alius dictus de Barbam, dominus de Campoli, natus in Anglia, medicinæ professor, devotissimus orator, & bonorum suorum largissimus pauperibus erogator, qui, toto quasi orbe lustrato, Leodii vitæ suæ diem clausit, A. D. 1372, Nov. 17."

MANDEVILLE (BERNARD DE) [M], an author unfortunately celebrated in the present century for his pernicious writings, was born about 1670 in Holland, where he studied physic, and took the degree of doctor in that faculty. He afterwards came over into England, and wrote several books, not without ingenuity, but some of them justly considered as likely to produce a bad effect upon society. In 1709, he published his "Virgin unmask'd, or, A dialogue between an old maiden aunt and her niece, upon love, marriage," &c. a piece not very likely to increase virtue and innocence among his female readers. In 1711, came out his "Treatise of the hypocondriac and hysterick passions, vulgarly called the hyppo in men, and the vapours in women." This work is divided into three dialogues, and may, we think, be read to good purpose; being interspersed with instructive discourses on the real art of physic itself, and entertaining remarks on the modern practice of physicians and apothecaries; and, therefore, as the author says, "very useful to all, who have the misfortune to stand in need of either." In 1714, he published a poem, entitled, "The grumbling hive, or knaves turned honest;" upon which he afterwards wrote remarks, and published the whole at London in 1723, under the title of "The Fable of the Bees, or private vices made public benefits; with an Essay on charity and charity-schools, and a search into the nature of society." In the preface to this book he observes, that since the first publishing of the poem itself, he had met with several, who, either wilfully or ignorantly mistaking the design, would have it, that the scope of it was a satire upon virtue and morality, and the whole written for the encouragement of vice. This made him resolve, whenever it should be reprinted, some way or other to inform the reader of the real intent with which that little poem was written. The book however giving great offence, it was presented by the grand

[L] Tanner, &c. Vossius de hist. Latin,

[M] General Dictionary.

jury of Middlesex in July the same year, and severely animadverted upon, in "A letter to the right honourable lord C. printed in the London Journal of July the 27th, 1723." The author wrote a vindication of his book from the imputations cast upon it in that Letter, and in the presentment of the grand jury; which vindication he published in the "London Journal" of August the 1eth, 1723. It was attacked, however, by a vast number of writers, to whom Mandeville made no reply by way of defending himself; but staid till the year 1728, when he published, in another octavo volume, a second part of "The Fable of the Bees," in order to illustrate the scheme and design of the first. A very sensible and elegant writer, speaking of the first part, observes [N], that "the false notion of confounding superfluities and vices, is what runs through Dr. Mandeville's whole book; otherwise, as all that author's pieces are, very ingeniously written." The dreadful tendency of that work seems to arise principally from the author's description of human nature, which is every where represented as low and vicious. Nothing, we think, contributes more to extinguish virtue in the breast of man, than degrading and odious pictures of the species. When men are persuaded, and "The Fable of the Bees" has a tendency to persuade them, that they are naturally knaves, a noble incentive to virtue is extinguished; that which arises from a consciousness of their being formed to it. Instead of growing better, they easily grow worse, and gradually become vicious, merely through a persuasion that they were originally created so. In 1720, this author published "Free thoughts on religion." These thoughts are built upon the system called rational; and contain nothing that amounts in the opinion of some persons, to an entire renunciation of Christianity. Mandeville was certainly no believer, yet he never gave the divines such-hold of him, that they could fairly rank him among the deistical writers. In 1732, he published "An enquiry into the origin of honour, and usefulness of christianity in war;" and in January 1733, he died, aged about 70 years.

His books all passed unnoticed, as far as we can learn, except "The Fable of the Bees;" and this, as we have observed, was attacked by several writers. It was attacked particularly by Dr. Fiddes, in the preface to his "General treatise of morality formed upon the principles of natural religion only," printed in 1724; by Mr. John Dennis, in a piece entitled, "Vice and luxury public mischiefs," in 1724: by Mr. William Law, in a book entitled, "Remarks upon the fable of the bees," in 1724: by Mr. Bluet, in his "Enquiry, whether the general practice of virtue tends to the wealth or poverty, benefit or dis-

[N] Philemon to Hydaspes, upon the general lawfulness of pleasure, p. 96, Lond. 1737.

advantage, of a people? In which the pleas offered by the author of *The fable of the bees*, for the usefulness of vice and roguery, are considered; with some thoughts concerning a toleration of public stews," in 1725: by Mr. Hutcheson, author of the "*Inquiry into the original of our ideas of beauty and virtue*, in several papers published at Dublin, and reprinted in the first volume of *Hibernicus's letters*:" and lastly, by Mr. Archibald Campbell, in his "*APETH-AOTIA*," first published by Alexander Innes, D. D. in his own name, but claimed afterwards by the true author. Mandeville's notions were likewise animadverted upon by Berkeley, bishop of Cloyne in Ireland, and the celebrated promoter of tar-water, in his "*Alciphron, or the Minute Philosopher*," printed in 1732; in answer to which Mandeville published the same year, "*A letter to Dion occasioned by his book called Alciphron*." In this letter he observes, [o], that "whoever will read the second dialogue of the *Minute Philosopher*, will not find in it any real quotations from my book, says he, either stated or examined into; but that the wicked tenets and vile assertions, there justly exposed, are either such notions and sentiments, as first my enemies, to render me odious, and afterwards common fame, had fathered upon me, though not to be met with in any part of my book; or else, that they are spiteful inferences and invidious comments, which others before you, without justness or necessity, had drawn from, and made upon what I had innocently said.—If Dion had read *The Fable of the Bees*, he would not have suffered such lawless libertines, as *Alciphron* and *Lyficles*, to have sheltered themselves under my wings; but he would have demonstrated to them, that my principles differed from theirs, as sunshine does from darkness."

In the same year 1732, there was also published a pamphlet entitled, "*Some remarks on the Minute Philosopher, in a letter from a country clergyman to his friend in London*;" the anonymous author of which, supposed to have been the late lord Harvey, takes occasion to interfere in the controversy between Mandeville and Berkeley, in the following manner [p]. "The second dialogue in the *Minute Philosopher*, says he, designed chiefly for an answer to the *Fable of the Bees*, is as chicaning, as loose, and as unfair, as any other part of this incoherent medley; for, instead of answering what the author of *The Fable of the Bees* really says, he supposes him to have said things which he does not say, and answers them.—The Letter to Dion amply sets forth the want of candour in the *Minute Philosopher*, with regard to the author of *The Fable of the Bees*; who therein defends himself with that life, wit, spirit, good-humour, and pleasantness, which every body must allow to be the charac-

ristics of all his writings. But, at the same time that this wanton author exposes the sophistry of his commentator, I cannot say he makes use of none in the defence of his own text. His explanation of the title of his book is forced ; and his apology for that part of it relating to public stewards very lame. There are many more instances one might give of the same kind." The anonymous writer then proposes a sketch of an answer to *The Fable of the Bees*, than which nothing can be more ingenious and entertaining. " In the first place [Q]," says he, " I would not have denied, that the author had told a great many truths ; but I would have said, and have proved too, that he had, like Rochefoucault, told a great many disagreeable ones, and what are much less fit to be told, than if they were not truths. I would have said, that his endeavouring to shew, that people do actions they have reason to be proud of, from motives, which, if rightly scrutinized, they would have reason to be ashamed of, will never contribute to the multiplying such actions ; and that if actions, which are beneficial to mankind and society, often proceed from the same principle with some that are detrimental, it would be more for the benefit of the world to have such sources lie concealed : as the discovery of these two streams, flowing from the same fountain, will take away one of the chief inducements many people have for doing what is good ; which is the pride and vanity of being thought to act upon better, nobler, and more laudable principles than their neighbours. If it could be proved, that Herostratus, who fired the temple of Ephesus, and Decius, who threw himself, for the sake of his country, into the gulph that opened in Rome, acted both from the same motive, and were equally influenced by the vanity of being mentioned in history, and perpetuating their names to posterity ; if this, I say, could be demonstrated, I would be glad to ask the author of *The Fable of the Bees*, whether he thinks it would promote and encourage that virtue, called the love of one's country ; thus to shew, that the most renowned patriot in antiquity, and the most infamous incendiary, were in the same way of thinking, and actuated by the same passion ? If it would not, the conclusion is obvious ; and he must either allow, that it would be an improper topic for speculation to examine such a proposition, and of disservice to any community to prove it ; or he must deny, that the spirit of patriotism is of any use to that society, where it is most in force. Neither can I agree with the author of *The Fable of the Bees*, even in the fundamental principle of his whole book ; which is, that private vices are public benefits. If he meant no farther than to say, that luxury is inseparable from what is called a rich flourishing nation, and that a

prosperous people are generally vicious in proportion to their prosperity, perhaps his assertion might be too well founded. But when he says, their vices and their luxury, in order to take off the odium of these two names, are the occasion of their wealth and prosperity, I think he mistakes, and carries his encomiums on vice and luxury too far. For though luxury is too often the consequence of prosperity, I cannot agree that it is always the source of it. I think it is the child of prosperity, but not the parent; and that the vices, which grow upon a flourishing people, are not the means by which they became so. The Romans were originally a hardy, rough, robust, warlike, industrious people. From their industry and hardiness, they grew powerful; from being powerful, they grew rich; from their riches, they grew luxurious and vicious; and from a long course of vice and luxury, they degenerated still farther into the most scandalous corruption, and the most abandoned profligacy; till at last this degeneracy, enervated as they were both in body and mind, brought them to slavery, decay, and ruin. But by this gradation it should seem to me, not that they were rich and flourishing, because they were vicious and luxurious; but that they were vicious and luxurious, from being rich and flourishing: and this progress from lowliness to grandeur, and from grandeur to decay, shews, that though their vices proceeded from their opulence, yet their opulence proceeded from their virtues; and that luxury laid the foundation, not of their prosperity, but of their ruin. The same progress, that appears in the revolution and vicissitude of this great state, may be often seen too in the fortunes of particular people. A laborious, ingenious, industrious man of low birth, grows rich; his riches produce plenty; plenty, indulgence; indulgence, repletion; and repletion, laziness and diseases. And it would be just as fair, and as well reasoned, to say, that this man's diseases, which were the effect of his riches, were the occasion of them; as to say, that the luxury and vices of a state, which are the fruits of its prosperity, are the seeds of it."

MANES, the founder of a remarkable sect of heretics [R]; flourished towards the conclusion of the third century, and began about the year 277 to propagate his doctrines, which he had taken from the books of one Scythianus. Scythianus was an Arabian, educated upon the borders of Palestine, and extremely well skilled in all the learning of the Greeks. Afterwards he went to Alexandria, where he studied philosophy, and acquainted himself also with the learning of the Egyptians. Here he espoused the opinion of Empedocles, concerning two co-eternal principles, one good and the other bad: the former of which he

[R] Cyril. Hieros. catech. p. 142. Epiphan. Hæres. 66, n. 1, 2, 3. Socrat. l. i. c. 22.

called God and light, the latter matter and darkness; to which he joined many dogmas of the Pythagorean school. These he fashioned into a system, comprised in four books; one of which was called "Evangelium," another "Capita," a third "Mysteria," and a fourth "Thesauri." After this he went to Jerusalem, where he disputed with the Jews, and taught openly his opinions. Upon the death of Scythianus, his books and effects devolved by will to Terebinthus his disciple: who however soon quitted Palestine, and fled into Persia; where, for the sake of being safe, and free from those continual persecutions, to which his doctrines exposed him, he took up his abode with a certain rich widow. Here he died; and the manner of his death, as it is commonly related, was very tragical. For when, according to his usual way, he had ascended to the top of the house, in order to invoke the demons of the air, which custom the Manichees afterwards practised in their execrable ceremonies, he was in a moment struck with a blow from heaven, which threw him headlong down to the pavement, and so fractured his skull, that he died immediately. St. Epiphanius says, that Scythianus had also met with the same fate before him. Here however it was, that Manes became acquainted with the writings of Scythianus; for, having a handsome person and a ready wit, this widow, who had bought him, adopted him for her son, and took care to have him instructed by the magi in the discipline and philosophy of the Persians, in which he made so considerable a progress, that he acquired the reputation of a very subtle and learned philosopher. When this lady died, the writings of Terebinthus to whom she had been heir, or rather of Scythianus, from whom Terebinthus had received them, fell of course into the hands of Manes.

And now Manes began to assume, and to think of founding his system. He made what use he could of the writings of Scythianus; he selected from the heathen philosophy whatever was for his purpose, and he wrought it all up together with some institutes of Christianity; which made Socrates call his heresy, Ἑλληνίζων Χριστιανισμός, Græcanicus Christianismus, i. e. a motley mixture of Christianity and Paganism. In forming his sect, he affected to imitate Jesus Christ in many particulars, Jesus Christ chose twelve apostles [s], to whom he committed the care of propagating his doctrines; Manes chose the same number, and assigned to each his particular province. Jesus admitted three into a greater intimacy with him than the rest; Manes did the same. Christianity has its trinity of persons, Father, Son, and Holy Ghost; Manicheism has the same, Scythianus calling himself the Father, Terebinthus pretending to

[s] See Hist. Manich. a Petro Siculo, p. 22.

be the Son, and born of a virgin like him, and Manes declaring himself to be the Holy Ghost, or Comforter. He taught, that “there were two principles of all things co-eternal, and co-equal, namely, God and the devil; that all good proceeded from the former, and all evil from the latter; that the good Being was the author of the New Testament, and the bad of the Old; that this created the body, that the soul.” He taught the doctrine of fate and necessity, denied the existence of Christ in the flesh, with innumerable other false and fantastic notions, which may be found, by those who shall think it worth their while to seek for them, in “*Epiphanius adversus hæreses.*” For although Manes wrote a great many pieces himself, yet we have nothing remaining of him, except a few fragments preserved in the writings of that father. Since divines, however, as well as philosophers, are frequently most admired by the vulgar when they are the least reasonable, so Manes became famous all over Persia. His merit engaged at length the attention of the court; and as he pretended to the gift of working miracles, he was called by king Sapore to cure his son, who was dangerously ill. This he undertook at the hazard of his life, and the undertaking in the end proved fatal to him. This bold impostor was no sooner called, than he dismissed all the physicians who were about the young prince; and promised the king, that he would recover him presently by the help of a few medicines, accompanied with his prayers: but the child dying in his arms, the king, enraged to the last degree, caused him to be thrown into prison; whence by the force of bribes he made his escape, and fled into Mesopotamia. There he was taken again by persons sent in quest of him, and carried to Sapore, who caused him to be flead alive, and after that his body to be given to the dogs, and his skin to be stuffed with chaff, and hung before the city gates, where, Epiphanius tells you, it was remaining to his time.

Manicheism, as we have seen, is a great deal older than Manes. The Gnostics, the Cordonians, the Marcionites, and several other sectaries, who introduced this wicked doctrine into Christianity before Manes occasioned any contest about it, were by no means its inventors, but found it in the books of the heathen philosophers. Thus Plutarch gives an account of the antiquity and universal reception of this doctrine, not merely as an historian, but as one who strenuously adhered to it himself. “It is impossible [τ],” says he, “that one cause alone, whether good or bad, should be the principle of all things, because God is not the cause of evil; that the harmony of this world is composed of contraries, like a harp, whose music consists of high

and low notes, as Heraclitus said, and to the same purpose Euripides also :

“ The good was never separated from the evil.

The one is always mixed with the other,

That all things in the world may go on better.

“ Wherefore this opinion is very ancient, being descended from divines and lawgivers in times past, to the poets and philosophers, but without its being known who was the first author of it; although it is so firmly imprinted in the minds of men, that it can by no means be defaced or rooted out. It is frequently taught, not only in private discourse, and common reports, but at the sacrifices and divine ceremonies of the gods, as well in the barbarous nations, as among the Greeks in many places, that neither does this world float in uncertainty, without being governed by providence and reason, nor is it one reason alone that governs it.—To speak openly, there is nothing here below, which nature brings forth and produces, that is in itself pure and simple; nor is there one only dispenser of the two vessels, who distributes to us all affairs, as a vintner does his wines, by mingling and brewing them one with another. Thus this life is governed by two principles and two powers, contrary to one another; one of which directs and conducts us to the right-hand by a right way, and the other on the contrary diverts us from it, and turns us back. Thus this life is mixed, and this world—is unequal and variable, subject to all the changes that are possible. For nothing can be without a cause, and what is good in itself can never be the cause of evil; and therefore nature must have a principle and cause, from which evil proceeds, as well as another, from which good proceeds. This is the opinion of the greatest part, and the wisest, among the ancients. For some think there are two gods acting in an opposite manner; the one the author of all good, and the other of all evil. Others call him god, who is the author of all good, and him a demon, who is the author of all evil. Thus Zoroaster the magician, who is said to have lived five hundred years before the Trojan war, called the good god Oromazes, and the evil god Arimanius. He said, moreover, that the one resembled light more than any other thing, and the other darkness and ignorance;—and he taught men to sacrifice to the one, to desire of him all good things, and to thank him for them; and to the other to divert and keep off all unfortunate things.” Here is a full and explicit account, we see, of the doctrine of the two principles, laid down by one who died long before Manes was born, though he has since had the honour of having it called after him.

As absurd and horrid as the doctrine of two co-eternal principles independent on each other is, not to mention their other doctrines equally absurd, and many impious and abominable

rites which they practised in their religious assemblies, it is almost incredible how the Manichean sect spread. There were Manichees at Rome, when St. Austin went thither in 383; for he lodged in the house of a Manichee, and conversed very often with those of that sect. But after Carthage had been taken and destroyed by Genseric king of the Vandals in 439, the greatest part of the Manichees in Africa fled, as well as the Catholics, into Italy, and chiefly to Rome. Pope Leo I. acted vigorously against them. He obliged the people to make an exact search after them, and shewed by what marks they might be found: and he admonished all the bishops, that they should not suffer those heretics, condemned to banishment by the imperial laws, to find any place of refuge. Yet this heresy supported itself; and it was thought necessary to persecute it with laws more severe, and to condemn to death all those who should make profession of it. Nevertheless it continued and spread; the emperor Anastasius, and Theodora, the wife of Justinian, favoured it [u]; and the followers of it appeared under the children of Heraclius, that is, in the seventh century, in Armenia. The Manichees in Armenia were called Paulicians, from one Paul, who became their head; and they arrived at so great power, either by the weakness of the government, or by the protection of the Saracens, or even by the favour of the emperor Nicephorus, who was a friend to that sect, that at last, being persecuted by the empress Theodora, the wife of Basil, they were in a condition to build towns, and to take up arms against their princes. These wars were long and bloody, under the empire of Basil the Macedonian, that is, at the end of the ninth century; and yet there was so great a slaughter of those heretics under the empress Theodora, that it seemed they would never be able to rise again. “Theodora,” says Maimbourg [x], “resolved effectually to bring about the conversion of those Paulicians, or to rid the empire of them, if they obstinately opposed their true happiness.—It is true that those, to whom she gave a commission and forces to compass this design, used them with too much rigour and cruelty; for instead of endeavouring to bring them by mild and gentle means, and with a spirit of charity, to the knowledge of the truth, they seized those wretched people, that were scattered in the cities and boroughs, and, as is said, they killed near 100,000 of them all over Asia, by all kinds of deaths. This obliged the rest to go and yield themselves up to the Saracens, who knew very well how to make use of them some time after against the Greeks. This massacre, however, did not hinder the spreading of this heresy in Thrace and Bulgaria; and it afterwards infected great numbers of persons in

[u] Bishop of Meaux, Hist. of the Variations, &c. Book xi. n. 13.

[x] Hist. of the Iconoclasts, Book vi.

several provinces in France, and was there in the time of the Albigenes. It was said that the Albigenes were Manichees [Y]; but this is generally believed to be a falsehood, and nothing but a calumny fostered upon that much injured people, to justify the unheard-of cruelties and persecutions which were exercised against them.

MANETHO, an ancient Egyptian historian, who, to make his story the more probable, pretends to take all his accounts from the sacred inscriptions on the pillars of Hermes Trismegistus; for Hermes was the person to whom the Egyptians ascribed the first invention of their learning, and all excellent arts, and from whom they derived their history; and the most ancient way of preserving any monuments of learning in those early times, especially among the Egyptians, was by these inscriptions on pillars. Manetho, as Eusebius tells us [Z], translated the whole Egyptian history into Greek, beginning from their gods, and continuing his history down to near the time of Darius Codomannus, whom Alexander conquered; for in Eusebius's *Chronica*, mention is made of Manetho's history, ending in the sixteenth year of Artaxerxes Ochus, which, saith Vossius, was in the second year of the third olympiad. This Manetho, called from his country Sebennyta, was high-priest of Heliopolis in the time of Ptolemy Philadelphus, at whose request he wrote his history, and digested it into three tomes; the first containing the eleven dynasties of the gods and heroes, the second eight dynasties, the third twelve, and altogether, according to his fabulous computation, the sum of 53,535 years. These dynasties are yet preserved, being first epitomized by Julius Africanus, from him transcribed by Eusebius, and inserted in his *Chronica*; from Eusebius by Georgius Syncellus, out of whom they are produced by Joseph Scaliger, and may be seen both in his Eusebius, and his *Canones Isagogici*. Now Manetho, as appears by Eusebius, vouches this as the main testimony of the credibility of his history, that he took his relations "from some pillars in the land of Seriad, on which they were inscribed in the sacred dialect by the first Mercury Thoyth, and after the flood were translated out of the sacred dialect into the Greek tongue in hieroglyphic characters, and are laid up in books among the reveries of the Egyptian temples by Agathodæmon, the second Mercury, the father of Tat." "Certainly," says bishop Stillingfleet [A], "this fabulous author could not in fewer words have more manifested his own impostures, or blasted his own credit, than he hath done in these."

MANFREDI (EUSTACHIO), a celebrated mathematician of Italy, was born in 1674, at Bologna, where he was elected

[Y] Basnage's Hist. of the Religion of the reformed Churches, Part I. ch. iv. &c.

[Z] De Græcis, Hist. Lib. i. c. 14.

[A] Origines Sacræ, Book I. c. ii. § 2.

mathematical professor in 1698. He was chosen a member of the academy of sciences at Paris, in 1726, and was a member of several other academies. He acquired great reputation by his "Ephemerides," in four volumes, 4to, and by his other works. He died Feb. 15, 1739. We must not confound him with Bartholomew Manfredi, an ingenious painter of Mantua, who imitated his master Michael Angelo of Caravaggio so well, that it is difficult to know their pieces one from another.

MANGERT (THOMAS), called, like other Benedictines, *Dom* Thomas, did considerable honour to his order by the extent of his learning, which obtained him the places of antiquary, librarian, and counsellor to Charles duke of Lorraine. He died in 1763, when he was preparing for the public an important work, which was still published in the course of the same year, by the abbé Jacquin. The title is, "Introduction à la science des Medailles, pour servir à la connoissance des Dieux, et de la Religion, des Sciences, des Arts, et de tout ce qui appartient à l'Histoire ancienne, avec les preuves tirés des Medailles," folio. The learned Benedictine has here comprised in a single volume, the elementary knowledge of medals which had before been treated but too slightly; and the most valuable information which is scattered through many prolix dissertations on particular parts of the subject. Mangert published also, 2. Eight sermons, with a treatise on Purgatory; at Nancy, 1739, in 2 vols. 12mo.

MANGET (JOHN JAMES), a distinguished physician, was born at Geneva in 1652, and at first designed for divinity, but quitted it for physic. In 1699, the elector of Brandenburg made him his first physician. He died at Geneva in 1742, aged 90, after having gone through prodigious labours. He published abundance of works: but the principal are, 1. "Bibliotheca Anatomica," 2 vols. folio. 2. "A Collection of Pharmacopœias," folio. 3. "Bibliotheca Pharmaceutico-Medica," folio. 4. "Bibliotheca Chymica," 2 vols. folio. 5. "Bibliotheca Chirurgica," 4 vols. folio. 6. "Bibliotheca Scriptorum Medicorum," 4 vols. folio. All in Latin. It will easily be conceived, that the author of such works could not be much of an original thinker, these compilations being rather works of the body than the mind; nor will it be surprising, if errors and inaccuracies are found in such stupendous accumulations of knowledge: such collections, however, are useful, and especially to those who have not libraries to recur to. Daniel le Clerc, author of the "History of Physic," is said to have assisted him considerably.

MANGHEY (THOMAS), M. A. chaplain at Whitehall, and fellow of St. John's college, Cambridge [B], afterwards LL.

and D. D. F. S. A. and rector of St. Mildred's, Bread-street, was early distinguished by his "Practical Discourses upon the Lord's Prayer, preached before the Honourable Society of Lincoln's Inn; published by the special order of the Bench, 1716," 8vo. These discourses were again printed in 1717, and again, in 1721; and in 1718 "Remarks upon Nazarenus; wherein the Falsity of Mr. Toland's Mahometan Gospel, and his Misrepresentations of Mahometan sentiments in respect of Christianity, are set forth; the History of the old Nazaræans cleared up, and the whole conduct of the first Christians in respect of the Jewish Laws explained and described." The author then styled himself "Rector of St. Nicholas's in Guilford." In Jan. 1719, he published "Plain Notions of our Lord's Divinity," a Sermon preached on Christmas day; in June, 1719, "The eternal Existence of our Lord Jesus Christ," a Visitation Sermon; in October that year, "The Holiness of Christian Churches," a sermon preached at Sunderland, on consecrating a new church there; and in 1720, "The providential Sufferings of good men," a 30th of January sermon before the house of commons. In 1719, Dr. Mangey wrote "A Defence of the Bishop of London's Letter," 8vo; and, besides the sermons already mentioned, published five single ones, in 1716, 1726, 1729, 1731, and 1733. On May 11, 1721, he was presented to a prebend [c] the fifth stall in the cathedral church of Durham, being at that time styled "LL. D. chaplain to Dr. Robinson Bishop of London, and vicar of Yealing, in the county of Middlesex." He was advanced to the first stall of Durham, Dec. 22, 1722; and was one of the seven doctors in divinity created July 6, 1725, when Dr. Bentley delivered the famous oration prefixed to his Terence; and at the end of 1726 he circulated proposals for an edition of "Philo Judæus," which he completed in 1742, under the title of "Philonis Judæi Opera omnia quæ reperiri potuerunt," 2 vols. folio. He died March 11, 1755. His MS. remarks on the New Testament came into the possession of Mr. Bowyer, who extracted from them many short notes, which are printed in his "Conjectures." Dr. Taylor's very elegant inscription to Dr. Mangey, prefixed to "Lysia Fragmenta," may here be not improperly mentioned.

MANILIUS (MARCUS), a Latin poet, who lay buried in the German libraries, and never was heard of in the modern world, till Poggius published him from some old manuscripts found there about two centuries ago. There is as dead a silence con-

[c] Mr. Granger, in his account of bishop Crew (Biog. Hist. 8vo, vol. iv. p. 285) says, "He gave Dr. Mangey a prebend of Durham for a flattering dedication

prefixed to a Sermon, which, as Dr. Richard Grey, then his domestic chaplain, assured Mr. George Aithby, he never read. He was fully satisfied with the dedication."

cerning him among the ancients, as if he had never existed; and the moderns are so little able to fix the time when he lived, that while some place him as high as the age of Augustus, others bring him down to the reign of Theodosius the Great. Indeed the only account to be had of him must be drawn from his Poem; and from this his translator Creech thinks, that the following particulars may, with some degree of probability, be collected. Manilius was born a Roman, and lived in Rome when Rome was in her glory. This may easily be made appear from several passages in the Poem. In the beginning of it [D], he invokes the emperor; that very emperor, who was the adopted son of Julius Cæsar, who beat Brutus and Cassius at Philippi, overthrew Pompey the Great's son, sent Tiberius to Rhodes, lost three legions in Germany under the command of Varus, routed Antony and Cleopatra at Actium, and saved the Roman empire, by turning that overgrown and dissolute republic into a well-regulated monarchy. "Here," says Creech, "are so many characters, that the person of the emperor cannot well be mistaken, since not one of them agree to any but the great Augustus Cæsar. And therefore, if Manilius did not live in that age, to which he pretends by so many very particular circumstances, he is a notorious cheat, and one of the greatest impostors among the sophists." Manilius not only lived under the reign of Augustus, but there is great reason to suspect further, that he was of illustrious extraction, and a branch of that noble family the Manilii, who so often filled the consul's chair, and supplied the greatest offices in the commonwealth. Some, indeed, have thought, that he was a Tyrian slave, and that being made free, he took, according to custom, the name of his patron. But this seems very improbable; and he almost expressly declares the contrary in the fortieth verse of his fourth book, where he shews a concern for the interest of the Roman commonwealth, as far back as the age of Hannibal:

"Speratum Hannibalem nostris cecidisse catenis:

Hannibal then destined to *our* chains:"

which he could not have done with propriety, had his relation to that state commenced so lately, or had his ancestors had no interest in the losses and victories of Rome in that age. If we reflect further, that he was conversant at court, and acquainted with the modish and nicest flattery of the palace, and that he made his compliments in the same phrase that was used by the most finished courtier of his time, we shall have another probable argument that his quality was great. Now this reflection may be supported by one observation, on the compliment which he

[D] Lib. i. v. 10. Lib. i. v. 906. Lib. v. 918. Lib. iv. v. 763. Lib. i. v. 896. Lib. i. v. 912.

pays Tiberius when at Rhodes. He styles him "*magni mundi lumen*," using the very same word which we find in Velleius Paterculus [E], who wrote the same language upon the same occasion, "*alterum reipublicæ lumen Tiberius*;" adding that he retired to Rhodes, "*ne fulgor suus orientium juvenum C. & L. Cæsaribus obstaret initiis*."

The "*Astronomicon*" of Manilius, which is at length come to light, contains a system of the ancient astronomy and astrology, together with the philosophy of the Stoics. It consists of five books, and he also wrote a sixth, which has not been recovered. That he was young when he composed this work, his translator thinks demonstrable from almost every page of it. "He is too fierce and fiery," he says, "for an advanced age, and bounds in every step he takes. When he is obliged to give rules, and is tied in a manner to a certain form of words, he struggles against those necessary fetters, he reaches after the strongest metaphors, uses the boldest catachreses, and, against all the rules of decency, labours after an obscure sublime, when he should endeavour to be plain, intelligible, and easy." From this circumstance of Manilius's having written his Poem in his youth, and not living to finish it, as it is agreed on all hands that he did not, his translator would account for the seeming difficulty of his never being mentioned by the ancient writers. "Manilius," says he, "having left an unfinished piece, his family, studious of his credit and their own, carefully preserved the orphan, but would not expose it. In that age, when poetry was raised to its greatest height, it had argued the utmost fondness, or the extreme folly in a noble family, to have published a crude unfinished poem, and thereby engaged their honours to defend it." Had he lived to revise the whole composition, as he seems to have done the first book, we should certainly have had a more beautiful and correct performance. He had a genius equal to his undertaking; his fancy was bold and daring; his skill in mathematics great enough for his design; and his knowledge of the history and mythology of the ancients general. As he is now, some critics have placed him among the judicious and elegant writers; and all allow him to be useful, instructive, and entertaining. He hints at some opinions, in which later ages have been ready to glory as their own discoveries. Thus he defends the fluidity of the heavens against the hypothesis of Aristotle: he asserts, that the fixed stars are not all in the same concave superficies of the heavens, and equally distant from the centre of the world: he maintains, that they are all of the same nature and substance with the sun, and that each of them hath a particular vortex of its own; and, lastly, he says, that the milky way is

[E] *Histor. lib. ii. c. 99.*

only the undistinguished lustre of a great many small stars, which the moderns now see to be such through their telescopes. So that perhaps, upon the whole, and notwithstanding all his defects, one may venture to say, that he is one of the most discerning philosophers antiquity can shew. The best editions of Manilius are that of Joseph Scaliger, printed at Leyden, 1600, 4to; that of Bentley at London, 1738, 4to; and that of Edmund Burton, esq; “*cum notis variorum*,” London, 1783, 8vo; for with respect to the Delphin edition, published at Paris in 1679, by Mich. Fayus, Creech says, that “there ought to be a new edition, with a pure genuine text, free from many of his interpreters comments, especially from the notes of the miserable wretched Fayus.” This has since appeared in the edition of Stœber, published at Strasburg in 1787, 8vo.

MANLEY (Mrs.) the celebrated author of “*The Atalantis*,” was the daughter of sir Roger Manley, and born in Guernsey, or one of those small islands, of which her father was governor. Sir Roger Manley is said to have been the translator of the first volume of that popular work, in its day, Marana’s Turkish Spy. Mrs. Manley received an education suitable to her birth; and gave early discoveries of a genius, not only above her years, but above what is usually found among her sex. She had the misfortune to lose her mother while she was yet an infant, and her father before she was grown up; circumstances, that laid the foundation of many calamities, which afterwards befel her: for she was cheated into a false marriage by a near relation of the same name, to whom her father sir Roger had bequeathed the care of her; we call it a false marriage, because the gentleman had a wife already, and affected to marry her only to gratify a carnal passion. She was brought to London, and soon deserted by him; and thus in the very morning of her life, when all things should have been gay and promising, she wore away three wretched years in solitude. When she appeared in the world again, she fell, by mere accident, under the patronage of the dutchess of Cleveland, a mistress of Charles II. She was introduced to her by an acquaintance of the dutchess, to whom she was paying a visit; but she, being a woman of a very fickle temper, grew tired of Mrs. Manley in six months, and discharged her upon a pretence that she intrigued with her son. When this lady was thus dismissed, she was solicited by general Tidcomb, to pass some time with him at his country-seat; but she excused herself by saying, “that her love of solitude was improved by her disgust of the world; and since it was impossible for her to be in public with reputation, she was resolved to remain concealed.” In this solitude she wrote her first tragedy called, “*The Royal Mischief*,” which was acted at the Theatre in Lincoln’s-Inn-Fields, in

in 1696. This play succeeded, and she received such unbounded incense from admirers, that her apartment was crowded with men of wit and gaiety; but it proved in the end very fatal to her virtue; and she afterwards engaged in intrigues, and was taken into keeping. In her retired hours she wrote her four volumes of the "Memoirs of the New Atalantis," in which she was not only very free with her own sex, in her wanton description of love-adventures, but also with the characters of many high and distinguished personages. Her father had always been attached to the cause of Charles I. and she herself had a confirmed aversion to the Whig ministry; so that the representation of many characters in her "Atalantis," are nothing but satires upon those who had brought about the Revolution. Upon this a warrant was granted, from the secretary of state's office, to seize the printer and publisher of those volumes. Mrs. Manley had too much generosity, to let innocent persons suffer on her account; and therefore voluntarily presented herself before the court of King's-bench, as the author of the "Atalantis." When she was examined before lord Sunderland, then the secretary, he was curious to know, from whom she got information of some particulars, which they imagined to be above her own intelligence. She replied with great humility, that she had no design in writing, farther than her own amusement and diversion in the country, without intending particular reflections and characters; and did assure them, that nobody was concerned with her. When this was not believed, and the contrary urged against her by several circumstances, she said, "then it must be by inspiration, because, knowing her own innocence, she could account for it no other way." The secretary replied, that "inspiration used to be upon a good account; but that her writings were stark naught." She acknowledged, that "his lordship's observation might be true; but, as there were evil angels as well as good, that what she had wrote might still be by inspiration." The consequence of this examination was, that Mrs. Manley was close shut up in a messenger's house, without being allowed pen, ink, and paper. Her counsel, however, sued out her habeas corpus at the King's-bench bar, and she was admitted to bail. Whether those in power were ashamed to bring a woman to a trial for writing a few amorous trifles, or whether the laws could not reach her, because she had disguised her satire under romantic names, and a feigned scene of action, she was discharged, after several times exposing herself in person, to oppose the court before the bench of judges, with her three attendants, the printer, and two publishers. Not long after, a total change of the ministry ensued, when she lived in high reputation and gaiety, and amused herself in writing poems and letters, and conversing with wits. A second edition of a volume of her

"Letters,"

“Letters,” was published in 1713. “Lucius,” the first Christian king of Britain, a tragedy, was also written by her, and acted in Drury-lane, in 1717. She dedicated it to sir Richard Steele, whom she had abused in her “New Atalantis;” but was now upon such friendly terms with him, that he wrote the prologue to this play, as Mr. Prior did the epilogue. This, with the tragedy before-mentioned, and a comedy called the “Lost Lover, or the Jealous Husband,” acted in 1696, make up her dramatic works. She was also employed in writing for queen Anne’s ministry, certainly with the consent and privity, if not under the direction, of Dr. Swift; during which season she formed a connection with Mr. John Barber, alderman of London, with whom she lived in a state of concubinage, as is supposed, and at whose house she died July 11, 1724. Her friend Mr. Barber died also Jan. 2, 1741. For more account of this gentleman, see Swift’s Works, vol. XVII. p. 433, 8vo.

MANNERS (JOHN), marquis of Granby, was son of John duke of Rutland, and grandson of John the first duke, who was created in 1703 [F], was born in January, 1721. He was bred to the army, and in the rebellion of 1745, raised a regiment of foot at his own expence, for the defence of the country against the rebels. In 1755, he was advanced to the rank of major-general, and, in 1758, was appointed lieutenant-general and colonel of the blues. With this rank he went into Germany with the British forces, which were sent to serve under prince Ferdinand of Brunswick; and, in 1759, was promoted to the general command of the British troops, an appointment which gave much satisfaction, and for which he appears to have been well qualified. If he had not the great abilities requisite to a commander in chief, he had all the qualifications for an admirable second in command. With a competent share of military skill, he possessed that personal valour, and ardour in the service, which inspired his soldiers with confidence; and that humane and generous attention to their comfort and welfare, joined with affability and open-hearted cheerfulness, which strongly attached them to his person. In 1760, he justified the high opinion which prince Ferdinand had expressed of him after the battle of Minden, by his good conduct at Warburg, where the British cavalry were particularly signalized. In the beginning of the ensuing campaign, he commanded under the hereditary prince, in his attack on the frontier towns of Hesse; and at the battle of Kirk-Denkern, bore the first and most violent onset of the enemy, and by the firmness of his troops contributed much to that victory. He maintained the same character at Græbsteiin and Homburgh, in 1762. He died in 1770, before his father, and consequently

without attaining the title of duke, at the age of 49. He had been made a member of the privy council, and received several other marks of the confidence of government at home, which no man could more deserve by integrity and honour.

MANNOZZI (JOHN), called John of St. John, from a village near Florence, where he was born; was a celebrated painter of the Florentine school, where he shone by a natural superiority of genius. He perfectly understood the poetical part of his art, and excelled, therefore, in the ingenuity of those designs by which he at once ornamented the palace, and illustrated the beneficence and taste of Lorenzo de' Medicis. He was particularly successful in painting in fresco, and his colours remain uninjured to the present day: in the imitation of bas-relief he was so skilful, that the touch only could distinguish his paintings of that kind from sculpture. He had profound skill also in perspective and optics. With all these excellencies in his art, he was capricious, envious, and malevolent, and consequently raised himself enemies who were not a little inveterate. He died at the age of 46, in the year 1636.

MANSARD (FRANCIS), a very celebrated French architect, was born in the year 1598, and died in 1666. The magnificent edifices raised by him at Paris and elsewhere, are so many monuments of his genius and skill in his art. His ideas of general design were esteemed noble, and his taste in ornamenting the inferior parts delicate. The principal buildings of which he was the author, are the gate of the church of the Feuillans, in the street St. Honoré; the church of les filles St. Marie, in the street of S. Antoine; the gate of the Minims in the Place Royale; a part of the Hôtel de Conti; the Hôtels de Bouillon, Toulouse, and Jars; besides several buildings in the provinces which were formed on his designs. Much as he was approved by the public, he was not equally able to satisfy himself. Colbert having inspected his plans for the façades of the Louvre, was so pleased with them, that he wished to engage him in a promise not to make any subsequent alterations. Mansard refused to undertake the work on those conditions, being determined, as he said, to preserve the right of doing better than he had undertaken to do. His nephew Jules-Hardouin Mansard, had the office of first architect, and conductor of the royal buildings, and was the designer also of many very celebrated structures.

MANSFELD (ERNEST DE), natural son of Peter Ernest, count of Mansfeld, one of the most illustrious houses in Germany, by a lady of Mechlin. He served with his brother Charles, count of Mansfeld, in the Low Countries, and in Hungary, with such distinction, that he was legitimated by the emperor Rodolph II. Being disappointed of his father's places
and

and possessions in the Low Countries, he revolted in 1610, and joined the Protestant party; becoming thus one of the most dangerous enemies of the house of Austria, several of whose provinces he ravaged, commanding with various success in many different battles. He died in November, 1626, at the age of 46, at a village in the territory of Venice, where he happened to be taken ill: and it is remarkable, that he caused himself to be dressed in his best clothes, and died sitting up, supported by his servants, being determined, as he said, not to die in his bed. The Dutch, whom he served, said of him, that he was "*bonus in auxilio, carus in pretio*;" because, though he rendered great services, he chose to be amply rewarded for them.

MANSFIELD, earl of. See MURRAY.

MANSTEIN (CHRISTOPHER HERMAN DE), a celebrated Russian officer and writer, was born at Petersburg in 1711. He was first a lieutenant in the Prussian service, and afterwards a captain of grenadiers in the Russian regiment of Petersburg. At the death of the czarina Anne, he was employed to arrest the Biron, who were then the regents and the tyrants of the young prince Iwan III. who rewarded his services by the rank of colonel, and some estates in Ingria. But when the throne of that prince was seized by the czarina Elizabeth, Manstein lost at once his regiment and his lands. Some time after, he entered again into the Prussian service, where he acted as a volunteer in 1745; and having sufficiently signalized his abilities and courage, was appointed major-general of infantry in 1754. In the war of 1756, he fell the very second year by a shot; leaving two sons and four daughters. His "*Memoirs of Russia*," in 2 vols, 8vo, printed at Lyons in 1772; are at once historical, political, and military. They contain the principal revolutions of that empire, and the wars of the Russians against the Turks and Tartars; besides a short sketch of the military and marine establishments, and also of the commerce of his country. These memoirs commence in 1727, with the reign of Peter II. and close with the first year of the empress Elizabeth. They are considered as deserving of much reliance from the truth of the facts, and the sincerity of the author.

MANTEGNA (ANDREA), a famous Italian painter, born in 1451, at a village near Padua. His first employment was that of keeping sheep, but as it was perceived that he amused himself by making drawings rather than attending to his charge, he was placed under a painter, who being charmed both with his talents and his disposition, adopted him, and made him his heir. At the age of seventeen, Mantegna was employed to paint the altar-piece of the church of St. Sophia at Padua, with pictures representing the four evangelists. He was the author of many celebrated works, particularly the triumphs of Julius Cæsar,

Cæsar, afterwards brought to Hampton-court, which he executed for the duke of Mantua. He died in that city in the year 1717, having been rewarded by the duke with the knighthood of the royal order. He was one of the first who practised the art of engraving in Italy. In his paintings, his manner is rather dry, and his drapery stiff.

MANTUAN (BAPTIST), a famous Italian poet [G], was born at Mantua, whence he took his name, in 1448, and not in 1444, as Cardan and others have said; for Mantuan himself relates, in a short account of his own life, that he was born under the pontificate of Nicholas V. and Nicholas was only made pope in March 1447. He was of the illustrious family of the Spagnoli, being a natural son of Peter Spagnolo, as we learn from Paul Jovius; who for many reasons ought to be credited. For these in particular; that he was his countryman, and thirty-three years old when Mantuan died, and therefore might easily be well informed; that Mantuan speaks frequently and highly, in his works, of his father Peter Spagnolo, to whom he ascribes the care of his education; and that the family shewed him all imaginable affection. In his youth, he applied himself ardently to books, and began early with Latin poetry, which he cultivated all his life; for it does not appear that he wrote any thing in Italian. He entered himself, we do not know exactly when, among the Carmelites, and came at length to be general of his order; which dignity, upon some disgust or other, he quitted in 1515, and devoted himself entirely to the pursuit of the belles-letters. He did not enjoy his retirement long, for he died in March 1516. The duke of Mantua, some years after, erected to his memory a marble statue crowned with laurel, and placed it next to that of Virgil; as if Mantuan had equalled this great poet in his talent for poetry. We may wonder, however, that he should come so near him as he did, when we consider that, in the age in which he lived, much barbarism prevailed among the most civilized geniuses, and that no such thing as good taste had yet emerged. Lilius Gyraldus, in his "Dialogues upon the poets of his own times," says, "that the verses which Mantuan wrote in his youth are very well; but that, his imagination afterwards growing colder, his latter productions have not the force or vigour of his earlier." We may add, that judgment and taste are generally wanting in the works of Mantuan, who was indeed more solicitous about the number than the goodness of his poems; yet, considering that he lived when letters were but just reviving, it must be owned, that he was a very extraordinary person.

His works were first printed, as they were written, separately; but afterwards collected and published at Paris, 1513, in

three vols. folio, with the Commentaries of S. Murrhon, S. Brant, and J. Badius. A more complete and ample edition of them was published at Antwerp, 1576, in four vols. 8vo, under this title, "J. Baptistæ Mantuani, Carmelitæ, theologi, philosophi, poëtæ, & oratoris clarissimi, opera omnia, pluribus libris aucta & restituta." The Commentaries of the Paris edition are omitted in this; but the editors have added, it does not appear on what account, the name of John, to Baptist Mantuan.

MANUTIUS (ALDUS), the first of those celebrated printers at Venice, who were as illustrious for their learning, as for uncommon skill in their profession, was born at Bassano in Italy, about the middle of the 15th century; and thence is sometimes called Bassianus. He was the first who printed Greek neatly and correctly; and he acquired so much reputation in his art, that whatever was finely printed, was proverbially said to come from the press of Aldus. He carried it to such perfection, that all subsequent improvements arose greatly from his previous advancements. Julius Scaliger, in his first invective against Erasmus, accuses him of having let himself out for hire, to correct Aldus's press. It would be a great compliment to Aldus's editions of authors, to suppose them corrected by so eminent a man; but there seems not the least reason to believe this, especially when Erasmus declares, that, all the while he lived with Aldus, he corrected no books but his own. Erasmus indeed has given this testimony in favour of Aldus, that his editions were not only correcter, but cheaper than those of other printers; and he commends him for his disinterestedness, as well as for his industry and skill. Aldus was learned, but not so learned as his son and his grandson. We have a kind of a Greek grammar of his, and Notes upon Homer, Horace, &c. He died at Venice, where he had exercised his occupation, in 1516. A single copy of all his capital books was printed upon vellum.

MANUTIUS (PAUL), the son of Aldus, and brought up to his father's profession. He had for some time the care of the Vatican library committed to him by Pius IV. who also called him to Rome to superintend the apostolic press. That pope conceived a design, which indeed he supported with great liberality, of having the Fathers printed by Manutius; and for that purpose got together a great number of ingenious operators, and had a new set of very beautiful types cast: but the event did not answer in the manner that was expected. Paul Manutius was much more learned than his father; and he acquired, by a continual reading of Cicero, such perfection in writing Latin, that even Scaliger allows, a Roman could not have done it better. His "Epistles" are infinitely laboured, and very correct; but then, as may be said of the writings of most of the Cicero-nians, they contain scarce any thing but words. This constant
reading

teaching of Cicero however, together with his profound knowledge of antiquity, qualified him extremely well for an editor of that author, whose works were accordingly published, with his Commentaries upon them, in four vols. folio, at Venice, 1523[H]. Muretus says, that he has corrected Cicero in some thousands of places very happily, and that it may justly be doubted, whether he be more obliged to his author, or his author to him; others, however, think, that he has taken too great liberties. Paul Manutius published several works of his own—as, “*Adagiorum Græcorum accurata editio*,” “*Antiquitatum Romanarum liber*,” “*De legibus*,” “*De senatu*,” “*Annotationes in Virgilium*,” &c. Some consider his “*De legibus Romanorum*” as the best of his works; but Scaliger says, that all he wrote is excellent, particularly his “*Commentaries upon Cicero’s epistles ad Familiares*,” and “*to Atticus*.” He died in 1574; but his days are said to have been shortened by domestic troubles, and by the excesses of which he had been guilty in his youth.

MANUTIUS (ALDUS) the younger, the son of Paul, was also a learned man and a printer; and, at his first setting out, bid fair to be a greater man than either his father or grandfather. He astonished the learned by the rapid progress he made in letters, under the direction of his father; and he was no more than fourteen, when he wrote a “*Treatise upon orthography*,” nor beyond nineteen, when he composed a book of “*Notes upon the ancient writers*.” He afterwards, however, managed so ill, that, instead of supporting his reputation agreeably to this good beginning, he fell into contempt, and even misery: for Tollerius, the continuator of “*Pierius Valerianus de infelicitate literatorum*,” has thought him very deserving of a place in that unhappy list. Pope Clement VIII. gave him the direction of the Vatican press, a place, as it should seem, of no great profit; since, to keep himself from starving, he was not only obliged to teach rhetoric, but even to sell a noble library, consisting, as is said, of 80,000 volumes, which his father and grandfather had collected with great care and expence. He died at Rome in 1597, leaving behind him “*Commentaries upon Cicero*,” three books of epistles, and other works in Italian as well as Latin.

MAPES (WALTER), a poet of some celebrity for his time, which was that of Henry II. of England, whose chaplain he was. After the death of that monarch, he held the same office under prince John, and lived familiarly with him. He was then made a canon of Salisbury, afterwards precentor of Lincoln, and in the eighth year of Richard I. archdeacon of Oxford. He wrote in Latin, and his verses are in a light and satirical style [1].

[H] *Variaë lectiones*, l. i. c. 6.

[1] See Andrews’s *Hist. of Eng.* i. 232.

Some of them are still extant. He was also celebrated for his wit and facetiousness in conversation. When he heard a natural son of Henry II. swear by his father's royalty, he told him to remember also his mother's honesty. He wrote also a "*Compendium Topographiæ*," and "*Epitome Cambriæ*."

MAPLETOFT (DR. JOHN) [G], a very learned Englishman, was descended from a good family in Huntingdonshire, and born at Margaret-Inge, in June, 1631. He was educated under the famous Busby at Westminster-school, and being king's scholar, he was elected thence to Trinity-college, Cambridge, in 1648. He took his degrees in arts at the regular time, and was made fellow of his college in 1653. In 1658, he left the college, in order to be tutor to Joscelin, son of Algernon, the last earl of Northumberland, with whom he continued till 1660, and then travelled, at his own expence, to qualify himself for the profession of physic, into which he had resolved to enter some years before. He passed through France to Rome, where he lived near a year in the house of the hon. Algernon Sidney, to whom he was recommended by his uncle the earl of Northumberland. In 1663, he returned to England, and to that earl's family: and, taking his doctor of physic's degree at Cambridge in 1667, he practised in London. Here he contracted an acquaintance with many eminent persons in his own faculty, as Willis, Sydenham, Locke; and with several of the most distinguished divines as Whichcote, Tillotson, Patrick, Sherlock, Stillingfleet, Sharp, and Clagget. In 1670, he attended lord Essex in his embassy to Denmark; and, in 1672, waited on the lady dowager Northumberland into France. In March 1675, he was chosen professor of physic in Gresham-college, London; and, in 1676, attended the lord ambassador Montague, and lady Northumberland, to France. The same year Dr. Sydenham published his "*Observationes medicæ circa morborum acutorum historiam & curationem*," which he dedicated to Dr. Mapletoft; who, at the desire of the author, had translated them into Latin. He held his professorship at Gresham till October, 1679, and married the month following.

Soon after his marriage he relinquished the practice of physic, and retired, in order to turn his studies to divinity. In March, 1682, he took both deacon's and priest's orders, and was soon after presented to the rectory of Braybrooke in Northamptonshire, by lord Griffin. In 1684, he was chosen lecturer of Ipswich, and that time twelve months, vicar of St. Lawrence Jewry, and lecturer of St. Christopher's in London. In 1689, he accumulated his doctor's degree in divinity, while king William was at Cambridge. In 1707, he was-chosen president of

Sion-college, having been a benefactor to their building and library. He continued to preach in his church of St. Lawrence Jewry, till he was turned of eighty: and, when he was thinking of retiring, he printed a book, entitled, "The principles and duties of the Christian religion, &c. 1710," 8vo, a copy of which he sent to every house in his parish. He lived the last ten years of his life with his only daughter Elizabeth, the wife of Dr. Gastrell, bishop of Chester, sometimes at Oxford, and in the winter at Westminster, where he died, in 1721, in his 91st year. He was a very polite scholar, wrote Latin elegantly, was a great master of the Greek, and understood well the French, Spanish, and Italian languages.

Besides his Latin translation of Sydenham's "*Observationes medicæ*," and "The principles and duties of the Christian religion," he published other tracts upon moral and theological subjects; and, in the appendix to "*Ward's Lives of the professors of Gresham college*," from which this account is extracted, there are inserted three Latin lectures of his, read at Gresham in 1675, upon the origin of the art of medicine, and the history of its invention.

MARACCI (LOUIS), a learned author, born at Lucca in 1612. He became a member of the congregation of regular clerks, "*dè la Mère de Dieu*." He was rendered famous in the literary world by an edition of the Koran, published at Padua in 1698, in 2 vols. folio, and entitled, "*Alcorani Textus universus, Arabicè et Latinè*." To this text and translation the editor has subjoined notes, with a refutation, and a life of Mahomet. The argumentative part is not always solid, the critics in Arabic have found several faults in the printing of the Arabic; and the editor appears to be more versed in the Mussulman authors, than in philosophy or theology. Maracci had a large share in the edition of the Arabic Bible printed at Rome in 1671, in 3 vols. folio. He was very successful as a professor of Arabic, in the college della Sapienza. Innocent XI. respected his virtues and knowledge, chose him for his confessor, and would have raised him to the purple, had not his great modesty declined that honour. He died in 1700. Nicéron recounts a long list of his works.

MARALDI (JAMES PHILIP), a mathematician and astronomer of considerable fame, born at Perinaldo in the county of Nice, in 1665. He was the son of Francis Maraldi, by the sister of the celebrated Cassini. His uncle sent him into France in 1687, when he acquired great fame by his knowledge and observations. Maraldi was employed on the work of carrying on the great meridian line through France. He left a valuable manuscript catalogue of the fixed stars, and wrote a number of curious observations on the memoirs of the academy, of which

he was a member. He wrote with particular applause on bees, and on petrifications. Maraldi died in 1729, at the age of sixty-four.

MARANA (JOHN PAUL), the author of the *Turkish Spy*, a book cried up far beyond its merits, for a long time, both in France and England, was born about 1642, at, or near Genoa. When he was only twenty-seven or twenty-eight, he was involved in the conspiracy of Raphaël de la Torre, who was desirous to give up Genoa to the duke of Savoy. After being imprisoned four years, he retired to Monaco, where he wrote the history of that plot. It was printed at Lyons in 1682, in Italian; and contains some curious particulars.

Marana, who had always wished to visit Paris, in 1682 went to settle there; and his merit being distinguished, he found patronage from several people of consequence. There it was that he wrote his *Turkish Spy*, in 6 vols. duodecimo, to which a seventh was added in 1742, when the last edition appeared. Though the style of this work was neither precise, correct, nor elegant, it was greatly relished by the public. The author had the art to interest curiosity by an amusing mixture of adventures, half true and half fictitious, but all received at the time as authentic, by persons of confined information. Few supposed the author to be a real Turk, but credit was given to the unknown European, who, under a slight fiction, thus delivered opinions and anecdotes, which it might not have been safe to publish in a more open manner. The three first volumes were most approved; the three next, which are in reality much inferior, were received with a proportionable degree of attention. The whole are now the amusement of few except very idle readers. Many other spies of a similar kind have been formed upon this plan. Marana lived at Paris, rather in a retired manner, which suited his taste, to the year 1689, when the desire of solitude led him to retire into Italy; where he died in 1693.

MARATTI (CARLO), one of the most admired painters of the Italian school, was born in 1625, at Camerino in the march of Ancona. When quite a child he is said to have pressed out the juices of flowers, which he used for colours in drawing on the walls of his father's house. This propensity most probably induced his parents to send him to Rome at eleven years old; where, by his manner of copying the designs of Raphael in the Vatican, he obtained the favour of Andrea Sacchi, and became his pupil. From the grace and beauty of his ideas he was generally employed in painting madonnas and female saints; on which account he was, by Salvator Rosa, satirically named, *Carluccio della Madonna*. He was far from being ashamed of this name, and in the inscription placed by himself on his monument,

nument, (nine years before his death) he calls it *gloriosum cognomen*, and professes his particular devotion to the Virgin Mary. He particularly studied the works of Raphael, the Caraccis, and Guido, from whose styles united, he formed one of his own, which raised him to the highest reputation. Among the many talents he possessed, that of graceful design was most conspicuous. The pope, Clement XI. gave him a pension, and the title of *Cavaliero di Cristo*; and he was appointed painter in ordinary to Louis XIV. He died at Rome, loaded with honours, in 1713, at the advanced age of eighty-eight. Extreme modesty and gentleness were the characteristics of his disposition; and his admiration of the great models he had studied was such, that not content with having contributed to preserve the works of Raphael and the Caraccis in the Farnese gallery, he erected monuments to them in the Pantheon, at his own expence. Several plates are extant, which he etched in aquafortis, wherein he has displayed abundant taste and genius.

MARBODUS, or MARBODÆUS, sometimes surnamed GALLUS, was originally a monk of Angers, but was created bishop of Rennes in 1096. He wrote "De Gemmis;" also on the passion of St. Lawrence, in verse; with some from the Canticles of Solomon, and other compositions of a similar kind. He wrote also, the life of Magnoboldus bishop of Angers, in French. He died in 1123.

MARCA (PETER DE), one of the greatest ornaments of the Gallican church, was born in 1594, at Gart in Bearn, of a very ancient family in that principality. He went through his course of philosophy among the Jesuits, and then studied the law for three years; after which he was received a counsellor in 1615, in the supreme council at Pau. In 1621, he was made president of the parliament of Bearn; and going to Paris in 1639, about the affairs of his province, was made a counsellor of state. In 1640, he published "The history of Bearn," which extremely confirmed the good opinion that was conceived of his knowledge and parts. He was thought, therefore, a very proper person to undertake a delicate and important subject, which offered itself about that time. The court of France was then at variance with the court of Rome, and the book which Peter de Puy published, concerning the liberties of the Gallican church, greatly alarmed the partisans of the court of Rome; some of whom endeavoured to persuade the world, that they were the preliminaries of a schism contrived by cardinal Richelieu: as if his eminency had it in his head to erect a patriarchate in that kingdom, in order to render the Gallican church independent of the pope. A French divine, who took the name of Optatus Gallus, addressed a book to the clergy upon the subject; and insinuated, that the cardinal had brought over to his party

a great personage, who was ready to defend this conduct of the cardinal, and apologize for that erection: this great personage was no other than Peter de Marca. But an insinuation of this nature tending to make the cardinal odious, as it occasioned a rumour that he aspired to the patriarchate, the king laid his commands on de Marca to refute this Optatus Gallus, and at the same time to observe a certain medium; that is, not to shake the liberties of the Gallican church on the one hand, and to make it appear on the other that these liberties did not in the least diminish the reverence due to the holy see. He accepted of this commission, and executed it by his book "*De concordia sacerdotii & imperii*, sive, *de libertatibus ecclesiæ Gallicæ*," which he published in 1641. He declared in his preface, that he did not enter upon the discussion of right, but confined himself to the settling of facts: that is, he only attempted to shew, what deference the Western churches had always paid to the bishop of Rome on the one side; and on the other, what rights and privileges the Gallican church had always possessed. But though he had collected an infinite number of testimonies in favour of the pope's power, that did not prevent his book from giving offence: and the court of Rome made a great many difficulties in dispatching the bulls which were demanded in favour of de Marca, who had, in the end of 1641, been presented to the bishopric of Conserans. That court gave him to understand, that it was necessary he should soften some things he had advanced; and caused his book to pass a very strict examination. After the death of Urban VIII. cardinal Bichi warmly solicited Innocent X. to grant the bulls in favour of the bishop of Conserans; but the assessor of the holy office awakened the remembrance of the complaints which had been made against the book "*De concordia sacerdotii & imperii*;" which occasioned this pope to order the examination of it anew. De Marca, seeing how affairs were protracted, and despairing of success except he gave satisfaction to the court of Rome, published a book in 1646, in which he explained the design of his "*De concordia*," &c. submitted himself to the censure of the apostolic see, and shewed, that kings were not the authors, but the guardians, of the canon laws. "I own," says he, "that I favoured the side of my prince too much, and acted the part of a president rather than that of a bishop. I renounce my errors, and promise for the future to be a strenuous advocate for the authority of the holy see." He was very soon as good as his word; for, in 1647, he wrote a book, entitled, "*De singulari primatu Petri*;" in which he proved, that St. Peter was the only head of the church, against some who had a mind to join St. Paul with him. This he did not publish, but sent to the pope, who was so pleased with it, that he immediately granted his bulls, and he was made bishop.

bishop of Conferans in 1648. This conduct of de Marca provoked lord Bolingbroke, in his posthumous works, to pass a very severe, and not unjust, censure upon him. He calls him "a time-serving priest, interested, and a great flatterer, if ever there was one;" and adds, that, "when he could not get his bulls dispatched, he made no scruple to explain away all that he had said in favour of the state, and to limit the papal power."

In 1644, de Marca was sent into Catalonia, there to perform the office of visitor-general, and counsellor of the viceroy. This he executed to 1651, and gained the affections of the Catalonians to such a degree, that, in 1647, when he was dangerously ill, they put up their prayers, and made public vows for his recovery. The city of Barcelona made a vow to our lady of Montserrat, and sent thither, in their name, twelve capuchins, and twelve nuns; these performed their journey with their hair hanging loose, and barefooted. De Marca was persuaded, or rather seemed to be persuaded, that his recovery was entirely owing to so many vows and prayers; and he did not leave Catalonia without going to pay his devotions at Montserrat. He went thither in the beginning of 1651, and there wrote a small treatise, "*De origine & progressu cultûs beatæ Mariæ Virginis in Monteferato*," which he left in the archives of the monastery: where we may observe by the way, that the political prelate, though a great man, and a counsellor of state, yet did not disdain to employ his pen upon subjects that better suited the character of a monk, when it served to confirm the vulgar in their errors and superstitions, and raise a reputation of piety to himself. In August of the same year, he went to take possession of his bishopric; and the year after was nominated to the archbishopric of Toulouse, of which he did not take possession till 1655. The year following he assisted at the general assembly of the French clergy, and appeared in opposition to the Jansenists. It was a great misfortune to them, that this prelate met with such difficulties at Rome, when he had occasion for a bull, in order to his being made bishop of Conferans. This made him sensible that he ought to lose no opportunity of repairing the loss which he had sustained there, by his "*De concordia*," &c. and what more favourable opportunity could he expect than this, of seconding the court of Rome in its procedures against the disciples of Jansenius? Add to this, that they had made him suspected of Jansenism beyond the mountains; and that this ill office had for a long time retarded the expediting of the bull, which was necessary to establish him in the archbishopric of Toulouse. He was made a minister of state in 1658, and went to Toulouse in 1659. In the following year, he went to

Rouffillon, there to determine the marches with the commissaries of the king of Spain. These conferences were of a very particular kind; for there was occasion in them for a great deal of criticism, upon some words of Pomponius Mela and Strabo. It was said in the Pyrenean treaty, that the limits of France and Spain were the same with those which anciently separated the Gauls from Spain. This obliged them to examine whereabouts, according to the ancient geographers, the Gauls terminated here; so that the learning of the archbishop was of great use at this juncture. He took a journey to Paris the same year, and there obtained the appointment of archbishop of Paris; but died there in June, 1662, the very day that the bulls for his promotion arrived. His sudden death, at this time, occasioned the following jocular epitaph:

Ci git monseigneur de Marca,
Que le Roi sagement marqua,
Pour le prelat de son eglise;
Mais la mort qui le remarqua,
Et qui se plait à la surprise,
Tout aussi tôt le demarqua.

He left the care of his manuscripts to Mr. Baluze, who had lived with him ever since June, 1656, and who has written his life, whence this account is taken. Le Clerc, in a short account which he has given of de Marca in his "*Bibliothèque choisée* [M]," says, it ought rather to be called a panegyric, or an apology, than an history or life. De Marca, however, was certainly a very extraordinary man. He is said to have renounced all the pleasures of youth, while he was at school, for the love of books; and to have foretold to his school-fellows, who spent their time in vain amusements, the difference which would one day appear between their glory and his. It was at Toulouse that he laid the ground-work of his great learning; and he did not neglect to make himself a complete master of the Greek tongue, which greatly distinguished him from other learned men. He was early married to a young lady of the ancient family of the viscounts of Lavedan, who bore him several children; but she dying in 1632, he went into orders.

MARCELLINUS (AMMIANUS), an ancient Roman historian of great merit, flourished in the latter ages of the empire, under Gratian, Valentinian, and Theodosius the Great, and composed a history of one and thirty books. What countryman he was, of what profession, from what period he began his history, and how far he carried it, are circumstances all related by himself in this short sentence, at the conclusion of his work. "Hæc

ut miles quondam & Græcus, a principatu Cæsaris Nervæ exorsus ad usque Valentis interitum, pro virium explicavi mensura." The first thirteen books are lost, in which he brought his narration down to the time of Constantius; and we can bear the loss of them the better, because he did not so much enlarge upon the history of those reigns, which he knew only at second hand, and therefore ran over cursorily. The faults of this historian are to be found in his style and his digressions. His style is harsh, like the language of his times, and tending frequently to the bombastical [N]. We must remember, however, that he was by nation a Greek, and, as may be gathered from a letter of Libanius the sophist, a native of Antioch; and this, together with the military life which he followed, ought to stand as a reasonable excuse. He seems indeed, in the words we have cited above, to excuse himself by these considerations. "I have related these things," says he, "from the beginning of Nerva's reign, to the death of Valens, according to the measure of my abilities, as a Grecian and a soldier." He has been censured also for his digressions, for acting too much the part of a philosopher, and affecting to appear learned, beyond what the laws of history permit. Thus, in his seventeenth book, he describes the earthquakes which happened in Pontus, and many parts of Asia Minor, and the terrible ruins which Nicomedia, the capital city of Bithynia, suffered by them; and this was very well, but he does not stop here. He takes occasion from hence, to search into the physical causes of such shakings, and relates first, what the priests of his religion said of them; then examines the reasons of Aristotle, Anaxagoras, and Anaximander; and afterwards enumerates the new isles, which appeared in divers places after such shocks, together with those that were swallowed up by them: all which, however useful and entertaining, yet is not supposed to belong to history. So again, in his thirtieth book, he inveighs severely against the profession of advocates and lawyers, which, he says, Epicurus named the *κακότεχνις*, or the art of knavery. He had been engaged in law-suits, and suffered by them, which provoked him so much against the professors of law, that he could not refrain from making a long digression, for the sake of exposing their evil practices.

These imperfections, however, have not hindered him from attaining the character of an impartial, faithful, and accurate historian, who says nothing but what he knew with certainty, and who informs us of many things, of which, without him, we should have been ignorant. He is of the number of those who relate things which they saw, and transactions in which they bore a part; and these advantages he had in common with

[N] Præfat. Henr. Valesii ad Amm. Marcellin.

Cæsar and Xenophon. He was bred a soldier, and enlisted betimes among those whom they called "Protectores domestici;" which gives us reason to think that he was of a good family. He had orders to follow Ursicinus, general of the horse, to the east, when the emperor Constantius sent him thither in 350. In 354, he returned with him into Italy, and the year following marched with him into Gaul, then to Sirmium, and then back to the east again; nor did he leave the service, when Ursicinus was disgraced in 360; but it is not known, whether he was advanced to any higher post, or remained still in his first office of domestic protector, even when he followed Julian in his war against the Persians. We may gather from some passages in his writings, that he lived at Antioch, under the emperor Valens. Thus, in the first chapter of the twenty-ninth book, he says, that "he had been witness to the execution of several persons, whom Valens had put to death in the year 371." After that, he came to settle at Rome, and wrote his history. "One great point," says La Mothe le Vayer [O], "which ought to make us Frenchmen value the history of Ammianus Marcellinus, is, that we have none which teaches us more concerning the antiquities of the Gauls, or so well explains the originals of the first French, Germans, and Burgundians." The military men of all countries must also have a particular pleasure in reading him, since, as Valesius observes, he far exceeds the generality of historians in his descriptions of battles and sieges.

We must not conclude our account of this historian, without noting his great moderation and impartiality, when he speaks of the Christian religion, and its professors. Thus, in the eleventh chapter of the twenty-second book, mentioning a bishop, who became an informer, he says, that "he had forgotten his profession, which inculcated nothing but what was just and humane;" "*professionis suæ oblitus, quæ nihil nisi justum suadet & lene.*" And, in the following page, he describes the Christian martyrs as men, "*qui deviare a religione compulsi, pertulere cruciabiles pœnas, ad usque gloriosam mortem intermerata fide progressi:*" that is, "who, rather than depart from their religion, chose to suffer the most afflicting tortures, maintaining their faith inviolate to a glorious death." These, and other passages of a similar kind, have made many apt to think that Marcellinus was a Christian: but, as Bayle very well asks [P], "Would a Christian, who wrote his history under emperors who had almost demolished paganism, have contented himself with barely speaking well of the Christian religion? Would

[O] Jugemens sur les principaux Hist. p. 247, of vol. iii. 12mo.
 [P] Dict. art. MARCELLINUS, Note B.

he never have carried the matter so far, as to declare sometimes, that it was the only good and true religion, and that the worship of the Pagan deities was no other than idolatry? Would a Christian, under such emperors, have praised Julian the apostate to the skies, without ever declaring against his apostacy, and inveterate hatred of Jesus Christ? Would he have spoken of Mercury, and of the goddesses Nemesis, and the goddesses Themis, and the superstitions of the heathen auguries, as Marcellinus speaks of them?" But, besides his great impartiality and moderation, there is another particular which has highly recommended him to the notice of the Christians; and that is, his furnishing them with arms against the Jews, by his famous passage concerning the rebuilding of their temple, and confirming at the same time the truth and divinity of the Christian religion. Several texts are cited from the Old and New Testament to prove, that the temple of Jerusalem, after it was destroyed by Titus, should not be built again: "Behold your house is left unto you desolate, Matt. xxiii. 37." "The event," says Huetius [Q], "has confirmed the prediction; for when the Jews assembled in the reigns of Hadrian and Constantine, in order to rebuild their temple, they were prohibited by those emperors. But when they attempted it a third time under Julian the apostate, and by his encouragement, a divine power miraculously interposed, which obliged them to desist; for the work was no sooner begun, than dreadful globes of fire burst forth from the foundation, and devoured all the Jews who were concerned in it. The truth of this is confirmed by the Christian writers of those times, who have almost all of them given an account of it: but what puts the fact beyond all dispute, is the testimony of Ammianus Marcellinus, a pagan historian, and of undoubted credit, who was then serving under Julian, in his expedition against the Persians. His words are these [R]: "*Ambitiosum quondam apud Hierosolyma templum, quod post multa & interneciva certamina, obsidente Vespasiano, posteaque Tito, ægre est oppugnatum, instaurare sumptibus cogitabat immodicis, negotiumque maturandum Alypio dederat Antiocheni, qui olim Britannias curaverat pro præfectis. Cum itaque rei idem fortiter instaret Alypius, juvaretque provinciæ rector, metuendi globi flammaram prope fundamenta crebris assultibus erumpentes fecere locum, exustis aliquoties operantibus, inaccessum: hocque modo, elemento destinatius repellente, cessavit inceptum.*"

We do not know when Marcellinus died, but it is certain that he was alive in 390, since he makes mention of a consulship which happened that year [S]. "Neothorium postea

[Q] Demonstr. Evang. Prop. ix. cap. viii. 13:

[R] Lib. xxiii.

[S] Lib. xxvi. c. 5.

consulem, tunc notarium, ad eandem tuendam ire disposuit.³³ This person was consul with Valentinian II. 390 [r]. Several editions of his history have been published, of which the earliest was that of Rome in 1474, folio. The most useful are those of Valesius, at Paris, 1636, 4to; of Gronovius, at Leyden, 1693, 4to; and lastly, that of Ernesti, in 8vo, 1773; an excellent book, with a copious "glossarium Latinitatis."

MARCELLUS, surnamed *Sidetes*, from the town of Side in Pamphylia, where he was born, was a physician, and flourished under Adrian and the Antonines. He wrote forty-two books on medicine, in heroic verse, in which, among other things, he is particularly mentioned to have treated of *Lycanthropy*, a disorder in which the patient fancies himself metamorphosed into a wolf. There is a Greek epitaph upon him, which confirms what Suidas says of the number of books to which his poem extended, and relates, that they were all publicly deposited in the libraries of Rome by the emperors, to preserve the fame of the author. There was another MARCELLUS, a physician of Bourdeaux, surnamed *Empiricus*, who flourished about 381, and wrote also some poems on medicine and on physicians.

MARCH (AUSIAS), a poet of Valencia in Spain, who flourished in the fifteenth century, and celebrated his countrywoman Theresa Bou, much in the same manner as Petrarch celebrated Laura. Each has been accused of stealing from the other; but it is, perhaps, more probable that both copied from some earlier poet (as Messén Jordi, a poet of Spain) or that the similarity of the subject caused an accidental resemblance. March was not, however, so constant as Petrarch, for he sung also a second mistress, Nacletta de Bergia.

MARCHAND (PROSPER), was one of those useful persons, who, if not great authors themselves, are often greatly serviceable in the republic of letters. His youth was spent in the library at Paris, and in acquainting himself with books. He entered early into a correspondence with many of the learned, and particularly M. Bernard, for whose "Nouvelles de la République des Lettres," he furnished literary anecdotes; and he did the same for other journals. He afterwards, for the sake of professing the Protestant religion, which he had embraced, went to Holland, where he was the principal author of a "Journal Littéraire," which was reckoned excellent in its kind. He died at a great age, in 1756. He was a very respectable, as well as very learned man: and was occasionally consulted from every part of Europe. His library he left to the university of Leyden, together with his manuscripts. He composed "l'Histoire de l'Imprimerie;" and

in 1758, was printed at the Hague, in two small vols. folio, "Dictionaire Historique, ou Memoires critiques & litteraires," of which he is said to have been the author. He gave also a new edition of the "Dictionary and Letters of Bayle."

MARCHE (OLIVER DE LA), a French courtier and author, of the fifteenth century, was the son of a Burgundian gentleman. He was first page, and afterwards gentleman to Philip the Good, duke of Burgundy, who so highly esteemed his fidelity, that he refused to give him up at the demand of Louis XI. La Marche served afterwards with zeal under Charles the Rash, who was slain at the battle of Nancy, in 1477. After this, he had the office of grand maitre d'hotel to Maximilian of Austria, who had married the heiress of Burgundy; and, maintaining the same post under the archduke Philip, was sent on an embassy to France after the death of Louis XI. He died at Brussels in 1501. His works are, 1. "Memoirs, or Chronicles," printed at Lyons in 1562, and at Brussels in 1616, 4to. They are reckoned inferior to the Memoirs of Comines, as to their style, but perhaps superior as to their sincerity. The author relates several curious anecdotes in a manner which, though flat, is rendered pleasing by its frankness. 2. "A Treatise on Duels," &c. 8vo. 3. "Triomphe des Dames d'Honneur," 1520, 8vo; the Triumph of virtuous Women. This is a work of dull and trivial morality, full of quaint allusions and metaphors. Several other performances are said to be extant in print, and in manuscript, but from the account given of them, there is little motive for making them the object of any further enquiry.

MARCHETTI (ALEXANDER), a physician, mathematician, and poet of Pisa, was born at Pontormo, near that town, in 1633. His talents were early developed, and he became the intimate friend of the learned Borelli, whom he succeeded as professor of mathematics at Pisa. He was a man above prejudices, free to declare his sentiments, preferring experiment to authority, and reason to Aristotle. He produced several excellent disciples, and died at Pontormo in 1714. There are extant by him, 1. "Poems," in 4to, 1704. 2. Several treatises on philosophical subjects, among which that "de resistentia fluidorum," is particularly valued, 4to, 1669. After his death appeared, 3. A translation of Lucretius, in Italian verse, much esteemed for its fidelity, ease, and harmony. It was published in London, in 4to, 1717. 4. His free translation of Anacreon is less esteemed; it was published at Venice in 1736.

MARCILIUS (THEODORE), a learned German critic [τ], was born at Arnheim, a town of Gueldres, in 1548. His father, who was a man of rank and learning, observing in him

[τ] Nicéron. tom. xxvii.

a more than ordinary inclination for books, took particular care of his education. He had him taught at home the elements of the Latin tongue, and then sent him to school at Deventer, where he learned the Greek under Noviomagus. Marcilius, having made a great progress in both languages, was removed thence to the university of Louvain, where he applied himself to philosophy and civil law; and, having finished his studies, went to Paris, and thence to Toulouse, where he taught polite literature many years. Returning to Paris, he taught rhetoric in 1578, in the college of Grassins, and afterwards read lectures in several other colleges successively. In 1602, he was made royal professor of the Latin tongue, and the belles lettres: and, in 1617, he died. Though he was not a critic of the first rank, yet he did not deserve the contemptuous treatment which Scaliger has given him. He published an edition in Greek and Latin of "Pythagoras's Golden Verses," at Paris, 1585, with commentaries, which John Albert Fabricius has called learned; and notes upon many of the ancient authors, which are to be found in several editions of their works. He was also the author of some Latin works, as, "Historia strenuarum," 8vo, 1596; "Lusus de Nemine," &c. Also some Poems and Orations.

MARCION, a heretic, who lived in the second century of the church, was born at Sinope, a city of Paphlagonia, upon the Euxine sea, and had for his father the bishop of that city. Eusebius calls him *ὁ ναυτὴς*, the mariner [u]; and Tertullian, more than once, Ponticus Naucerus. Whether he acquired this name from having learned the art of sailing in his youth, or from being born in a sea-port town, ecclesiastical antiquity has not told us. At first he professed continency, and betook himself to an ascetic life; but, having so far forgotten himself, as to debauch a young lady, he was excommunicated by his father, who was so rigid an observer of the discipline of the church, that he could never be induced, by all his prayers and vows of repentance, to re-admit him into the communion of the faithful. This exposed him so much to the scoffs and insults of his countrymen, that he privily withdrew himself, and went to Rome, hoping to gain admittance there. But his case being known, he was again unsuccessful, which so irritated him, that he became a disciple of Cerdo, and espoused the opinions of that famous heretic. It has puzzled the most accurate chronologers, to settle the precise time when Marcion went to Rome; but the learned Cave [x], after considering their reasons, determines it, and with the greatest appearance of probability, to the year 127; and supposes further, that he began to appear at the head of his sect, and

[u] Eccles. Hist. l. v. c. 13.

[x] Hist. Literar. tom. i.

to propagate his doctrines publicly, about 130. Indeed it could not well be later, because his opinions were dispersed far and wide in the reign of Adrian. Thus Clemens Alexandrinus [y], speaking of the heretics who lived under that emperor, mentions Basilides, Valentinus, and Marcion, who, he says, “conversed along with them, as a junior among seniors:” and Basilides died in 134.

The doctrines of this heretic were, many of them, the same with those which were afterwards adopted by Manes and his followers; that, for instance, of two co-eternal, and independent principles, one the author of all good, the other of all evil. In order to support and propagate this principle more successfully, he is said to have applied himself to the study of philosophy, that of the Stoics especially. Thus Tertullian [z], “ubi tunc Marcion, ponticus nauclerus, Stoicæ studiosus?” whence this father inveighs against philosophy and logic, as apt to engender heresies. Prudentius also upbraids him with an ostentation of logic:

“Hæc tua, Marcion, gravis & dialectica vox est:

“This, Marcion, is thy grave and logical discourse:”

and logic, as is well known, was invented by the Stoics; who also held the doctrine of the two principles. Marcion likewise taught, as Manes did after him, that the God of the Old Testament was the evil principle; that he was an imperious tyrannical being, who imposed the hardest laws upon the Jews, and injuriously restrained Adam from touching the best tree in Paradise; and that the serpent was a nobler being than he, for encouraging him to eat of its fruit: on which account, as Theodoret tells us upon his own knowledge, the Marcionites worshipped a brazen serpent, which they always kept shut up in an ark. He taught, that Christ came down from heaven to free us from the yoke, which this being had put upon us; that Christ, however, was not clothed with real flesh and blood, but only appeared to the senses to be so, and that his sufferings were nothing more than appearance; that when Christ descended into hell, and preached the Gospel there, he brought the followers of Cain, the inhabitants of Sodom, and other wicked people, who were converted from the error of their ways, back with him to heaven; but that he left Noah, Abraham, and the other patriarch, who would not listen to his preaching, but trusted too much to their own righteousness, fast bound in that horrible dungeon; that there would be no resurrection of the body, but only of the soul, &c. &c. He rejected the law and the prophets, as being written

[y] Strom. lib. vii. p. 764.

[z] De Præscript. Hæret. c. 30. Ibid. c. 3. In Hamart.

under the inspiration of the evil god. He rejected also four epistles of St. Paul, together with all the gospels, except that of St. Luke; out of which, and the rest of St. Paul's epistles, he composed, for the use of his followers, two books, which he persuaded them were of divine authority; calling one "Evangeliū," and the other "Apostolicon." All this, and much more, may be found, by those who are willing to seek it, in Irenæus, in Tertullian's five books against Marcion, and in Epiphanius.

While Marcion was at Rome, he happened to meet Polycarp of Smyrna: and upon asking that bishop, "whether he acknowledged him for a brother[A]?" "I acknowledge you," says Polycarp, for the first-born of Satan." Tertullian relates [B], that Marcion at length repented of all his errors, and would have testified his repentance in public, provided they would have admitted him again into the church. This was agreed to, upon condition that he would bring back all those whom he had seduced from it; which before he could effect, he died. The precise time of his death cannot be collected from antiquity, any more than that of his going to Rome. It is certain, that he lived after Antoninus Pius began to reign; for, although his heresy had spread a great way under Adrian, yet, by his extraordinary vigilance and activity, it spread much further under Antoninus Pius. Thus, says Irenæus [C], "Cerdo's successor, Marcion, flourished under Anicetus:" now, Anicetus was pope in the reign of Antoninus Pius; whence Tertullian calls Marcion "Antoninianus [D];" and elsewhere, "Antoninianus hereticus sub Pio (Antonino) impius." But Justin Martyr has put it out of dispute. His first apology for the Christians was presented to Antoninus Pius about the year 140; and he tells us there, in express terms, that "Marcion of Pontus was then living, and taught his disciples at Rome [E]."

MARE (PHILIBERT DE LA), a counsellor in the parliament of Dijon, deeply versed in literature and history, and esteemed almost as elegant a writer in Latin as the president de Thou, whom he had made his model. He died in 1687, after having published several works, of which the most known is, his "Commentarius de Bello Burgundico." This makes a part of his "Historicorum Burgundiæ conspectus," published in 4to, in 1689.

MARE (NICOLAS DE LA), a principal magistrate of the Châtelet under Louis XIV. who reposed great confidence in him, and gave him a considerable pension. He died in 1723, at the age of near 82. This worthy magistrate established his fame by a most laborious treatise on the police, in 3 vols. folio, to which

[A] Iren. lib. iii. c. 3. [B] De Præfat. c. 30. [C] Lib. iii. c. 4.
[D] Advers. Marc. lib. v. c. 19. & lib. i. c. 19. [E] Page 43, edit. Lond. 1722.

another author, M. le Clerc du Brillet has since added a fourth. They contain a history of the French Police, the privileges of the magistrates, the laws on that subject, &c. The two first volumes had supplements, which, in the edition of 1722, were thrown into the body of the work. The third volume was printed in 1719, and the fourth in 1738, and not reprinted.

MARETS (JOHN DES), de Saint Sorlin, was a man of genius, and a favourite of cardinal Richelieu, who used to receive him at his retired hours, and unbend his mind by conversing with him upon gay and delicate subjects. On this account, and because he assisted the cardinal in the tragedies he composed, Bayle used to say, that "he possessed an employment of genius under his eminence;" which in French is a pun, as *genie* means *genius* and *engincer/ship*. He was born at Paris in 1595. He has left us himself a picture of his morals, which is by no means advantageous; for he owns that, in order to triumph over the virtue of such women as objected to him the interest of their salvation, he made no scruple to lead them into atheistical principles. "I ought," says he [F], "to weep tears of blood, considering the bad use I have made of my address among the ladies; for I have used nothing but specious falsehoods, malicious subtleties, and infamous treacheries, endeavouring to ruin the souls of those I pretended to love. I studied artful speeches to shake, blind, and seduce them; and strove to persuade them, that vice was virtue, or at least a thing natural and indifferent." But as the passion of love, when it is intemperate, is frequently found to be convertible into devotion, so it is remarkable, that Marets, as great a sinner as he was in his youth, was changed afterwards into as great a saint. He became at last a visionary and fanatic; dealt in nothing but inward lights and revelations; and promised the king of France, upon the strength of some prophecies, whose meaning he tells us was imparted to him from above, that he should have the honour of overthrowing the Mahometan empire. "This valiant prince," says he, "shall destroy and expel from their dominions impiety and heresy, and reform the ecclesiastics, the courts of justice, and the finances. After this, in common agreement with the king of Spain, he shall summon together all the princes of Europe, with the pope, in order to re-unite all the Christians to the true and only Catholic religion. After all the heretics are re-united to the holy see, the king, as eldest son of the church, shall be declared generalissimo of all the Christians, and, with the joint forces of Christendom, shall destroy by sea and land the Turkish empire, and law of Mahomet, and propagate the faith and dominion of Jesus Christ over the whole earth:" that is to say, over Persia, the empire of the

Great Mogul, Tartary, and China. What can one desire more? Nothing, certainly, but that all these great events should be particularly specified in the prophecies. And for this Marets positively asserts that they are: "All this," says he, "is particularly marked by the prophecies, as I shall plainly make appear to the king, &c."

Yet, as great a madman and fanatic as this man appears to have been, it is said that his reason was only impaired in this particular, remaining sound on all other subjects. His countrymen, it is plain, considered him in this light; for he was not only allowed to manage his own private estate, but, what is still more strange, the charge of inquisitor was also bestowed upon him: and it is said, that nobody intrigued more than he, or was more active in bringing about the extirpation of Jansenism. He had been a member of the French academy from its first establishment, and was always esteemed one of its principal ornaments. He wrote several dramatic pieces, which were received with great applause, especially that entitled, "*Les Viscionaires*." He attempted an epic poem, which cost him several years labour; and he was of opinion, that it would have cost him a good many more to have finished it, if Providence had not destined his pen for works of devotion, and on that account afforded him supernatural assistance. This we learn from the preface of his "*Delices de l'esprit*," where he acquaints us with a kind of prodigy, which he pretends to have happened to him. It is, as he says, that he was "so sensibly assisted by God Almighty in finishing the great work of his "*Clovis*," for the sake "of attaching him the sooner to subjects much more useful, delicate, and exalted, that he durst not say, in how short a time he had finished the nine remaining books of that poem, and retouched the rest." Again, he very seriously boasts in that work, that "God, in his infinite goodness, had sent him the key of the treasure, contained in the Apocalypse, which was known but to few before him;" and that, "by the command of God, he was to levy an army of 144,000 men, part of which he had already enlisted, to make war upon the impious and the Jansenists." He died in 1676, aged 81.

His works are thus enumerated: 1. "A Paraphrase of the Psalms of David." 2. "The Tomb of Card. Richelieu," an ode. 3. "The Service to the Virgin," turned into verse. 4. "The Christian Virtues," a poem in eight cantos. 5. The four books, "On the Imitation of Jesus Christ," 12mo, 1654, very badly translated into French verse. 6. "Clovis," or France converted, an epic poem in twenty-six books, 1657. This poem, though the author thought so highly of it, as we have already seen, is wholly destitute of genius, and its memory is preserved more by a severe epigram of Boileau against it, than by any other circumstance. He wrote also, 7. "The Con-

quest of Franche Comtè," and some other poems not worth enumerating. Besides these works in verse, he published in prose, 8. "*Les Delices de l'Esprit*," a fanatical and incomprehensible work above-mentioned, which was best criticized by a person who said, that at the head of the *Errata*, should be put, "for *Delices*, read *Delires*." Instead of delights of the mind, ravings of it. 9. "*Avis du St. Esprit au Roi*," still more extravagant if possible than the former. 10. Several Romances, and among them one entitled, "*Ariane*," or *Ariadne*, which was at once dull and indecent. 11. "*La Verité des Fables*" 2 vols. 8vo, 1648. 12. A dissertation on poets, in which the author ventures to attack the maxims of Aristotle and Horace. Some writings against the satires of Boileau, and several against the Jansenists, complete the list. His fame is not very high at the present day. His countrymen consider the verses of Des Marets as low, drawling, and incorrect; his prose, as disgraced by a species of bombast which renders it more intolerable than his poetry. Yet this man had some reputation as an author, in his own time.

MARETS (SAMUEL DES), a celebrated divine of the Reformed church, was born at Oisemond in Picardy, in 1599. At thirteen he was sent to Paris, where he made great advances in the belles lettres and philosophy; and three years after to Saumur, where he studied divinity under Gomarus, and Hebrew under Ludovicus Capellus. He returned to his father in 1618, and afterwards went to Geneva, to finish his course of divinity. The year following he went to Paris, and, by the advice of M. Durand, applied immediately for admission to the holy ministry. His youth and stature made this advice at first disagreeable to him; for it seems, he was a true Zaccheus, as Bayle calls him, at the age of 21, and always went by the name of the Little Preacher; though, it is remarkable, that he grew from that time to his twenty-fifth year, and acquired at length a very reasonable size. He followed Durand's advice, however, and offered himself to the synod of Charenton, in March, 1620, who received him, and settled him in the church of Laon. But his ministerial functions here were toilsome to him; for, the governor of La Fere's wife having changed her religion, wrote him a letter in vindication of her conduct, and sent him a pamphlet containing the history of her conversion. His answer to this lady's letter provoked his adversaries to such a degree, that father d'Aubigni, a Jesuit, was believed to have suborned an assassin, who stabbed him deeply, but, as it happened, not mortally, with a knife into his breast. The Jesuits had been employed in converting this lady: they thought the minister's answer too bold, and threatened to punish him for it. Hence people imagined, that the wound which he received was the effect of this menace; and if father d'Aubigni was chiefly sus-

pected of it, it was because he had been the converter of that lady, and at that time preached at Laon during the advent, 1623. Marets, however, did not continue at Laon, but went to Falaise in 1624, and afterwards accepted a call to the church of Sedan; of which he obtained leave to go to Holland, in order to take the degree of doctor in divinity, which he did at Leyden, in July, 1625. Having made a small tour in England, he returned to Sedan, where he met with fresh troubles; but is said to have appeased his enemies, some how or other, by marrying a widow. His nuptials were solemnized in May, 1628; and it was in this year, that he published his first book, which was followed by an infinite number of others. In 1640, he had an invitation to a professorship at Franeker; and to another at Groningen, in 1642. This last he accepted; and from that time to his death, rendered such services to that university, that it was reckoned one of the most flourishing in the Netherlands. The magistrates of Berne, well informed of his abilities and learning, offered him, in 1661, the professor of divinity's chair at Lausanne; and, in 1663, the university of Leyden invited him to a like professorship there. He accepted of this last, but had not time to take possession of it; for he died at Groningen, May 18, the same year.

He wrote, as we have said, a great number of books, and was engaged in almost at many disputes. None continued longer, or was kept up with more warmth, than that which he maintained against Voetius, professor at Utrecht, about tolerating, in the town of Boisseduc, a society instituted in honour of the blessed Virgin. It lasted eighteen years, and would not have ceased then, if a common interest had not put an end to it. The most remarkable circumstance of it was, that on one side the curators of the academy of Groningen, and on the other the magistrates of Utrecht, offered their mediation to the contending parties; which being accepted, they presently brought about a cessation from all acts of hostility, while the treaty of peace was carrying on. After this, they applied themselves to settling the preliminaries. The mediators on both sides dispatched one courier after another, in order to fix the time and place of their conferences, and the choice of their plenipotentiary deputies. But all this came to nothing; because during the settling of these preliminaries, the party of Utrecht broke the truce, by publishing a very injurious book against Marets. "The carrying off the prince of Furstemberg," says Bayle, "did not more frustrate the conferences held at Cologne in 1674, in order to a general peace, than this book frustrated the project of a peace between these two professors." Marets had a controversy with the celebrated Protestant minister Daillé, which was very hot, but did not last long. He attacked Grotius also, and the explication he had given of several texts of Scripture, upon
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the subject of Antichrist, for a very vain and foolish reason, if indeed it was the true one; since it is said to have been no other, than purely to undeceive those who, from a passage in the "*Acta Eruditorum*," imagined that he did not dare to do it openly. But of all his works, there are none in which he shewed more good sense, or perhaps did more service, than in those which he levelled against enthusiasts, and such as employed themselves in foretelling great revolutions. He attacked Comenius heartily on this account, and gave as little quarter to Labadie, and the Millenarian, Peter Serrarius. Serrarius published a book, in 1663, in which he asserted, that the conjunction of planets, in the sign Sagittarius, presaged great revolutions. The same was affirmed in several other books, both in Latin and Flemish. Marets refuted these pretences in some theses, against which Serrarius wrote. Marets then published a work entitled, "*Chiliasmus enervatus*," which he dedicated to Serrarius; and prudently represented to him, that "the doctrine of the Millenarians rendered the Reformed religion odious to the secular powers: for, as these sectaries pretend that the prosperity of the church depends upon the destruction of all temporal sovereignties, they are apt to stir up the mob to insurrections, that they may bring about the golden age of Christianity, or the Millennium." He represented the seditions with which England had been agitated, after the doctrine of the fifth monarchy; and the mortification which the Millenarians had lately suffered, when the peace of Pisa dispersed the hopes which they had conceived from the quarrels between France and the pope. His most Christian majesty was greatly provoked at the affront done the duke of Crequi at Rome, in 1662. He marched an army into Italy to revenge it; upon which the Millenarians concluded, that the beast in the Revelations was going to receive the fatal blow. But their hopes were all blasted by the treaty of Pisa, and Marets insulted Serrarius upon it. He took notice also, that at London, in 1656, they had published, that Rome should be destroyed in 1666, and that the day of judgement should come in 1711. Some asserted at that time, that the conjunction in Sagittarius was to produce the general conflagration; but Marets laughed at this, saying, that "Sagittarius could not be reckoned a fiery sign in any other sense, but as it obliged people to make great fires at home, to secure them from the cold; and he observes, that at the time of that conjunction, it froze prodigiously for several weeks." Upon the whole, Marets dealt admirably well with the Millenarians, and contented himself with refuting them by the best way of refutation, viz. by appealing to facts, which proved the falseness and vanity of their predictions.

A chronological table of the works of this celebrated divine may be found at the end of his "*System of Divinity*." Their

number is prodigious ; and the variety of their subjects shews an unbounded genius. He was a person of vast application, wrote easily, and with abundance of fire and erudition. He designed to collect all his works into a body, as well those which had been already published, as those which were in manuscript. He revised and augmented them for that purpose, and had materials for four volumes in folio ; but his death prevented the execution of that project. The first volume was to have contained all those works which he had published before his being settled at Groningen. The second, his "*Opera theologica didactica*." The third, his "*Opera theologica polemica*." The title of the fourth was to have been "*Impietas triumphata*." Its contents were to have been the "*Hydra Socinianismi expugnata*," the "*Biga fanaticorum everfa*," and the "*Fabula Præadamitarum refutata*;" three works which had been printed at different times. Mares's system of divinity was found to be so methodical, that they made use of it at other academies ; and indeed this author's reputation procured him so much authority in foreign countries as well as his own, that a person in Germany, who published some very disobliging things against him, received orders to suppress his book.

MARGARET, countess of Richmond and Derby, a lady as illustrious for her personal endowments as for her birth, was born at Bletsoe in Bedfordshire, in 1441. When she was very young, being a rich heiress, the great duke of Suffolk, minister to Henry the VIth, solicited her in marriage for his son ; while the king wooed her for his half-brother Edmund, then earl of Richmond. On so nice a point the good young lady advised with an elderly gentlewoman ; who, thinking it too great a decision to take upon herself, recommended her to St. Nicholas, the patron of virgins [G]. She followed her instructions, and poured forth her supplications and prayers with such effect, that one morning, whether sleeping or waking she could not tell, there appeared unto her somebody in the habit of a bishop, and desired she would accept of Edmund for her husband. Whereupon she married Edmund earl of Richmond ; and by him had an only son, who was afterwards king Henry the VIIth. Edmund died, Nov. 3, 1456, leaving Henry his son and heir, but fifteen weeks old : after which Margaret married sir Henry Stafford, knight, second son to the duke of Buckingham, by whom she had no issue. Soon after the death of sir Henry Stafford, which happened about 1482, she was married again to Thomas lord Stanley, who was created earl of Derby, Oct. 27, 1485, which was the first year of her son's reign ; and this noble lord died also before her in 1504.

[c] Bacon's Life of Henry VII.—Margaret's funeral sermon by bishop Fisher.

The virtues of this lady are exceedingly celebrated. Her humility was such, that she would often say [H], "on condition that the princes of Christendom would combine themselves, and march against the common enemy the Turks, she would most willingly attend them, and be their laundress in the camp." For her chastity, the Rev. Mr. Baker, who republished bishop Fisher's "Funeral Sermon" on her, in 1708, informs us in a preface, that, as it was unspotted in her marriage, so in her last husband's days, and long before his death, she obtained a licence of him to live chaste; upon which she took upon her the vow of celibacy from Fisher's hands, in a form yet extant in the registers of St. John's-college in Cambridge; and for this reason, as Baker supposes, her portrait is usually taken in the habit of a nun. Her education had qualified her tolerably well for a studious and retired way of life. She understood the French language perfectly, and had some skill in the Latin; but would often lament that in her youth she did not make herself a perfect mistress of it. This affection for literature no doubt induced her mother-in-law, the dutchess of Buckingham, to give her the following legacy in her last will [I]: "To her daughter Richmond, a book of English, being a legend of saints; a book of French, called Lucun; another book of French, of the epistles and gospels; and a primer with clasps of silver gilt, covered with purple velvet." This was a considerable legacy of its kind at that time, when few of her sex were taught letters; for it has often been mentioned as an extraordinary accomplishment in Jane Shore, the darling mistress of Edward IV. that she could write and read.

Lady Margaret, however, could do both; and there are some of her performances in the literary way still extant. She published, "The mirroure of golde for the sinfull soule," translated from a French translation of a book called, "*Speculum aureum peccatorum*," very scarce. She also translated out of French into English, the fourth book of Gerson's treatise "Of the imitation and following the blessed life of our most merciful Saviour Christ," printed at the end of Dr. William Atkinson's English translation of three first books, 1504. A letter to her son is printed in Howard's "Collection of Letters." She also made, by her son's command and authority, the orders, yet extant, for great estates of ladies and noble women, for their precedence, &c. She was not only a lover of learning, but a great patroness of learned men; and did more acts of real goodness for the advancement of literature in general, than could reasonably have been expected from so much superstition. Erasmus has spoken great things of her, for the munificence shewn in

[H] Camden's Remains, p. 271, edit. 1651.

[I] Dugdale's Baronage, vol. i.

her foundations and donations of several kinds; a large account of which is given by Mr. Baker, in the preface prefixed to the "Funeral Sermon." What adds greatly to the merit of these donations is, that some of the most considerable of them were performed in her life-time; as the foundation of two colleges in Cambridge.

Her life was chequered with a variety of good and bad fortune: but she had a greatness of soul, which seems to have placed her above the reach of either; so that she was neither elated with the former, nor depressed with the latter. She was most affected with what regarded her only child, for whom she had the most tender affection. She underwent some hardships on his account. She saw him from an exile, by a wonderful turn of fortune, advanced to the crown of England, which yet he could not keep without many struggles and difficulties; and when he had reigned twenty-three years, and lived fifty-two, she saw him carried to his grave. Whether this might not prove too great a shock for her, is uncertain; but she survived him only three months, dying at Westminster on the 29th of June, 1509. She was buried in his chapel, and had a beautiful monument erected to her memory, adorned with gilded bras, arms, and an epitaph round the verge, drawn up by Erasmus, at the request of bishop Fisher, for which he had twenty shillings given him by the university of Cambridge. Upon this altar-tomb, which is inclosed with a grate, is placed the statue of Margaret, countess of Richmond and Derby, in her robes, all of solid bras, with two pillars on each side of her, and a Latin inscription, of which the following is a translation. "To Margaret of Richmond, the mother of Henry VII. and grandmother of Henry VIII.; who founded salaries for three monks in this convent, for a grammar-school at Wymborn, and a preacher of God's word throughout England; as also for two divinity-lecturers, the one at Oxford, the other at Cambridge; in which last place she likewise built two colleges, in honour of Christ and his disciple St. John. She died in the year of our Lord 1509, June the 29th." This lady was the daughter and sole heiress of John Beaufort, duke of Somerset, who was grandson to John of Gaunt, duke of Lancaster, fourth son of Edward the Third. Her mother, Margaret Beauchamp, was daughter and heiress of the lord Beauchamp of Powick. Bishop Fisher observes, "that by her marriage with the earl of Richmond, and by her birth, she was allied to thirty kings and queens, within the fourth degree either of blood or affinity; besides earls, marquisses, dukes, and princes: and since her death," as Mr. Baker says, "she has been allied in her posterity to thirty more." Her will, which is remarkably curious, is printed at length in the "Collection of Royal and Noble Wills, 1780," 4to, p. 376.

MARGARET of Valois, queen of Navarre, and sister to Francis I. of France, celebrated as an author yet more than for her rank, was born at Angoulême, in 1492; being the daughter of Charles of Orleans, duke of Angoulême, and Louisa of Savoy. In 1509, she married Charles, the last duke of Alençon, who died at Lyons, after the battle of Pavia, in 1525. The widow, inconsolable at once for the loss of her husband, and the captivity of her beloved brother, removed to Madrid, to attend the latter during his illness. She was there of the greatest service to her brother, by her firmness obliging Charles and his ministers to treat him as his rank demanded. His love and gratitude were equal to her merits, and he warmly promoted her marriage with Henry d'Albret, king of Navarre. The offspring of this marriage was Joan d'Albret, mother of Henry IV. Margaret filled the character of a queen with exemplary goodness, encouraging arts, agriculture, and learning, and doing every thing in her power to increase the prosperity of the kingdom. She died at the castle of Odos in Bigorre, in 1549. She had conversed with Protestant ministers, and had the sagacity to perceive the justness of their reasonings, and their opinions were countenanced by her in a little work entitled, "*Le Miroir de l'Ame pecheresse*," published in 1533, and condemned by the Sorbonne as heretical. The Roman-catholic writers say, that she was completely re-converted before she died. The positive absolution of the Romish priests is certainly a great temptation to pious minds in the hour of weakness and decline. Margaret is described as an assemblage of virtues and perfections, among which, that of chastity was by no means the least complete, notwithstanding the freedom, and, to our ideas, licence of some of her tales. Such is the difference of manners. She wrote well both in verse and prose, and was celebrated in both. She was called the tenth muse; and, the Margaret, or pearl, surpassing all the pearls of the East. Of her works, we have now extant,

1. Her "*Heptameron*," or, Novels of the queen of Navarre, in 4to; 1560, and several times republished. They are tales in the style of Boccace, and are told with a spirit, genius, and simplicity, which have been often serviceable to Fontaine in his tales. Several editions have been printed with cuts, of which the most valued are, that of Amsterdam, in 1698, in 2 vols. 8vo, and the republications of the same in 1700, and 1708. These are esteemed according to their respective ages, the oldest most.
2. "*Les Marguerites de la Marguerite des Princesses*." A collection of her productions, formed by John de la Haye, her valet de chambre, and published in 8vo, in 1547, at Lyons. In this collection there are four mysteries or sacred comedies, and two farces, according to the taste of the times. A long poem entitled, "*The Triumph of the Lamb*," and "*The Complaints*" of

of a Prisoner," apparently intended for Francis I. The edition of Paris, 16mo, of the date 1554, is not less esteemed than the first. As a specimen of her poetry, we may give her compliment to Marot, on his complaining, in an epigram, of the number of his creditors.

“ Si ceux à qui devez, comme vous dites,
 Vous connoissoient comme je vous connois,
 Quitte seriez des dettes que vous fites,
 Au tems passé, tant grandes que petites;
 En leur payant un dixain toute fois,
 Tel que le votr', qui vaut mieux mille fois
 Que l'argent du par vous en conscience:
 Car estimer on peut l'argent au poids;
 Mais on ne peut (et j'en donne ma voix)
 Affecter prifer votre belle science.”

MARGARET, dutchefs of Newcastle, famous for voluminous productions, was born at St. John's, near Colchester in Essex, about the end of the reign of James the First; and was the youngest daughter of sir Charles, afterwards lord Lucas, who died when she was very young. Her mother was remarkably careful in the education of her, and had her instructed in all the polite accomplishments; and the young lady was remarkable from her infancy, for her love of books and study. In 1643, she obtained leave of her mother to go to Oxford, where the court then resided; and was made one of the maids of honour to Henrietta-Maria, the royal consort of Charles the First. When the queen was forced into France by the troubles, Margaret attended her thither; and at Paris met with the marquis of Newcastle, then a widower, who, admiring her person, disposition, and ingenuity, married her in 1645. She continued abroad with her lord, till the restoration of Charles II. after which, coming over into England, she spent much of the remaining part of her life in writing letters, plays, poems, philosophical discourses, and orations, which amounted in all to about a dozen folios, if we include “The life of her husband, William Cavendish, duke of Newcastle;” which work Langbaine styles the crown of her labours. Giles Jacob says [κ], she “was the most voluminous dramatic writer of our female poets; that she had a great deal of wit, and a more than ordinary propensity to dramatic poety;” and Langbaine tells us, “that all the language and plots of her plays were her own.”

The duke was himself the author of several comedies and poems, and also had frequently a hand in the productions of the duchefs. Let us transcribe what an elegant writer has observed

[κ] Account of dramatic poets. Lives of the poets.

upon the author-characters of this duke and dutchefs. "The duke," says he [L], "as an author, is familiar to those who scarce know any other author, viz. from his book of Horsemanship. Though amorous in poetry and music, as my lord Clarendon says, he was fitter to break Pegasus for a manage, than to mount him on the steeps of Parnassus. Of all the riders of that steed, perhaps there have not been a more fantastic couple, than his grace and his faithful dutchefs, who was never off her pillion. One of the noble historian's finest pourtraits is of this duke. The dutchefs has left another, more diffuse, indeed, but not less entertaining. It was equally amusing to hear her sometimes compare her lord to Julius Cæsar, and oftener to acquaint you with such anecdotes, as in what sort of coach he went to Amsterdam. The touches on her own character are inimitable. She says, that it pleased God to command his servant Nature to indue her with a poetical and philosophical genius, even from her birth: for she did write some books of that kind, before she was twelve years of age.—But what gives one the best idea of her unbounded passion for scribbling, was her seldom revising the copies of her works, lest, as she said, it should disturb her following conceptions. What a picture of foolish nobility was this stately, poetic couple, retired to their own little domain, and intoxicating one another with circumstantial flattery, on what was of consequence to no mortal but themselves!" He calls the dutchefs in another place, "a most fertile pedant."

She died at London in 1673, and was buried at Westminster, where the duke caused a most stately monument to be erected to her memory; but dying himself in 1676, it served for both, and the epitaph is as follows: "Here lies the loyal duke of Newcastle, and his dutchefs his second wife, by whom he had no issue. Her name was Margaret Lucas, youngest sister to the lord Lucas of Colchester, a noble family; for all the brothers were valiant, and all the sisters virtuous. This dutchefs was a wife, witty, and learned lady, which her many books do well testify. She was a most virtuous, and loving, and careful wife, and was with her lord all the time of his banishment and miseries; and when she came home, never parted from him in his solitary retirements."

MARGON (WILLIAM PLANTAVIT DE LA PAUSE, DE), a French author and journalist, born in Languedoc, in the diocese of Beziers. He appeared early at Paris, and espoused the cause of the Jesuits against the Jansenists; in which business he wrote with so much acrimony, that the court thought themselves obliged to banish him. He was sent to the isles of Larins in the Mediterranean, and when these were taken by the Austrians

in 1746, his liberty was granted on condition that he would retire into some religious house. He chose a monastery of Bernardines, where he died in 1760. His caustic and satirical disposition rendered him unpleasing in society as well as in his writings, and it is thought that his banishment and solitude much increased the acrimony of his character. He was concerned in several works, as, 1. "Memoirs of Marshall Villars," 3 vols. 12mo, the two first of which are written by Villars himself. 2. "The Memoirs of the Duke of Berwick," 2 vols. 12mo. 3. "Memoirs of Tourville," 3 vols. 12mo, not much esteemed. 4. "Letters of Fitz-Moritz." 5. Several small tracts, and some pieces of poetry of no great value.

MARIANA (JOHN), a Spanish historian, was born at Talavera in Castile, in 1537; and entered into the order of Jesuits when he was seventeen. He was one of the most learned men of his age, a great divine, a considerable master of polite literature, admirably skilled in sacred and profane history, and a good linguist. In 1561, he went to Rome, where he professed divinity; and at the end of four years went to Sicily, where he continued the same profession two years more. He came to Paris in 1569, and read lectures publicly upon Thomas Aquinas for five years; then returned into Spain, and passed the remainder of his life at Toledo. He wrote many books in Latin. His piece "De monetæ mutatione," gave him a great deal of trouble in the court of Spain; for Philip III. having altered and embased the coin, by the advice of the duke of Lerma, Mariana shewed, with great freedom, the injustice and disadvantage of this project; for which he was put into prison, and kept there about a year by that minister. But what made more noise still was his tract "De rege & regis institutione," consisting of three books; which he published to justify James Clement, a young monk, for assassinating Henry III. of France. In this he argues against passive obedience and non-resistance; asserts the lawfulness of resisting "the powers that be," where the administration is tyrannical; and founds his whole argument upon this principle, "that the authority of the people is superior to that of kings." This book of Mariana, though it passed without censure in Spain and Italy, was burnt at Paris, by an arret of parliament, on account of the seditious and wicked doctrine it was supposed to maintain. The whole order of Jesuits have been violently attacked about it. The Catholics and Protestants thundered upon them, outvying one another, upon occasion of these doctrines of Mariana, and chiefly after the execrable attempt of Ravallac: for it was said, though very untruly, as the Jesuits (to do them justice) have since fully proved, that the reading of Mariana had inspired this assassin with the design of stabbing Henry IV. of France.

But

But the most considerable by far of all his performances is his "History of Spain," divided into thirty books. This he wrote at first in Latin; but, fearing lest some unskilful pen should sully the reputation of his work by a bad translation of it into Spanish, he undertook that task himself, not as a translator, but as an author, who might assume the liberty of adding and altering, as he found it requisite, upon further enquiry into records and ancient writers. Yet neither the Latin nor the Spanish came lower down than the end of the reign of king Ferdinand, grandfather to the emperor Charles V. where Mariana concluded his thirty books; not caring to venture nearer his own times, because he could not speak, with the freedom and impartiality of a just historian, of persons, who were either alive themselves, or whose immediate descendants were. At the instigation of friends, however, he afterwards drew up a short supplement, in which he brought his history down to 1621, when king Philip III. died, and Philip IV. came to the crown. Thus far went Mariana; after whose death, F. Ferdinand Camargory Salcedo, of the order of St. Augustin, carried on another supplement from 1671, where Mariana left off, to 1649, inclusive; where F. Basil Voren de Soto, of the regular clergy, took it up, and went on to 1669, being the fifth year of the reign of Charles II. king of Spain. F. Rapin says [M], "that Mariana is one of the most accomplished among the modern historians, both for the greatness of his design, and the nobleness of his style. He had the talent of thinking, and expressing nobly any thing he considered. Nothing," adds this critic, "gives the history of Mariana so much of that air of grandeur which it hath, as the art of the author in bringing into it, by way of digression, all the considerable things that have passed in the world, all that is admirable in the fabulous times, all that was remarkable in Greece, Sicily, and the Roman empire; a particular account of the republic of Carthage, which is nowhere better done than there; the sieges of Saguntum and Numantia; the passage of Hannibal into Italy; the succession of the emperors; the birth of Christianity; the preaching of the Gospel; the conquest of the Arabians, and many other great transactions." But, how excellent soever this work of Mariana may be, it did not want censurers. A secretary of the constable of Castile, who calls himself Pedro Mantuana, published "Critical Remarks" upon it at Milan in 1611, which were answered by Thomas Tamaius de Vorgas. The latter has left us this wonderful anecdote; which is [N], "that Mariana would never cast his eyes upon the work of his censor,

[M] Reflections on history, &c.

[N] Nicol. Anton. Biblioth. Script. Hispan. vol. i. p. 561.

or on that of his apologist; though this latter offered him his manuscript before he gave it to the printer, and desired him to correct it." Some have asserted, that Mariana composed this "History of Spain" during the imprisonment which he suffered for his book entitled, "De rege & regis institutione;" as sir Walter Raleigh composed his "History of the World" in the Tower of London: but this is a groundless and manifestly false assertion. Mariana returned to Spain in 1574, whence we do not find that he ever after departed; and his book "De rege, &c." was printed at Toledo in 1598, with the king's licence and the usual approbations: which makes it very improbable that the author should suffer any inconveniences about it from his own countrymen, how obnoxious soever it might render him, as we have before observed it did, among the French.

Besides these already mentioned, he published several other pieces in Latin, theological and historical; among the rest, one entitled, "Notes upon the Old Testament;" of which father Simon, in his "Critical history" of it [o], speaks thus: "The scholia, or notes of Mariana upon the Old Testament, may also be very useful for understanding the literal sense of the Scripture, because he chiefly applies himself to find out the proper signification of the Hebrew words.—We may say, that Mariana is one of the ablest and most judicious scholiasts that we have upon the Bible. It is true, that he had but a moderate knowledge of the Greek and Hebrew tongues; but the penetration of his wit, and his great application, supplied in some measure, this want." He died at Toledo in 1624, being 87: and after his death, was published in Italian, Latin, and French, another treatise of his, wherein he discovers the faults in the government of his society; though the Jesuits put a good face upon the matter, and flatly disowned that Mariana was the author of any such book.

MARIN (MICHAEL ANGELO), a writer of several romances, or novels, much esteemed in France, was born at Marseilles in 1697, his family having been originally of Genoa. He was early in orders, and settled at Avignon, where, as a minim, he was much employed in all the offices of his order, and preached against the Jews with no little success. He published some works on pious discipline, which were much esteemed, and gained him the favour of pope Clement XIII. From this pontiff he received several marks of honour, and was employed by him to collect the "Acts of the Martyrs." He had composed only two volumes in 12mo, of this work, when he was seized with a dropsy in the heart, and died in April, 1767, in his seventieth year. He was much esteemed by all worthy men, and

[o] Book iii. chap. 12.

his novels, as well as his other writings, were all calculated to serve the cause of virtue and religion. The principal of his works are these; 1. "Conduct of Sister Violet, who died in odour of Sanctity, at Avignon," 12mo. 2. "Adelaide de Vitzburg, or the pious pensioner," 12mo. 3. "The perfect Nun," 12mo. 4. "Virginia, or the Christian Virgin," 2 vols. 12mo. 5. "The Lives of the Solitaries of the East," 9 vols. 12mo. 6. "Baron Van-Hefden, or the Republic of Unbelievers," 5 vols. 12mo. 7. "Theodule, or the Child of Blessing," 16mo. 8. "Farfalla, or the converted Actress," 12mo. 9. "Retreat for a Day in each Month," 2 vols. 12mo. 10. "Spiritual Letters," 2 vols. 12mo, 1769; and a few more of less consequence.

MARINELLA (LUCRETIA), an ingenious Venetian lady, who lived in the seventeenth century, and in 1601, published a book at Venice with this title, "*La nobilité é le excellenza delle donne, con difetti é mancamenti de gli huomini*:" in which she was not content with making her sex equal to the other, but pretended to prove even a superiority. The learned mademoiselle de Schurman, though she could not but admire the wit and elegance with which this piece was drawn up, did not at all approve the design of it. "I am so far," says she [P], "from thinking this treatise of Lucretia Marinella's consistent with the modesty of a virgin, or at least with that sense of modesty which was born with me, that I cannot read it without disgust." "*Tantum abest ut hoc cum virginali modestia, aut saltem innato mihi pudore, congruere arbitrer, ut vel perlegere pigeat tractatum cætera insignem Lucretiæ Marinellæ.*" She would therefore have been much more disgusted at mademoiselle Jaquette Guillaume, who, in 1665, published a book at Paris, entitled, "*Les dames illustres*;" in which she undertakes to prove, by good and strong reasons, "*par bonnes & fortes raisons*," that the female sex surpasses the other in all kinds of valuable qualifications. There was also another book of the same nature published in 1643, at Paris, called "*La femme genereuse, &c.* or, A demonstration that the women are more noble, more politic, more courageous, more knowing, more virtuous, and better managers than the men, by L. S. D. L. L. [Q]." Marinella published some other books; among which was one with this title, "*La Colomba sacra*," The life of the Holy Virgin, and that of St. Francis.

MARINO (JOHN BAPTIST), a celebrated Italian poet, was born at Naples in 1569 [R]; and made so great a progress in his juvenile studies, that he was thought qualified for that of the

[P] Anna Maria à Schurman in opuscul. p. 85.

[R] Nicéron, &c. Baillet, &c. tom. v.

[Q] Bayle's Dict.

civil law at thirteen. His father, who was a lawyer, intended him for that profession, as the properest means of advancing him: but Marino had already contracted a taste for poetry, and was so far from relishing the science to which he was put, that he sold his law-books, in order to purchase books of polite literature. This so much irritated his father, that he turned him out of doors; so that he was driven to seek for protectors and supporters abroad; and, having acquired a reputation for poetry, he happily found them. Inico de Guevara, duke of Bovino, had conceived an affection for him, and supported him for three years in his own house. Then the prince of Conca, grand admiral of the kingdom of Naples, took him into his service, in quality of secretary; and in this situation he continued five or six years: but having assisted a friend in a very delicate intrigue, he was thrown into prison, and very hardly escaped with his life. Thence he retired to Rome, and grew sick with chagrin and distress; but soon after became known to Melchior Crescentio, a prelate of great distinction, who patronized him, and provided him with every thing he wanted.

In 1601, he went to Venice, to print some poems, which he dedicated to Crescentio; and, after making the tour of that part of Italy, returned to Rome. His reputation increased greatly, so as to engage the attention of the cardinal Peter Aldobrandini, who made him his gentleman, and settled on him a considerable pension. After the election of pope Paul V. which was in 1605, he accompanied this cardinal to Ravenna, which was his archbishopric, and lived with him several years. He attended him then to Turin, at which court he did himself great credit, by a panegyric upon the duke Charles Emmanuel; for which this prince recompensed him with honours, and kept him with him, when his patron the cardinal left Piedmont. Here he had a terrible conflict with Gasper Murtola, the duke's secretary, which had like to have cost him his life. Murtola was a poet as well as he; and not able to bear the honours done Marino by the duke his master, took all occasions to speak ill of him. Marino, by way of revenge, published a sharp sonnet upon him at Venice, in 1608, under the title of "*Il nuovo mondo*:" to which Murtola opposed a satire, containing an abridged life of Marino. Marino answered in eighty-one sonnets, named the "*Murtoleide*:" to which Murtola replied in a "*Marineide*," consisting of thirty sonnets. But the latter, perceiving that his poems were inferior in force as well as number to those of his adversary, resolved to put an end to the quarrel, by destroying him. Accordingly he levelled a charged pistol at him, but the ball luckily missed him. Murtola was cast into prison, but saved from punishment at the intercession
of

of Marino: who nevertheless soon found it expedient to quit his present station.

He went afterwards to France, upon an invitation from queen Margaret, Henry the IVth's first wife. He did not see this princess, who died in 1615; but found a patroness in Mary de Medicis, who settled a handsome pension upon him. In 1621, he sent a nephew, whom he had with him at Paris, to Rome about business, and conveyed by him his compliments to cardinal Louis Ludovisio, nephew to Gregory XV. then the reigning pope; which compliments were so well received by the cardinal, that he wrote to him immediately to return to Rome. Marino complied, and quitted France about the end of 1622; and his arrival at Rome was so agreeable there, that he was soon after made prince of the academy of the *Umoristi*. Upon the advancement of Urban VIII. to the pontificate, in 1623, he went to Naples, and was chosen prince of one of the academies in that city; but soon after conceived an inclination to return to Rome. He was meditating this, when he was seized with a retention of urine, which carried him off in 1625.

Marino had a very lively imagination, but little judgement; and abandoned himself to the way of writing fashionable in those times, which consisted in points and conceits; so that his authority, which from his genius was great, instead of correcting the false taste of the Italians, as it might have done, served rather to corrupt it more, at least to keep it still farther from a reformation. His works are numerous, and have been often printed. The principal of them are, 1. "*Strage degli Innocenti*," a poem on the slaughter of the Innocents. Venice, 1633. 2. "*Rime*," or miscellaneous poems, in three parts. 3. "*La Sampogna*," or, the Flageolet; 1620. 4. "*La Murtoleide*," 1626, 4to, the occasion of which has been already noticed. 5. "*Letters*," 8vo, 1627. 6. "*Adone*," an heroic poem. This is one of the most popular poems in the Italian language; little less so than the *Aminta* of Tasso, and the *Pastor Fido* of Guarini. It has been frequently printed in Italy, France, and other parts of Europe. One of the most valued editions is the Elzevir, in 4 vols. 16mo, printed at Amsterdam in 1678.

MARIVAUX (PETER CARLET DE CHAMBLAIN DE), a celebrated French writer of the drama, and of romance, was born of a good family at Paris in 1688. A fine understanding, well improved by education, distinguished him early. His first object was the theatre, where he met with the highest success in comic productions; and these, with the merit of his other works, procured him a place in the French academy. The great characteristic of both his comedies and romance was, to convey an useful moral under the veil of wit and sentiment: "my only object," says he, "is to make men more just and more humane;"

and he was as amiable in his life and conversation, as in his writings. He was compassionate and humane, and a strenuous advocate for morality and religion. To relieve the indigent, to console the unfortunate, and to succour the oppressed, were duties which he not only recommended by his writings, but by his own practice and example. He would frequently ridicule the excessive credulity of infidels in matters of trivial importance; and once said to lord Bolingbroke, who was of that character, "If you cannot believe, it is not for want of faith."

Marivaux had the misfortune, or rather the imprudence, to join the party of M. de la Mothe, in the famous dispute concerning the superiority of the ancients to the moderns[s]. His attachment to the latter produced his travesty of Homer, which contributed but little to his literary fame. His prose works, while they display great fertility of invention, and a happy disposition of incidents to excite attention, and to interest the affections, have been censured for affectation of style, and a refinement that is sometimes too metaphysical. His "*Vie de Marianne*," and his "*Paysan Parvenu*," hold the first rank among romances; yet, by a fickleness which was natural to him, he left one of them incomplete to begin the other, and finished neither. He died at Paris, Feb. 11, 1763, aged 75. His works consist of, 1. "*Pieces de Théâtre*," 5 vols. 12mo. 2. "*Homere travesti*," 12mo. This is not considered as having done much honour to his taste; and, in general, travesties are not much relished, except by the lowest buffoons. 3. "*Le Spectateur François*," 2 vols. 12mo; rather affected in style, but containing many fine thoughts. 4. "*Le Philosophe indigent*," 12mo; lively, and instructive. 5. "*Vie de Marianne*," 4 vols. 12mo; one of the best romances in the French language. 6. "*Le Paysan Parvenu*," 12mo; more ingenious, perhaps, than *Marianne*, but less instructive, and containing some scenes that ought to have been omitted. 7. "*Pharsamon; ou les nouvelles folies romanesques*;" inferior to the former, This was republished under the name of "*Nouveau Dom Quichotte*." The chief objection made to this, and indeed many other writings of Marivaux, is a mixture of metaphysical style, sometimes too refined to be intelligible. Amends are generally made for this fault, by correct pictures of the human heart, and sentiments of great truth and beauty.

MARKHAM (GERVASE), an English author, who lived in the reigns of James I. and Charles I. He was son of Robert Markham, esq. of Gotham, in the county of Nottingham. He bore a captain's commission under Charles I. in the civil wars,

[s] Palfret and Sury, *Necrologie des Hommes celebres de France*, tom. i. An. 1764.

and was accounted a good foldier, as well as a good scholar. One piece of dramatic poetry which he has published will shew, says Langbaine [r], that he sacrificed to Apollo and the Muses, as well as to Mars and Pallas. This play is extant under the title of "Herod and Antipater," a tragedy, printed in 1622. Markham published a great many volumes upon husbandry and horsemanship: one upon the latter, printed in quarto, without date, he dedicated to prince Henry, eldest son to James I. In husbandry, he published "Liebault's La Maison rustique, or the Country-farm," in 1616. This treatise, which was at first translated by Mr. Richard Surfeit, a physician, Markham enlarged, with several additions from the French books of Serris and Vinet, the Spanish of Albiterio, and the Italian of Grilli. He published other books of husbandry, and also a tract upon the "Art of fowling." In military discipline, he published "The soldier's accidence and grammar," in 1635. And besides these, the second book of the first part of "the English Arcadia," is said to have been written by him; "so that he may be accounted," says Langbaine, if not *unus in omnibus*, at least a benefactor to the public, by those works he left behind him, which without doubt will perpetuate his memory." Langbaine is very lavish in his praise, and indeed not undeservedly. To have lived a military life, which too often engages its professors in a course of dissipation and pleasure, and at the same time to have furnished himself with such various knowledge, and to be skilled in so many languages (for he is said to have been a master of the French, Italian, and Spanish), entitles him to hold no small rank, among those who have been distinguished for ingenuity.

MARKLAND (JEREMIAH), a very acute and learned English critic [u], was one of the twelve children of the Rev. Ralph Markland, author of "The art of shooting flying;" and born the 29th of Oct. 1693. He was educated in Christ's hospital, London; and thence sent to Peter-house, Cambridge, of which, at his death, he was senior fellow. A Latin copy of verses by him appeared in the "Cambridge Gratulations," 1714; and, in 1717, he attempted to vindicate Addison, against Pope's satire, in an English copy of verses inscribed to the countess of Warwick. But he became first distinguished by his "Epistola Critica, 1723," addressed to bishop Hare; which distinction he afterwards supported by many publications. He published an edition of "Statius's Sylvæ, 1728," 4to; "Notes on Maximus Tyrius," 1740; and, in 1745, "Remarks on the Epistles of Cicero to Brutus, and of Brutus to Cicero; in a letter to a

[r] Lives of the Poets, p. 340.

[u] Anecdotes of Bowyer, by Nichols, p. 19, & seq.

friend. With a dissertation upon four Orations ascribed to M. T. Cicero; viz. 1. *Ad Quirites post Reditum*; 2. *Post Reditum in Senatu*; 3. *Pro Domo suâ ad Pontifices*; 4. *De Haruspicum Responsis*. To which are added, some extracts out of the notes of learned men upon those Orations, and Observations on them," 8vo; attempting to prove those four orations spurious, and the works of some Sophist. These Remarks, though excellent, being ridiculed, rather than confuted, and particularly in an anonymous piece by Dr. Ross, then a young man of St. John's-college, but afterwards bishop of Exeter, Mr. Markland contented himself with his own conviction upon the subject, and with shewing only some contempt of what was offered. "I believe," says he in a letter to Mr. Bowyer, "I shall drop the affair of these spurious letters, and the orations I mentioned; for, though I am as certain that Cicero was not the author of them, as I am that you were not, yet I consider that it must be judged of by those who are already prejudiced on the other side. And how far prejudice will go, is evident from the subject itself; for nothing else could have suffered such silly and barbarous stuff, as these Epistles and those Orations, to pass so long and through so many learned men's hands for the writings of Cicero; in which view, I confess, I cannot read them without astonishment and indignation." Nevertheless, these Orations have been defended by Gesner, reprinted by Ernesti, and are still believed to be genuine.

In 1761 [x], an excellent little treatise of this critic appeared, under the title of "*De Græcorum quintâ declinatione imparisyllabicâ, et inde formatâ Latinorum tertiâ, quæstio Grammatica*," 4to. No more than forty copies having been printed, which were all given away, it was annexed, in 1763, to an edition of "*Euripides's Supplices Mulieres*," 4to. This book was published without the editor's name; a good deal from the discouragement shewn to critical learning, as appears probable from a memorandum of his own hand-writing in a copy of it: "There were only 250 copies printed, this kind of study being at that time greatly neglected in England. The writer of the notes was then old and infirm: and, having by him several things of the same sort, written many years before, he did not think it worth while to revise them; and was unwilling to leave them behind him as they were, in many places not legible to any body but himself; for which reason he destroyed them. Probably it will be a long time, if ever, before this sort of learning will revive in England; in which it is easy to foresee, that there must be a disturbance in a few years, and all public disorders are enemies to this sort of literature." In the same dejected tone he speaks, in

1772, of the edition of Euripides lately published: "The Oxonians, I hear, are about to publish Euripides in 4to; two volumes, I suppose. Dr. Musgrave helps them with his collections, and perhaps conjectures. In my opinion, this is no time for such works; I mean for the undertakers."

Fortunately, however, the notes on the two "Iphigeniæ" were preserved, and presented, Feb. 1768, to Dr. Heberden, either to be burned or published as he the said doctor should think fit. They were in consequence given to the world in 8vo, 1771 [Y]; and the "Supplices Mulieres," with the "Quæstio Grammatica," were reprinted in that size for Eton school, in 1775. Mr. Markland assisted Dr. Taylor in his editions of Lyfias and Demosthenes; Dr. Musgrave in his Hippolytus, in 1755; and Mr. Bowyer in an edition of Sophocles, in 1758; by the notes which he communicated to the respective editors. The like service he did for Arnald, in his Commentary on the book of Wisdom, second edition; and many passages in the New Testament, illustrated by him, may be found in Bowyer's Conjectures, marked in the octavo edition with an R. In 1746, he talked at a distance of publishing the rest of Statius; and, in a letter dated 1771, he mentioned a work, as being in forwardness, entitled, "Quæstiones Venufinæ, ad Horatii Carmina," which Mr. Nichols "believes to be completed, and still in being [Z]: about 1774, however, he destroyed almost all his MSS. He began at Cambridge an edition of part of Apuleius, of which seven sheets were printed off from Morell's French edition; but, on Dr. Bentley's sending him a rude message, upon his having left out a line extant in one of the MSS. he stopped short, and proceeded no further.

Of the early part of Markland's life very little is known. He loved whist, as well as Dr. Clarke; and from a letter to Mr. Bowyer, dated Sept. 19, 1748, one would suspect that he had more than a sufficient relish for it. "The Paralytic you mention," says he, "to whose case that of Horace is applicable, *mergas profundo, fortior exsilit*, was formerly my acquaintance and great benefactor; for I won an hundred pounds of him at whist, and got it every farthing." After he obtained a fellowship, he became a tutor at Peter-house; and bishop Hare would have provided for him, if he would have taken orders; but, *non saxa nudis surdiora navitis*. In 1743, he resided at Twyford; and talks that year of the gout, as an old companion: he had a great opinion of the gout, which he held to be "one of the greatest prolongers of mortality in Nature's store-room, as being so great an absorbent of all other maladies." From 1744 to 1752, he resided at Uckfield in Sussex; and from that

[Y] Reprinted in 1783.

[Z] Anecdotes, p. 22.

year till his death he boarded in a farm-house at Milton, near Dorking in Surrey. In this sequestered situation, he saw as little company as possibly he could; and his walks were almost confined to the limits of his garden. What first induced him to retire from the world is not known. His circumstances, as may be imagined, were not superabundant; yet he hurt them very capitally in his latter days, by espousing the cause of the widow with whom he lodged, against the injustice and oppression of her son. The consequence was a law-suit, which, after a vast expence to Mr. Markland, was terminated against the widow. His whole substance after that event was consumed in relieving the distressed of this family; yet it was with difficulty he could be prevailed on to accept the pecuniary assistance, which many of his friends were desirous to afford him.

In June, 1767, he had an attack of the St. Antony's fire; in August, was afflicted with the yellow jaundice; in April, 1772, had a fit of the stone in the kidney; and, in Oct. 1773, he thus describes himself: "My complaints are the same as yours, owing to the same cause, much sitting still. Forty years ago, I drank nothing but water for several years; but Dr. Boerhaave told me, that when I grew old I must come to wine, which I find to be true: so that now I have bid adieu to water and all its works, except chocolate, which, with eggs and milk, are my chief support. One bottle of wine serves me four or five days." This was addressed to Mr. Bowyer, with whom he continued to correspond, till within a few weeks of his death; when he was impeded by a severe attack of the gout, attended with a fever, which carried him off, July 7, 1776, in his eighty-third year. He was buried in Dorking church, where, upon a brass-plate, there is an inscription over him.

MARLOE (CHRISTOPHER), an English dramatic author, was born in the reign of Edward VI. and bred a student at the university of Cambridge. Afterwards, becoming a player, he trod the same stage with the incomparable Shakspeare. He was accounted, says Langbaine, an excellent poet in his time [A], even by Ben Jonson himself; and Heywood, his fellow-actor, styles him the best of poets. In a copy of verses, called "The Censure of the Poets," he was thus characterized:

"Next Marloe bathed in Thespian springs,
Had in him those brave sublunary things,
That your first poets had; his raptures were
All air and fire, which made his verses clear:
For that fine madness still he did retain,
Which rightly should possess a poet's brain."

[A] Langbaine's Account of Dramatic Poets.

His genius led him wholly to tragedy, and he wrote seven plays; one of which, called "Lust's Dominion, or The lascivious queen," was afterwards altered by Mrs. Behn, and acted under the title of "Abdelazer, or The Moor's Revenge."

Marloe seems to have been a freethinker; and, not having prudence enough to conceal his heterodoxy, laid himself open to the severities of the religious. Wood has given a most terrible picture of him [B]; which, because it is historical as well as descriptive, we shall here insert at large. "This Marloe, we are told, presuming upon his own little wit, thought proper to practise the most Epicurean indulgence, and openly professed Atheism. He denied God our Saviour; he blasphemed the adorable Trinity; and, as it was reported, wrote several discourses against it, affirming our Saviour to be a deceiver, the sacred Scriptures to contain nothing but idle stories, and all religion to be a device of policy and priestcraft. But Marloe came to a very untimely end, as some have remarked, in consequence of his execrable blasphemies. It happened, that he fell deeply in love with a low girl, and had for his rival a fellow in livery, who looked more like a pimp than a lover. Marloe, fired with jealousy, and having some reason to believe that his mistress granted the fellow favours, rushed upon him to stab him with his dagger: but the footman being quick avoided the stroke, and catching hold of Marloe's wrist, stabbed him with his own weapon; and notwithstanding all the assistance of the surgery, he soon after died of the wound, before the year 1593." There is reason to hope that Wood's character of him is exaggerated, and that his death was not exactly as it is related. The exact time of his death is not known. His works are, 1. "Tamberlain the Great, or the Scythian Shepherd," in two parts. Lond. 1590, 1593, 8vo, black letter, &c. 2. "The Massacre at Paris," no date. Not divided into acts. 3. "The troublesome reign and lamentable death of Edward II." Lond. 1598, 4to, blank verse. 4. "Dr. Faustus, his tragical history." Lond. 1604, 4to. 5. "Lust's Dominion," &c. as above-mentioned, 12mo, 1657. 6. "The Jew of Malta," a tragedy; Lond. 1633. 7. "Dido, queen of Carthage," a tragedy; one Nash assisted in writing this. 8. "Hero and Leander, a poem," 8vo, Lond. 1606; finished by T. Nash. A second part, by Henry Petow, 1598, 4to.

MARMION (SHAKERLEY), was born of an ancient family at Aynhoe in Northamptonshire, about the beginning of January, 1602. He went to school at Thame in Oxfordshire, and was thence removed to Wadham-college, Oxford. He went as a gentleman-commoner, but took his master of arts degree.

A. Wood says, that "he was a goodly proper gentleman, and had once in his possession seven hundred pounds per annum at least." The whole of this he dissipated, and afterwards went to serve in the Low Countries. Not being promoted there, after three campaigns, he returned to England, and was admitted in 1639, by sir John Suckling, into a troop raised for Charles I. in his expedition against Scotland. At York he fell sick, and was obliged to return to London, where he died the same year. Marmion wrote for the stage, but produced only four dramas; yet he is considered by the author of the *Biographia Dramatica* [c] as one of the best among the dramatic writers of his time. "His plots are ingenious," says that author, "his characters well drawn, and his language not only easy and dramatic, but full of lively wit and solid understanding." His plays are, 1. "Holland's Leaguer, an excellent comedy, as it hath bin lately and often acted with great applause, by the high and mighty prince Charles his servants, at the private house in Salisbury court," 4to, 1632. According to Oldys, in his MS. notes on Langbaine, there was a tract in prose, published under the same title of "Holland's Leaguer," in the same year, from which this drama might possibly be taken. 2. "A fine Companion, acted before the King and Queen at Whitehall, and sundrie times with great applause at the private house in Salisbury-court, by the Prince his servants," 4to, 1633. 3. "The Antiquary, a comedy, acted by her Majesty's servants at the Cockpit," 4to, 1641. This is also printed in Doddsley's collection of old plays, vol. x. second edition. The *Biographia Dramatica*, and other books, add to these, 4. "The Crafty Merchant, or the Souldier'd Citizen;" which, as well as the rest, was a comedy; but they all state that it was never printed, and neglect to tell where it is extant in manuscript. He also published, 5. "Cupid and Psiche; or an epic poem of Cupid and his Mistress, as it was lately presented to the Prince Elector." Prefixed to this are complimentary verses, by Richard Brome, Francis Tuckyr, Thomas Nabbes, and Thomas Heywood. He wrote, besides these, several poems, which are scattered in different publications; and Wood says that he left some things in MS. ready for the press, but what became of them is not known.

MAROLLES (MICHEL DE), born in 1600, was the son of Claude de Marolles, whom French memoirs make a military hero. Michel, however, was of a different composition. He entered early into the ecclesiastical state, and by the interest of his father obtained two abbeyes. He early conceived an extreme ardour for study, which never abated; for, from 1619 when he published a translation of Lucan, to 1681 the year of

[c] Baker's Biogr. Dram. art. Marmion.

his death, he was constantly employed in writing and printing. He attached himself unfortunately to the translating of ancient Latin writers; but being devoid of all classical taste and spirit, they sunk miserably under his hands, and especially the poets. If, however, he was not the most elegant, or even the most faithful of translators, they who came after were much obliged by the example he set them; and, instead of abusing him in their prefaces, should have made their acknowledgements for the assistance he afforded them. He was certainly a man of great learning, and discovered all his life a love for the arts. He was one of the first who paid any attention to prints. He collected about an hundred thousand, which made afterwards one of the ornaments of the king's cabinet. There are by him translations of "Plautus," "Terence," "Lucretius," "Catullus," "Virgil," "Horace," "Juvenal," "Persius," "Martial," at the head of which Menage wrote "Epigrammes contre Martial," Epigrams against Martial; also "Stattius," "Aurelius Victor," "Ammianus Marcellinus," "Athenæus," &c. He composed "Memoirs of his own Life," which were published by the abbé Goujet, in 1775, in 3 vols. 12mo. They contain, like such publications in general, some interesting facts, but an infinity of minute and insipid nothings. His poetry was never much esteemed. He said once to Liniere, "My verses cost me very little," meaning little trouble. "They cost you quite as much as they are worth," replied Liniere.

MAROT (JOHN), a French poet, was born near Caen in Normandy, in 1463, with a strong inclination to the belles lettres and poetry, which he happily cultivated, although his education was much neglected. He was but in low circumstances, when his abilities and good behaviour recommended him to Anne of Bretagne, afterwards queen of France; a princess who greatly encouraged and patronized letters. She shewed a particular regard to Marot, by making him her poet; and by commanding him to attend Louis XII. to Genoa and Venice, that he might draw up a relation of those travels. He was afterwards in the service of Francis I. and died in 1523. He was a tolerable poet, but infinitely exceeded by his son Clement. His poems are to be found in the later editions of the works of Clement Marot.

MAROT (CLEMENT), a celebrated French poet, and valet de chambre to Francis I. was born at Cahors in Querci about 1496. He was the son of John Marot, above-mentioned. In his youth he was page to seigneur Nicholas de Neufville, secretary of state; and afterwards to princess Margaret, the king's sister, and the duke of Alençon's wife. He followed the duke to the army in 1521, and was wounded and taken prisoner at the battle of Pavia. While Francis I. was Charles the Vth's pri-

soner in Spain, Marot was imprisoned at the instigation of Dr. Bouchard, who accused him of being a Protestant: but, in an epistle to that doctor, he assured him that he was orthodox, and a very good Catholic.

— — — “ point ne suis Lutheriste,
Ne Zuinglien, & moins Anabaptiste:
Je suis de Dieu par sons fils Jesu Christ.”

“ Nor Zuinglius nor Luther is my guide;
Much less with Anabaptists do I side.

My orthodoxy to the world is known;

I worship God thro' Jesus Christ his son.”

After he was released, he did not venture himself at Paris; but retired to his old mistress, the dutchess of Alençon, who was then become queen of Navarre, by her marriage with John d'Albert. In 1536, he obtained leave of Francis I. to return; but he was so much known for a follower of the new opinions, that some years afterwards he was obliged to make his escape to Geneva. Here, if we may believe some historians, he had a very unfortunate adventure. “ His having carefully perused and meditated upon the Psalms,” says Maimbourg [D], “ however wretchedly he translates them, had no effect in making him the better man; but, living in his usual licentious way, he debauched his landlord's wife: which crime was punishable with death at Geneva. Calvin, however, by his credit, caused that rigorous punishment to be changed into a gentler one, that of the whip, which was executed upon him in all the cross-ways.” Beza contents himself with saying [E], in general, that Marot could never correct those loose habits, which he had contracted at the court of France; and, indeed, there is great reason to suppose, that, wherever he went, he did not edify others by his chastity. Be that as it will, this story of the whipping is by no means credible; it is not credible, that so famous a poet as Marot was, and at the same time one so much hated by those of the Roman Catholic communion, should be whipped in all the cross-ways of a great city, without its being known all over Europe; and this strange account stands originally upon the single testimony of Cayet [F], who lived a great many years after it is said to have happened. From Geneva, Marot went into Piedmont, where he died at Turin in 1544, in his forty-ninth year; and, as some say, very poor.

Marot, according to an expression of the sieur de Vauprivas, was the poet of the princes, and the prince of poets [G], during his time, in France. It is agreed on all hands, not only that the

[D] Hist. eccles. des Eglises reform.
liv. i.

[E] Beza in Iconibus.

[F] Formul. flor. de ræm. l. viii. c. 18.

[G] Baillet, Jugemens des Sçavans, tom.
iv. p. 369. Paris, 1721.

French poetry had never before appeared with the charms and beauties with which he adorned it, but that, even during the sixteenth century, there appeared nothing that could be compared with the happy turn, the native graces, and the wit, that was every where scattered through his works. We find, by the judgements which have been collected upon Marot, that the French poets are obliged to him for the rondeau; and that to him they likewise owe, in some measure, the modern form of the sonnet, and madrigal, and of some other of the smaller forms of poetry. His works abound with indecent compositions, in which he followed the turn of the times, as well as the bent of his inclination and manners: for he was not only a court poet, but a man also, as we have seen, who could never renounce his pleasures.

Notwithstanding his libertine propensities, Marot translated fifty of David's Psalms. First he translated thirty, which he obtained a privilege to publish, about 1540, and dedicated them to Francis I. His translation was censured by the faculty of divinity at Paris, who carried matters so far as to make remonstrances and complaints to that monarch. The king, who had a great value for Marot on account of his genius, put them off with delays; testifying how acceptable this specimen was to him, and desiring to see the whole finished. However, after several remonstrances had been made to the king, the publication of them was prohibited; which, as usually happens in such cases, made them sell faster than the printers could work them off. Being obliged, as we have already observed, to fly to Geneva, he translated twenty more psalms, which, in 1543, were printed there with the other thirty; together with a preface written by Calvin. Some Catholics of later times have reproached the Protestants of Geneva with using this version of Marot, under a pretence that he had been punished there for committing adultery. But supposing he had, the loose life of a poet, as Bayle observes, ought no more to hinder his translation of David's Psalms, provided it be a good one, from being used, than the loose life of a painter or statuary ought to hinder those who reverence images, from consecrating a picture or a statue. Marot's works have been collected and printed several times.

MARRACCI (LUIGI), a very learned Italian, was born at Lucca in Tuscany, in 1612. After having finished his juvenile studies, he entered into the congregation of regular clerks of the Mother of God, and distinguished himself early by his learning and merit. He taught rhetoric for seven years, and passed through several offices of his order. He applied himself principally to the study of languages, and attained of himself the knowledge of the Greek, the Hebrew, the Syriac, the Chaldee, the Arabic; which last he taught some time at Rome, by the order of pope Alexander VII. He was also a member of the

several congregations: that of the index expurgatorious, of indulgences, of relics, of the examination of bishops, &c. What he did in regard to certain very ancient plates of lead, on which were several Arabic inscriptions, deserves to be mentioned. These plates were found in Spain; and the Spaniards attributed them to the apostle St. James and his disciples, because they were able to read upon them many things conformable to the Christian faith. Marracci, having received an order from the inquisition to examine them, judged quite otherwise of them. He found them full of Mahometan reveries, and manifestly shewed, at the tribunal of the inquisition, that neither St. James, nor any of his disciples, could be the authors of them; but that they were a mere Mahometan forgery, contrived on purpose to impose upon the Christians. Hence these tables, which were held before in the highest veneration, were at length proscribed, by a decree of pope Innocent X. Pope Innocent XI. chose him for his confessor, and placed great confidence in him. He would have advanced him to ecclesiastical dignities, if Marracci had not opposed him. Marracci died at Rome in 1700, aged 87.

He was the author of several productions in Italian; but the grand work, which has made him deservedly famous all over Europe, is his edition of the Alcoran in the original Arabic, with a Latin version, notes, and confutation of his own. It was beautifully printed in 2 vols. folio, at Padua, in 1698, with this title: "*Alcorani textus universus ex correctioribus Arabum exemplaribus descriptus, ac ex Arabico idiomate in Latinum translatus, oppositis unicuique capiti notis atque refutatione. Præmissus est prodromus ad refutationem Alcorani in quatuor partes divisus.*" The "*Prodromus*" had been printed at Rome, in 1691, 8vo. This work has great merit; it shews prodigious application, and an extensive knowledge of the Arabic tongue, although the learned have discovered, as may reasonably be expected, several faults in the translation. The notes are very learned, but the refutations are not always solid: they shew him to have been rather versed in Mahometan writers, than skilled in philosophical or theological reasonings. The "*Latin version of the Alcoran,*" by Marracci, with notes and observations from him and others, and a synopsis of the Mahometan religion, by way of introduction, was published by Acineccius, at Leipzig, in 1721, in 8vo.

Marracci had also a hand in the "*Biblia sacra Arabica, sacrae congregationis de propaganda fide jussu edita, ad usum ecclesiarum orientalium, Romæ, 1671,*" in 3 vols. folio. About 1624, some eastern prelates besought pope Urban VIII. to send them an Arabic version of the Bible in print, as they had but few manuscript copies, and those neither entire nor very faithful. To this
hee

the pope consented, and several of the learned were immediately employed to translate it. The work met with many impediments, and was a long time in hand. Marracci was taken first into it in 1646; and even then, though several persons had successively been employed about it for above twenty years, it was not more than half printed. At length pope Clement IX. resolved to finish it; and gave orders, in 1668, that new assemblies should be called, to dispatch what was wanting, to order what sheets should be reprinted, to make a table of errata, and to write a preface. The reprinting twenty-five sheets, the preface, and the errata, were committed to the care of Marracci, who executed them all very well; and the work came out soon after. The Latin Vulgate was printed over against the Arabic which was made from it.

MARSAIS (CÆSAR, CHESNEAU DU), a French grammarian of high reputation, was born at Marseilles in 1676, and entered into the congregation of the oratory, but disgusted at the too great confinement of that institution, soon quitted it, and went to Paris. There he married, and practised for a time, with some success, as an advocate. Ere long, however, we find him quitting that profession, as not continuing to be advantageous; and separated from his wife on finding her temper intolerable. He then undertook the care of educating pupils in several great families; for instance, that of the president des Maisons, of the Scottish adventurer Law, and the marquis de Beaufremont. Some of these pupils did great honour to his care of their principles and learning. Still he was not fortunate enough to obtain any permanent provision; and undertook a kind of academy, which did not succeed; and he was for a considerable time reduced to go about giving lessons at private houses, and subsisting in a very straitened and precarious manner. At length, the persons who conducted the Encyclopedia engaged him to bear a part in that great work, to which the articles on the subject of grammar, furnished by him, proved a most important accession. They are distinguished by a sound and luminous philosophy, an extent of learning by no means common, great precision in the rules, and no less accuracy in the application of them.

He had now struggled for the chief part of his life with adverse circumstances; when the count de Lauragais, struck with his merit, and affected by his situation, settled upon him an annuity of a thousand livres. He died in 1756, at the age of eighty. Du Marfais had been considered during his life as sceptical, but is said to have returned to a sense of religion before his death. Several anecdotes were circulated respecting his indifference to religion, which materially injured his fortune. It was even said that, being called upon to educate three brothers

thers in a great family, he asked the parents in what religion they would have them brought up? A story of little probability, but which passed sufficiently current to injure him in the minds of many respectable persons. His disposition was mild and equal, his understanding clear and precise; but his manners had a kind of simplicity which occasioned him to be called the Fontaine of philosophers. Fontenelle said of him, "C'est le nigaud le plus spirituel, & l'homme d'esprit le plus nigaud que je connoisse;" that is, "He is for a simpleton the most ingenious, and for a man of genius the most of a simpleton of any one I know." As his own character was so natural, so also was he an ardent admirer of nature, and an enemy to all affectation; and his precepts are said to have had great effect, in teaching the celebrated actresses le Couvreur that simple and natural style of declamation, which made her performance so pathetic, and raised her reputation to so great a height.

The principal works of du Marfais are, 1. "An Explanation of the Doctrine of the Gallican Church, with respect to the pretensions of the Court of Rome," 12mo. This esteemed work was undertaken by the desire of the president des Maisons, and was not published till after the death of the author. 2. "Explanation of a reasonable method of learning the Latin language," 12mo, 1722. This work, which was most highly commended by d'Alembert and others, has become very scarce even in France. 3. "A treatise on Tropes," 8vo, 1730, and 12mo, 1731. A tract much and justly admired for its original conceptions, and logical precision. 4. "Les veritables Principes de la Grammaire," &c. 1729, 4to; only the preface to an intended Latin grammar. 5. "The Abridgement of Father Jouvenci's Mythology," disposed according to his method, 12mo, 1731. 6. "Logic," or reflections on the operations of the mind; a very short work, in which is compressed almost the whole art of reasoning. It was reprinted at Paris in 1762, in 12mo, with the articles which he furnished for the Encyclopedia.

MARSH (NARCISSUS), an exemplary Irish prelate[H], was descended from an ancient family, and born at Hannington in Wiltshire, in 1638. He received the first rudiments of learning in his native place; and, being there well fitted for the university, was admitted of Magdalen-hall in Oxford, in 1654. He became bachelor of arts in 1657, master in 1660, bachelor of divinity in 1667, doctor in 1671. In the mean time he was made fellow of Exeter-college, in 1658; afterwards chaplain to Dr. Seth Ward, bishop of Exeter, and then to chancellor Hyde, earl of Clarendon. In 1673, he was appointed principal of St. Alban's-hall, in Oxford, by the duke of Ormond, chancellor of that

university; but, in 1678, was removed by the interest of Dr. John Fell, together with that of the duke of Ormond, then lord lieutenant of Ireland, to the dignity of provost of Dublin college. He was promoted to the bishopric of Leighlin and Ferns, in 1682, translated to the archbishopric of Cashell, in 1690, thence to Dublin, in 1699, and then to Armagh, in 1703. While he presided over the see of Dublin, he built a noble library, and filled it with a choice collection of books; having for that purpose bought the library of Dr. Stillingfleet, late bishop of Worcester, to which he added his own collection; and, to make it the more useful to the public, he settled a handsome provision on a librarian and sub-librarian, to attend it at certain hours. This prelate also endowed an alms-house at Drogheda, for the reception of twelve poor clergymen's widows, to each of whom he assigned a lodging, and 20*l.* per annum. He likewise repaired, at his own expence, many decayed churches within his diocese, and bought in several impropriations, which he restored to the church. Nor did he confine his good actions to Ireland only; for he gave a great number of manuscripts in the Oriental languages, chiefly purchased out of Golius's collection, to the Bodleian library. This worthy prelate died Nov. 2, 1713, in his 75th year; and was buried in a vault in St. Patrick's church-yard, adjoining to his library. He was a very learned and accomplished man. Besides sacred and profane literature, he had applied himself to mathematics and natural philosophy: he was deep in the knowledge of languages, especially the oriental; he was also skilled in music, the theory as well as the practice; and he frequently, in the younger part of his life, had concerts of vocal and instrumental music for his own amusement.

The few things he published were, 1. "*Manuductio ad logicam*," written by Philip de Trieu: to which he added the Greek text of Aristotle, and some tables and schemes. With it he printed Gassendus's small tract "*De demonstratione*," and illustrated with notes, Oxon. 1678. 2. "*Institutiones logicæ, in usum juventutis academicæ*, Dublin, 1681." 3. "An introductory essay to the doctrine of sounds, containing some proposals for the improvement of acoustics." Presented to the royal society in Dublin, March 12, 1683, and published in the "*Philosophical Transactions* [1]" of the royal society of London. 4. "A charge to his clergy of the diocese of Dublin, 1694," 4to.

MARSHALL (THOMAS), an English divine, was born at Barkby in Leicestershire, about 1621, and educated there in grammar learning, under the vicar of that town. He was en-

[1] No. 156, p. 472. Nov 1683.

tered of Lincoln-college, Oxford, in 1640[κ]; and, about the same time, being a constant hearer of archbishop Usher's sermons in All-hallows church in that university, his affections were so wrought upon by that prelate, that he resolved to make him the pattern of his life. Soon after, Oxford being garri-forded upon the breaking out of the civil wars, he bore arms for the king at his own charge; and therefore, in 1645, when he was a candidate for the degree of bachelor of arts, he was admitted to it without paying fees. Upon the approach of the parliamentary visitation, he left the university, went abroad, and became preacher to the company of English merchants at Rotterdam and Dort. In 1661, he was created bachelor of divinity; and, in 1668, chosen fellow of his college, without his solicitation or knowledge. In 1669, while he was at Dort in Holland, he was made doctor of divinity at Oxford; and, in 1672, elected rector of his college, in the room of Dr. Crew, promoted to the bishopric of Oxford. He was afterwards appointed chaplain in ordinary to his majesty, and promoted to the deanery of Gloucester in 1681. He died at Lincoln-college in 1685. By his will he gave to the public library at Oxford all such of his books, whether manuscript or printed, as were not then in the library, excepting such only as he had not otherwise disposed of, and the remaining part to Lincoln-college library; in which college also he established three scholarships.

He produced some writings; as, 1. "Observationes in evangeliorum versiones per antiquas duas, Gothicas scilicet & Anglo-Saxonicas, &c. Dordrecht, 1665." 2. "The catechism set forth in the book of Common Prayer, briefly explained by short notes, grounded upon holy scripture," Oxf. 1679. The said short notes were drawn up by him at the desire of Dr. John Fell, bishop of Oxford, to be used by the ministers of his diocese in catechising their children. 3. "An epistle for the English reader, prefixed to Dr. Thomas Hyde's translation into the Malayan language of the four Gospels, and the Acts of the Apostles, Oxf. 1677." 4. He took a great deal of pains in completing "The Life of archbishop Usher," published by Dr. Richard Parr, sometime fellow of Exeter-college, Lond. 1686. Wood tells us, "that he was a person very well versed in books, a noted critic, especially in the Gothic and English-Saxon tongues, a painful preacher, a good man and governor, and one every way worthy of his station in the church; and that he was always taken to be an honest and conscientious puritan," Dr. Hickes, in "The Life of Mr. John Kettlewell," p. 3, styles him "a very eminent person in the learned world; and observes, that what he has published shewed him to be a great

man." Dr. Thomas Smith styles him also a most excellent man [M], "*vir præstantissimus*." He tells us, that he was extremely well skilled in the Saxon; and in the Eastern tongues, especially the Coptic; and that he was eminent for his strict piety, profound learning, and other valuable qualifications.

MARSHALL (NATHANAEL), D. D. a celebrated preacher at the beginning of this century, was lecturer at Aldermanbury-church, and curate of Kentish-town, in Jan. 1715, when, at the recommendation of the princess of Wales, who was pleased with his manner of preaching, he was appointed one of the king's chaplains; in 1717, he was rector of the united parishes of St. Vedast and St. Michael-le-Querne, London; and, in Feb. 1731, rector of St. Vedast, lecturer of St. Lawrence Jewry and St. Martin, Ironmonger-lane, prebendary of Windsor, and king's chaplain. These dates and preferments are collected from his title-pages. His principal publications are, "*The genuine Works of St. Cyprian, 1717,*" folio. "*A Defence of our Constitution in Church and State, &c. 1717,*" 8vo, (on which Dr. Sykes published some "*Remarks*"); and "*Sermons on several occasions, 1730,*" 3 vols. 8vo. These were posthumous, and inscribed to queen Caroline by the author's widow, who was left with eight children, the eldest of whom was then rector of St. John the Evangelist, in Westminster.

MARSHAM (Sir JOHN), a very learned English writer, was the second son of Thomas Marsham, esq; alderman of London, and born in 1602. He was brought up at Westminster school, and sent thence, in 1619, to St. John's-college in Oxford, where he took, in due time, his degree in arts. In 1625, he went to France, and spent the winter at Paris: in 1626 and 1627, he visited most parts of that kingdom, and of Italy, and some parts of Germany, and then returned to London. In 1629, he went through Holland and Guelderland, to the siege of Boisseduc; and thence by Flushing to Boulogne and Paris, in the retinue of sir Thomas Edmondes, ambassador extraordinary, who was sent to take the oath of Louis XIII. to the peace newly concluded between England and France. During his residence in London, he studied the law in the Middle Temple; and, in 1638, was sworn one of the six clerks in chancery. Upon the breaking out of the civil wars, he followed the king and the great seal to Oxford; for which he was deprived of his place by the parliamentarians, and suffered a vast loss by the plundering of his effects. After the surrender of the garrison at Oxford, and the ruin of the king's affairs, he returned to London; and, having compounded for his estate, he betook himself wholly to retirement and study. In the beginning of 1660, he served as a bur-

[M] *De vita & studiis R. Huntingtoni, &c.* p. 15.

[N] *Anecdotes of Bowyer, by Nishols,* p. 75.

gefs for the city of Rochefter, in the parliament which recalled Charles the Second; about which time, being reftored to his place in chancery, he had the honour of knighthood conferred upon him, and three years after was made a baronet. He died at Bufhy-hall in Hertfordfhire, in May 1685; and his body was interred at Cuckftone near Rochefter, where he had an eftate. By Elizabeth his wife, daughter of fir William Hammond of St. Alban's, in Eaft Kent, he left two fons; fir John Marfham, of Cuckftone, bart. and fir Robert Marfham, of Bufhy-hall, knt. both of them ftudious and learned men.

Sir John Marfham was a very accomplished gentleman, exact in the knowledge of hiftory, chronology, and languages. He published in 1649, 4to, "*Diatriba chronologica*; that is, "*A chronological differtation*," wherein he examines fuccinctly, the principal difficulties which occur in the chronology of the Old Testament. The greateft part of it was afterwards inferted in another work, entitled, "*Canon chronicus, Ægyptiacus, Ebraicus, Græcus, & difquifitiones*, Lond. 1672," folio. What is chiefly new and moft obfervable in this learned work is this: The Egyptians, as is well known, pretended to exceffive antiquity, and had framed a lift of thirty fucceffive dynafties, which amounted to a number of years vafly exceeding the age of the world. Thefe were rejected at once by fome of the ableft chronologers, as fabulous, and of no manner of credit; but fir John Marfham fupposed, that thefe dynafties were not fucceffive, but collateral; and, without rejecting any, was the firft who earneftly fet about reducing the entire feries to the fcripture chronology. His attempt gained him great reputation, and he has been fpoken of in very high terms. Mr. Wotton represents him as the firft "who has made the Egyptian antiquities intelligible[o]: that moft learned gentleman," fays he, "has reduced the wild heap of Egyptian dynafties into as narrow a compafs, as the hiftory of Mofes according to the Hebrew account, by the help of a table of the Theban kings, which he found under Eratofthenes's name in the Chronography of Syncellus. For, by that table, he 1. Diftinguifhed the fabulous and myftical part of the Egyptian hiftory, from that which feems to look like matter of fact. 2. He reduced the dynafties into collateral families, reigning at the fame time in feveral parts of the country; which, as fome learned men faw before, was the only way to make thofe antiquities confiftent with themfelves, which, till then, were confufed and incoherent." Dr. Shuckford, after having represented the foundation of fir John Marfham's Canon with regard to Egypt, fays [P], that, "upon thefe hints and obfervations, he

[o] Reflections upon ancient and modern learning, chap. ix.

[P] The facred and profane hiftory of the world connected, vol. iii. book ii.

has opened to us a prospect of coming at an history of the succession of the kings of Egypt, and that in a method so natural and easy, that it must approve itself to any person who enters truly into the design and conduct of it." Afterwards, having given a view of sir John's scheme, from the beginning of the reigns of the Egyptian kings down to his Sesostris, or Sefac, he observes, that, "if the reader will take the pains thoroughly to examine it, if he will take it in pieces into all its parts, review the materials of which it is formed, consider how they lie in the authors from whom they are taken, and what manner of collecting and disposing them is made use of, he will find that, however, in some lesser points a variation from our very learned author may be defensible, yet no tolerable scheme can be formed of the ancient Egyptian history, that is not in the main agreeing with him. Sir John Marsham has led us to a clear and natural place for the name of every Egyptian king, and time of his reign, &c." Mean while it must not be dissembled, that, as sir John Marsham's system has been followed by some, so it has been strenuously opposed by several writers, who have represented it as not only false, but even prejudicial to revelation; and this too with the knowledge and design of the author.

The "Canon chronicus" was reprinted at Leipsic, in 1676, in 4to, and at Franeker, 1696, in 4to, with a preface before them, in which the editor, Menckenius, endeavours to confute his author; who thought, as Spencer and others have done, that the Jews derived part of their ceremonies from the Egyptians. The edition of Leipsic pretends, in the title-page, to be much more correct than that of London, which is infinitely more beautiful; but we must not trust title-pages: it is, however, esteemed much more exact than that of Franeker. Sir John Marsham wrote the preface to the first volume of Dugdale's "Monasticon Anglicanum," which was printed at London, in 1655, in folio. He left behind him at his death unfinished, 1. "Canonis chronici liber quintus: five, Imperium Persicum." 2. "De provinciis & legionibus Romanis." 3. "De re numeraria, &c." We are likewise in some measure obliged to him for the "History of philosophy," by his very learned nephew, Thomas Stanley, esq; since that excellent work was undertaken chiefly at his instigation. This we are told by Mr. Stanley himself, in the dedication of it, to his honoured uncle sir John Marsham, as he calls him.

MARSIGLI (LUIGI FERNANDO), an Italian, famous for letters as well as arms[Q], was descended from an ancient and noble family, and born at Bologna, in 1658. He was educated

[Q] His eulogium by Fontenelle, in his History of the Academy of Sciences, for 1730.

with prodigious care, and instructed in all the arts and sciences by the best masters in Italy; learning mathematics of Borelli, anatomy of Malpighi, &c. He went to Constantinople in 1679; and, as he had destined himself for the military profession, he contrived to take a view of the Ottoman forces, and made other observations of a like nature. He examined at the same time, as a philosopher, the Thracian Bosphorus, and its currents. He returned to Italy in 1680; and, the Turks soon after threatening an irruption into Hungary, he went to Vienna, to offer his service to the emperor Leopold II. which was readily accepted. Discovering great knowledge in fortifications and in the science of war, he had the command of a company conferred on him in 1683; and the same year, after a very sharp action, fell unfortunately into the hands of the Tartars. He was sold by them to two Turks, with whom he suffered great hardships; but at length, conveying intelligence of his situation to his friends, who had believed him dead, he was redeemed, and returned to Bologna towards the latter end of 1684. He went again into Germany, was employed by the emperor in several military expeditions, and made a colonel in 1689. A reverse of fortune afterwards overtook him. In the general war which broke out in 1701, on account of the Spanish succession, the important fortress of Brisac surrendered to the duke of Burgundy, Sept. 6, 1703, thirteen days after the trenches were open: and it being judged that the place was capable of holding out much longer, the consequence was, that count d'Arco, who commanded, lost his head; and Marsigli, who was then advanced to be a marshal, was stripped of all his honours and commissions, and had his sword broken over him. This sentence was executed on Feb. 18, following. He afterwards attempted to justify the surrender before the emperor; but, not being able to get admittance, he published a memorial, the purport of which was to shew, that long before the siege of Brisac, it had been represented and proved, that the place could not be defended for any long time.

His consolation now was to be sought in the sciences, and there he happily knew how to find it; for it is very remarkable, that, amidst all the hurry, and noise, and fatigue of war, he had made all the advantages which the most philosophic man could have made, who had travelled purely in quest of knowledge; had determined the situation of places by astronomical methods, measured the course and swiftness of rivers, studied the fossils, the vegetables, the animals of each country, made anatomical and chemical experiments, and done, in short, every thing which a man of science could do. He went to Paris, and afterwards to Marseilles; whence he was called by pope Clement XI. in 1709, and invested with a military commission. Re-
turning

turning soon after to Bologna, he began to execute a design which he had long been meditating. He had a prodigiously rich collection of every thing that might contribute to the advancement of natural knowledge: instruments proper for astronomical and chemical experiments, plans for fortifications, models of machines, &c. &c. All these he presented to the senate of Bologna, by an authentic act, dated Jan. 11, 1712; forming, at the same time, a body out of them, which he called "The institute of the arts and sciences at Bologna." He afterwards founded a printing-house, and furnished it with the best types for Latin, Greek, Hebrew, and Arabic. He presented this to the Dominicans at Bologna, in 1728, on condition that all the writings of the "Institute, &c." should be printed there at prime cost. It was called "The printing-house of St. Thomas of Aquinas."

Having executed his projects, he returned to Marseilles in 1728, for the sake of finishing some philosophical observations upon the sea, which he had formerly begun there: but he had a stroke of an apoplexy in 1729, which occasioned the physicians to send him back to his native air, where he died Nov. 1, 1730. He was a member of the academy of sciences at Paris, of the royal society at London, and of that of Montpellier. His writings are numerous and valuable, in French, Italian, and Latin, and upon philosophical subjects.

MARSOLLIER (JACQUES), a French historian of some credit, was born at Paris in 1647. He took the habit of a canon regular of St. G  nevi  ve, and was sent to regulate the chapter of Uzes, where he was afterwards made provost. This office he resigned in favour of the abb   Poncet, who was afterwards bishop of Angers. Some time after, he was made archdeacon of Uzes, and died in that city in 1724, at the age of 78. Marsollier published several histories, which are still read by his countrymen with some pleasure: the style, though occasionally debased by low and familiar expressions, being in general rather lively and flowing. There are extant by him, 1. "A History of Cardinal Ximenes," in 2 vols. 12mo, 1693, and since frequently reprinted. The only fault found with this work is, that the author gives up his attention to the public man so much, as almost to forget his private character. 2. "A History of Henry VII. King of England," reprinted in 1727, in 2 vols. 12mo. Some consider this as the master-piece of the author. 3. "The History of the Inquisition and its origin," 1693, 12mo. A curious work, and in some respects a bold one. 4. "Life of St. Francis de Sales," 2 vols. 12mo. 5. "The Life of Madame de Chantal," 2 vols. 12mo. 6. "The Life of Dom Ranc  , abb   and reformer of La Trappe," 2 vols. 12mo, 1703. Some objections have been made to the veracity

of this history. 7. "Dialogues on many Duties of Life," 12mo, 1715. This is rather verbose than instructive, and is copied in a great degree from Erasmus. 8. "The History of Henri de la Tour d'Auvergne, duke of Bouillon," 3 vols. 12mo. Not much esteemed. 9. "An Apology for Erasmus," 12mo; whose catholic orthodoxy the author undertakes to prove from passages in his works. 10. "A History of Tenth, and other temporal Goods of the Church," 12mo, Paris, 1689. This is the most scarce, and at the same time the most curious of all the works of Marfollier.

MARSTON (JOHN), an English dramatic author, who lived in the time of James I. and wrote eight plays. Wood says [R], "that he was a student in Corpus-Christi-college, Oxford; but where he was born, or from what family descended is not known." He lived in friendship with Ben Jonson, as appears by his addressing to him his "Malecontent," a tragi-comedy, in 1604; yet we find him afterwards glancing with some severity at Jonson, on account of his "Catiline and Sejanus," in his "Epistle" prefixed to "Sophonisba," another tragedy. "Know," says he, "that I have not laboured in this poem, to relate any thing as an historian, but to enlarge every thing as a poet. To transcribe authors, quote authorities, and to translate Latin prose orations into English blank verse, hath in this subject been the least aim of my studies." Langbaine observes, and with good reason, "that none, who are acquainted with the works of Ben Jonson, can doubt that he is meant here, if they will compare the orations in Sallust with those in his Catiline." What provoked Marston thus to censure his friend, is not known; but the practice is common, and nothing is truer of wits, than what Gay has observed, that they are still prepared

"To praise or to abhor us,
Satire they have and panegyric for us."

Marston has contributed eight plays to the stage, which were all acted at the Black-Friars with applause; and one of them, called "The Dutch Courtezan," was once revived since the Restoration, under the title of "The Revenge, or a Match in Newgate." In 1633, six of this author's plays were collated, and published in one volume, and dedicated to the lady viscountess Falkland. Besides his dramatic poetry, he wrote three books of satires, entitled, "The scourge of Villainy," which were printed at London in 1599, and reprinted in 1764. We have no account when Marston died; but he was certainly living in 1633. As a specimen of his poetry, Mr. Doddsley has republished the "Malecontent," in his Collection of old English plays, vol. iv.

MARSY (FRANCOIS MARIE DE), was born at Paris, and entered early into the society of Jesuits, where he displayed and cultivated very excellent literary talents. When he was hardly twenty, he published some Latin poems which gained him credit. His opinions were soon found too bold for the society to which he belonged, and he was obliged to quit it; but having published in 1754, an "Analysis of Bayle," in 4 vols. 12mo, he fell into still greater disgrace. His books were proscribed by the parliament of Paris, and himself shut up in the Bastille. This book contains a compilation of the most offensive matter contained in the volumes of Bayle, and has since been republished in Holland, with four additional volumes. Having, for a time, regained his liberty, he was proceeding in his modern history, (a work of which he had already published some volumes) when he died suddenly in December, 1763. Besides the analysis of Bayle, already mentioned, he published, 1. "The History of Mary Stuart," 3 vols. 12mo, 1742. This is an exact and elegant work, and he was assisted in it by Fréron. 2. "Memoires de Melvill," translated from the English, 3 vols. 12mo, 1745. 3. "Abridged Dictionary of Painting and Architecture," 2 vols. 12mo. 4. "Le Rabelais moderne," or the works of Rabelais made intelligible to readers in general, 8 vols. 12mo, 1752. This is by no means executed in a manner satisfactory to the reader, or creditable to the author. Some of the obscurities are removed or explained, but the obscenities are left. 5. "The Prince," translated from father Paul, 1751. 6. "The Modern History, intended to serve as a continuation of Rollins's ancient history, in 26 vols. 12mo. This history is written with regularity, but little elegance. The abbé Marisy has since had a continuator, who has written with less order, but more profundity of research, especially respecting Armenia and Russia. 7. "Pictura," in 12mo, 1756. A Latin poem on painting, considered as less learned in the art, and in that respect less instructive than that of du Fresnoy; but written in a better style, and with much more genius. There is also a poem in Latin by this author, on tragedy.

MARTEL (FRANCOIS), a French surgeon, under Henry IV. in whose service he was employed about 1590. He attended that prince in the wars of Dauphiny, Savoy, Languedoc, and Normandy; and at Mothe-Frelon saved his life by bleeding him judiciously, in a fever brought on by fatigue. In consequence of this, he gained the full confidence of the king, and was made his chief surgeon. He was the author of a work entitled, "l'Apologie pour les Chirurgiens, contre ceux qui publient qu'ils ne doivent se mêler de remettre les os rompus et démis." He wrote also, "Paradoxes on the practice of Surgery," in which some modern improvements are anticipated. His

works are printed, with the surgery of Philip de Flassel, at Paris, in 1635, 12mo.

MARTELLI (LUIGI), a Florentine poet, born about 1500, wrote verses serious and grotesque. The former were published in 8vo, at Florence, in 1548; the latter appear in the second volume of "*Poesies à la Berniesque*." He was also a celebrated dramatic writer. He died in 1548, when he was no more than twenty-eight years old.

MARTELLI (PIETRO GIACOMO), or MARTELLO, was author of compositions in verse and prose, which amount to seven volumes in 8vo. Among them are several tragedies, much applauded in their time. Maffei places him in the best class of Italian poets. He was secretary to the senate of Bologna, and professor of belles-lettres in that city in the seventeenth century.

MARTENNE (EDMONDE), a Benedictine of the congregation of St. Maur, was born in 1654, at St. Jean-de-Losne, in the diocese of Langres. Among his brethren, so highly famous for arduous efforts in literature, he was distinguished for his very laborious researches, no less than for his eminent virtues. The vast extent of his learning did not interfere with the simplicity of his manners; any more than his great attachment to study, with his attention to monastic duties. He died of an apoplexy in 1739, at the age of 85. His principal works are, 1. "A Latin Commentary on the monastic rules of St. Benedict," a work of curious research on that subject; published at Paris in 1690, 4to. 2. "*De antiquis monachorum ritibus*," 2 vols. 4to, Lyons, 1690. Many curious points of history, besides the concerns of the Monks, are illustrated by these volumes. 3. A Latin treatise, "on the ancient ecclesiastical Rites, and on the Sacraments," 3 vols. 4to, Rheims, 1700 and 1701. 4. A Latin treatise on the discipline of the Church. 5. "*Thesaurus, anecdotorum novus*," in 5 vols. folio, 1717. 6. "*Voyage Littéraire de deux Benedictins*," Paris, 1717, 4to. 7. "*Veterum Scriptorum et Monumentorum Ecclesiasticorum, et dogmaticorum, amplissima collectio*," 9 vols. folio, 1724. All these works are full of learned labour; but the author is content to amass, without giving much grace to the materials he compiles.

MARTIALIS (MARCUS VALERIUS), an ancient Latin poet, was born at Bilbilis, now called Bubiera, a town of the ancient Celtiberia in Spain, which is the kingdom of Arragon. He was born, as is supposed, in the reign of Claudius, and went to Rome, when he was about twenty-one. He was sent thither with a view of prosecuting the law; but soon forsook that study, and applied himself to poetry. He excelled so much in the epigrammatic style, that he presently became very publicly known, and sought after by many of the first rank at Rome.

Silius

Silius Italicus, Stella, and Pliny the younger, were his friends and patrons. Stertinius, a noble Roman, had so great an esteem for his compositions, that he placed his statue in his library, while he was yet living; and the emperor Verus, who reigned with Antoninus the philosopher, used to call him his Virgil, which was as high an honour as could well be paid to him. Nay further, as we learn from Pliny and Tacitus, as well as from several passages in his own writings, he had honours and dignities actually bestowed upon him by some of the emperors. Thus Domitian, whom it must be confessed he has flattered not a little, made him a Roman knight, and gave him likewise the "Jus trium liberorum," the privileges of a citizen who had three children. He was also advanced to the tribunate. But though he was so particularly honoured, and had so many great and noble patrons, who admired him for his wit and poetry, it does not appear that he made his fortune among them. On the contrary, he declares his circumstances to be low, when it concerned him to set them off to the best advantage; and owns himself poor, while he was repelling the insults of an overgrown wealthy blockhead.

"Sum, fateor, semperque fui, Callistrate, pauper,

Sed non obscurus nec male notus eques:

Sed toto legor orbe frequens, & dicitur, hic est;

Quodque cinis paucis, hoc mihi vita dedit."

Lib. v. Epigr. 13.

"Low is my fortune, yet not quite so mean,

But in the rank of Roman knights I'm seen.

My works with pleasure thro' the world are read;

The praise few dead obtain, is to me living paid."

We have no other informations concerning the time of his death, than what we can draw from his own writings; and those are far from enabling us to settle it with any precision. There is reason to think that, after the death of Domitian, his credit and interest declined at Rome; and if he had still remaining among the nobles some patrons, such as Pliny, Cornelius Priscus, &c. yet the emperor Nerva took but little notice of him, and the emperor Trajan none at all. Tired of Rome, therefore, after he had lived in that city about four and thirty years, and grown, as himself tells us, grey-headed,

"Mutavere meas Itala regna comas;"

Lib. x. Epigr. 103.

"The Italian climes have changed my hair:"

he returned to his own country Bilbilis, where he took a wife, and had the happiness to live with her several years. He admires and commends her much, telling her, that she alone was sufficient

sufficient to supply the want of every thing he enjoyed at Rome: “*Romam tu mihi sola facis [s].*” She appears to have been a lady of a very large fortune; for, in the 31st epigram of the same book, he extols the magnificence of the house and gardens he had received from her, and says, “that she had made him a little kind of monarch.”

“*Munera sunt domino, post septima lustra reverso;
Has Marcella domos parvaque regna dedit.*”

Lib. xii. Epigr. 31.

About three years after he had retired into Spain, he inscribed his twelfth book of Epigrams to Priscus, who had been his friend and benefactor; after which we hear no more of him, and therefore it is probable that he did not long survive this publication. If we knew the date of Pliny's letter about his death, written to Cornelius Priscus, who is probably the same person to whom Martial addressed his twelfth book, we might be able to determine it with much exactness. In this letter, however, we have the following character of him: “I hear,” says Pliny, “that Martial is dead, and am extremely grieved at it. He was an ingenious, agreeable, and lively man; and if there was in his writings a great deal of wit and keenness, there was at the same time great ingenuity and candour [τ]. Upon his leaving Rome, I gave him something towards defraying the expences of his journey; and I did this partly out of the regard and affection I had for him, and partly for the verses he composed upon me.—You will ask, what verses? I would refer you to the volume, only I happen to remember some of them; and if you like the sample, you know where to find the rest. He addresses himself to his Muse, whom he orders to pay a visit to my house on the Esquiline-hill, but to do it with all reverence imaginable:

“But, O take heed, my gentle Muse,
That you a happy minute chuse;
And, if oppress'd by Bacchus' weight,
Affront not Pliny's learned gate.
For he gives all his studious days
To solemn philosophic lays:
And, fond of pleasing listening Rome,
Both in this age and all to come,
Composes books in such a vein,
As dare to vie with Tully's strain, &c.

Was not it the least I could do at parting, to a man who had written such high things of me? and do I not now as justly bewail his death? He gave me all in his power, and would have

[s] Lib. xii. Epigr. 21.

[τ] Lib. iii. Epist. 21.

given me more, had he had more to give. Though what greater gift can be bestowed than glory, honour, and eternity? But, it may be said, Martial's poems will not be immortal: perhaps not, yet you must allow, that he wrote them as if they would."

It has happened to this poet, as it has to many others, that those who have criticized his writings have shewn him in two opposite characters. The genius of Martial, say his admirers, was extensive and lively; no subject came amiss to him, and he was certainly very capable, had the taste of the times he lived in encouraged it, of keeping up the spirit of epigrammatic poetry, without the poor helps of false wit and obscenity. "He was a pleasant witty poet," says Turnebus; "how he came to be called a buffoon I know not; but let men say what they please, his epigrams are written with a great deal of elegance." "The properties of an epigram," says Scaliger, "are brevity and smartness. This last quality Catullus did not always arrive at; but the most acute Martial never failed. Many of his epigrams," continues he, "are divine; his style is pure and exact, and proper for that great variety of matter which he treated; and though," as Morhoff says, "ill-natured critics have charged him with sometimes using the Spanish dialect, yet he deserves all the honour that has been paid him for his elegance in the Latin tongue." Hear now his adversaries. "He is," says Muretus, "if compared with Catullus, an idle, saucy fellow, a mere droll." "His epigrams," says Gyraldus, "never pleased any but asses." "His epigrams," says Raphael Volaterranus, "are not fit to be read; they contain neither elegance nor morality:" and Naugerius, to express his contempt of him, used every year, upon Catullus's birth-day, to burn a certain number of Martial's books; "which he sacrificed," as he said, "to the memory of that poet." Notwithstanding these censures, he has generally been set at the head of his order; that is, he has been allowed to excel all those who have attempted the pointed epigram, whether ancient or modern. What Vossius however has said of him is very true, viz. "that while he reproved vice, he taught it; and that, if he can be supposed to have done good by the wit and elegance of many of his epigrams, he has done infinitely more mischief by the few that are obscene."

MARTIAL (D'Auvergne), a French poet of the fifteenth century, was procurator in parliament, and notary of the châtelet at Paris, where also he was born; and died in 1508, regarded as one of the most pleasing men and easy writers of his age. He wrote, 1. "Arrets l'Amour," Love-causes, the thought of which was taken from the Troubadours of Provence; but handled with great skill and eloquence. The introduction and the close are in verse; the rest in prose. 2. "Vigiles de la mort du Roi," an historical poem on the death of Charles VII.

in

in which, in the form of the Romish office, entitled Vigils, he recites the misfortunes and the glorious acts of his hero; and displays his honest love of virtue and hatred of vice. 3. "L'Amant rendu Cordelier de l'observance d'Amour;" a poem of 234 stanzas, reviling the extravagances produced by the passion of love. 4. "Devotes louanges a la Vièrge Marie," in 8vo; an historical poem on the life of the Virgin Mary. A legend in bad verse, filled with the fables which were at that time believed.

MARTIANAY (JEAN), a Benedictine monk, who distinguished himself by an edition of St. Jerome, was born at St. Sever, a village in Gascony, in 1647. He entered into the congregation of St. Maur, at twenty years of age; and applied himself to the study of the Latin, Greek, and Hebrew languages. He read lectures upon the Holy Scriptures in several monasteries, at Arles, at Avignon, at Bourdeaux: in the last of which places, he accidentally met with father Pezron's book, called, "The antiquity of time re-established;" "L'Antiquité du temps retablie." The authority of the Hebrew text, and the chronology of the Vulgate, being attacked in this work, Martianay resolved to defend them; and did so in two or three pieces, published against Pezron and Isaac Vossius, who maintained the Septuagint version. This monk died of an apoplexy in 1717; after having spent fifty years in an exact observance of all the duties belonging to his order, and writing more than twenty works. What renders him principally deserving of regard, is his edition of the works of St. Jerome, in 5 vols. folio; the first of which was published at Paris in 1693, the second in 1699. In his notes on these two volumes, he criticized several learned men, as well Papists as Protestants, with much severity, and even contumely; which provoked Le Clerc, who was one of them, to examine the merits of this edition and of the editor. This he did in a volume published in 12mo, at Amsterdam, in 1700, with this title, "Quæstiones Hieronymianæ, in quibus expenditur Hieronymi nupera editio Parisina, &c." in which he shews, that Martianay, notwithstanding the indecent petulances he had exercised towards other critics, had none of the requisites to qualify him for an editor of St. Jerome; that he had not a competent skill either in the Latin, Greek, and Hebrew languages, or in the ancient interpreters of Scripture, or in profane authors, or in the science of manuscripts, for this work. Martianay put out the third volume in 1704, the fourth in 1705, and the fifth in 1706; and Le Clerc published, in the seventeenth tome of his "Bibliothèque choisée," some pretty copious remarks upon these three last volumes, which confirm the judgement he had passed on the

two first. Nevertheless, for want of another, Martianay's edition of Jerome continues to be thought the best.

MARTIGNAC (STEPHEN ALGAI, *sieur de*), seems to be one of the first French writers who practised the plan, so little approved in England, of translating the ancient classical poets into prose. He gave, in this way, versions of, 1. Terence. 2. Horace. 3. Juvenal and Persius. 4. Virgil. 5. Ovid, entire, in 9 vols. 12mo. These translations are in general clear and exact, but want elegance, and purity and style. This laborious writer published also lives of the archbishops, &c. of Paris, of the 17th century, in 4to. He died in 1698, at the age of seventy.

MARTIN (DAVID), a Protestant divine; was born at Revel in Languedoc, in 1639, but settled in Holland, after the revocation of the edict of Nantes. He was at once a good theologian, and a good philosopher, in both of which he gave lectures at Utrecht, when he was settled as a pastor in that city. Though he was much absent from France, he retained a critical and accurate knowledge of its language, and when the French academy announced the second edition of their dictionary, he transmitted to them some remarks which were received with applause. He died at Utrecht, of a violent fever, in 1721. He was universally regretted in that place, from his probity, modesty, and sweetness of character; his heart was affectionate and compassionate, and he delighted in doing good offices without being solicited, and without exacting even gratitude in return. He published, 1. "A History of the Old and New Testament," in 2 vols. folio, printed at Amsterdam in 1707, with 424 fine plates. It is often called Mortier's Bible, from the name of the printer; and the early impressions are distinguished by the absence of a little defect in the last plate, which arose from a fracture of the plate after a few had been taken. 2. "Eight Sermons," in 8vo, 1708. 3. "A treatise on natural Religion," 8vo, 1713. 4. "An Explanation of the 110th Psalm," against John Masson, 8vo, 1715. 5. "Two Dissertations," one in defence of the authenticity of the controverted text, 1 John v. 7. the other in favour of the passage of Josephus, in which Christ is mentioned, 8vo, 1722. 6. "A Bible with short notes," Amsterdam, 1707, in 2 vols. folio. 7. "A treatise on revealed Religion," in which he ably supports the divine inspiration of the sacred books; reprinted at Amsterdam, in 1723, in 2 vols. 8vo. This useful and judicious work has been translated into English. Martin wrote with ease, but not with a facility of style; but his talents were considerable, his memory good, and his judgement sound.

MARTIN (*Dom* JACQUES), a learned Benedictine of the congregation of St. Maur, was born at Tanjaux in Upper Languedoc,

Languedoc, in 1694, and became a Benedictine in 1709. After having taught the learned languages in his native province, he removed to the capital in 1727. He was there regarded as a man of a singular and violent temper; rather whimsical as a scholar, and not always sufficiently prudent or modest as a writer; yet he was one of the ablest authors produced by the congregation of St. Maur; and would have been excellent, had he met with any judicious friend to correct the fallies of his too active imagination. His latter years were much embittered by the gravel and the gout, under the torments of which complaints he suffered, with great piety, a kind of lingering death, which did not dismiss him from his sufferings till 1751, when he was in his seventieth year. He wrote, 1. "A treatise on the Religion of the ancient Gauls," 2 vols. 4to, Paris, 1727. This book is much esteemed for the curious and learned researches of the author; but contains some uncommon opinions which have not been generally adopted by his readers. One point which he particularly labours, is to derive the religion of the ancient Gauls from that of the patriarchs. This subject has been more successfully handled lately by Mr. Maurice, with the aid of oriental knowledge. 2. "History of the Gauls, &c. from their origin to the foundation of the French Monarchy," 2 vols. 4to, 1754, continued and published by his nephew de Brezillac, and much esteemed. 3. "An Explication of several difficult texts of Scripture," Paris, 1730, 2 vols. 4to. The fire, the ingenuity, and the presumption of the author are sufficiently manifest in this book; which would be much more valuable if deprived of several discussions and citations about trifles, and some points by no means suited to a book of divinity. 4. "An Explanation of ancient Monuments, &c. with an Examination of an edition of St. Jerom, and a treatise on judicial Astrology," Paris, 1739, 4to. Besides a vast scope of erudition, this book is adorned by many lively traits, and a very animated style. 5. "A Project for an alphabetical Library," containing much learning, and many misplaced witticisms. 6. "A translation of the Confessions of St. Augustin," which is exact, and is accompanied with judicious notes.

MARTIN (THOMAS), was born at Thetford, in the school-house in St. Mary's parish (the only remaining parish of that town in Suffolk), March 8, 1697 [U]. His grandfather, William, was rector of Stanton St. John in Suffolk, where he was buried in 1767. His father William was rector of Great Livermere, and of St. Mary's in Thetford, both in the same county. He married Elizabeth, only daughter of Mr. Thomas Burrough, of Bury St. Edmunds, and aunt to the late sir James Burrough, master of Caius-

[U] Memoirs, by the Rev. sir J. Callum, bart. prefixed to the History of Thetford college,

college, Cambridge; he died in 1721, aged 71, and was buried in Livermere chancel, where his son Thomas, not long before his death, placed a monument for him, and his mother, and their children, who were then all dead except himself, "now by God's permission residing at Palgrave." Thomas was the seventh of nine children. His school education was probably at Thetford. In 1715 he had been some time clerk to his brother Robert, who practised as an attorney there; but it appears by some objections to that employment in his own hand-writing, in that year, that he was very uneasy and dissatisfied with that way of life. As these give us the state of his mind, and the bent of his inclination at that early period, and may perhaps account for his succeeding unsettled turn and little application to his business, they may be worth preserving in his own words.

OBJECTIONS.—"First, my mind and inclinations are wholly to Cambridge, having already found by experience that I can never settle to my present employment. 2. I was always designed for Cambridge by my father, and I believe am the only instance in the world that ever went to school so long to be a lawyer's clerk. 3. I always wished that I might lead a private retired life, which can never happen if I be an attorney; but on the contrary, I must have the care and concern of several people's business besides mine own, &c. 4. If I be a lawyer, the will of the dead can never be fulfilled, viz, of my sister Elizabeth, who left 10l. to enter me at college; and aunt Burrough, to whom I have promised (at her earnest request) that I never would be a lawyer; nay, my brother himself had promised her I never should. 5. It was always counted ruination for young persons to be brought up at home, and I'm sure there's no worse town under the sun for breeding or conversation than this. 6. Though I should serve my time out with my brother, I should never fancy the study of the law, having got a taste of a more noble and pleasant study. QUESTIONS. But perhaps these questions may be asked me, to which I shall answer as follows: Why I came to my brother at all? and have absented myself thus long from school? Or why I have not spoke my mind before this time? ANSWERS. 1. Though I am with my brother, it was none of my desire (having always confessed an aversion to his employment) but was almost forced to it by the persuasion of a great many, ringing it in my ears that this was the gainfullest employment, &c. 2. Though I have lost some time in school learning, I have read a great deal of history, poetry, &c. which might have taken up as much time at Cambridge had I kept at school. 3. I have staid thus long, thinking continual use might have made it easy to me; but the longer I stay, the worse I like it.

"THOMAS MARTIN, 1715."

He

He was, however, by some means or other, kept from executing his favourite plan of going to Cambridge. In 1722 he still probably resided at Thetford; for, having married Sarah the widow of Mr. Thomas Hopley, and daughter of Mr. John Tyrrel of Thetford, his first child was born there that year; in 1723, his second was born at Palgrave in Suffolk, as were the rest. This wife bore him eight children, and died Nov. 15, 1731, ten days after she had been delivered of twins. He very soon, however, repaired this loss, by marrying Frances, the widow of Peter le Neve, Norroy king at arms, who had not long been dead, and to whom he was executor. By this lady he came into the possession of a very valuable collection of English antiquities, pictures, &c. She bore him also about as many children as his former wife (four of whom, as well as five of the others, arrived at manhood), and died, we believe, before him. He died March 7, 1771, and was buried, with others of his family, in Palgrave church-porch, where no epitaph as yet records the name of that man who has so industriously preserved those of others [x], though Mr. Ives had promised his friends that he would erect a monument for him, and had actually drawn up a plain inscription for it.

Mr. Martin's desire was not only to be esteemed, but to be known and distinguished by the name of, "Honest Tom Martin of Palgrave [y]," an ambition in which his acquaintance saw no reason not to gratify him; and we have observed with pleasure several strokes of moral sentiment scattered about his rough church notes. These were the genuine effusions of his heart, not designed for the public eye, and therefore mark his real character in that respect. Had he desired the appellation of wise and prudent, his inattention to his business, his contempt and improper use of money, and his fondness for mixed and festive company, would have debarred him, as the father of a numerous family, of that pretension. As an antiquary, he was most skilful and indefatigable; and when he was employed as an attorney and genealogist, he was in his element. He had the happiest use of his pen, copying, as well as tracing, with dispatch and exactness, the different writing of every æra, and tricking arms, seals, &c. with great neatness. His taste for ancient lore seems to have possessed him from his earliest to

[x] Mr. Martin seems to have presaged that he might want this posthumous honour, as in a curious manuscript of church collections made by him, he had inserted the following pieces of poetry:

When death shall have his due of me,
This book my monument shall be.

Or,

These tombs by me collected here in one,

When dead shall be my monumental stone.

Or in the old phrase:

Thus many tombs from different rooms,

By me collected into one;

When I am dead, shall be instead
Of my own monumental stone.

[y] He is thus called among the subscribers to Grey's Hudibras, 1744.

his

his latest days. He dated all the scraps of paper on which he made his church notes, &c. Some of these begin as early as 1721, and end but the autumn before his death, when he still wrote an excellent hand; but he certainly began his collections even before the first mentioned period, for he appears among the contributors to Mr. Le Neve's "*Monumenta Anglicana*," printed in 1719 [Z]. The latter part of his life was bestowed on the "*History*" of "his native town of Thetford [A]."

His collection of antiquities, particularly of such as relate to Suffolk, was very considerable, greater than probably ever were before, or will be hereafter, in the possession of an individual; their fragments have enriched several private libraries; and, from the liberal spirit of communication that distinguishes the present age, would undoubtedly be accessible to any gentleman whose time should enable, and inclination induce him, to arrange and give them to the public [B].

MARTIN (BENJAMIN), a name here mentioned, rather to lament the want of materials for a life of him, than to give one, was born in 1704; and became one of the most celebrated mathematicians and opticians of the age. After publishing a variety of ingenious treatises, and particularly a scientific "*Magazine*" under his own name, and carrying on for many years a very extensive trade as an optician and globe-maker, in Fleet-street, the growing infirmities of age compelled him to withdraw from the active part of business. Trusting too fatally to what he thought the integrity of others, he unfortunately,

[Z] All the old deeds and archives of Eton-college were many years ago digested and indexed by Mr. Martin.

[A] The abilities of Mr. Thomas Martin, and the opportunities he derived from the collections of Peter Le Neve, esq; Norroy king at arms, render it unnecessary to enlarge on this, which Mr. Blomesfield, thirty years before this publication encouraged the public to expect from his hands. The materials being left without the last finishing at Mr. Martin's death, were purchased by Mr. John Worth, chemist, of Difs, F. S. A. who entertained thoughts of giving them to the public, and circulated proposals, dated July 1, 1774, for printing them by subscription. Upon the encouragement he received, he had actually printed five sheets of the work, and engraved four plates. This second effort was blasted by the immature death of Mr. Worth, 1775; who dying insolvent, his library, including what he had reserved of the immense collections of Le Neve and Martin at their dispersion on the death of the latter, being sold with his other effects for the benefit of his creditors, was pur-

chased the same year by Mr. Thomas Hunt, bookfeller at Harleston. Of him Mr. Gough bought the manuscript, with the undigested materials, copy-right, and plates. The first of these required a general revision, which it received from the great diligence and abilities of Mr. Gough.

[B] His distresses obliged him to dispose of many of his books, with his MSS. notes on them, to Mr. T. Payne, in his life-time, 1769. A catalogue of his library was printed after his death at Lynn, in 8vo, 1771, in hopes of disposing of the whole at once. Mr. Worth, chemist, at Difs, F. S. A. purchased the rest, with all his other collections, for 600*l*. The printed books he immediately sold to Booth and Berry of Norwich, who disposed of them in a catalogue, 1773. The pictures and lesser curiosities Mr. Worth sold by auction at Difs; part of his MSS. in London, in April, 1773, by Mr. Samuel Baker; and by a second sale there, in May, 1774, MSS. scarce books, deeds, grants, pedigrees, drawings, prints, coins, and curiosities.

though with a capital more than sufficient to pay all his debts, became a bankrupt. The unhappy old man, in a moment of desperation from this unexpected stroke, attempted to destroy himself; and the wound, though not immediately mortal, hastened his death, which happened Feb. 9, 1782, in his 78th year. He had a valuable collection of fossils and curiosities of almost every species; which, after his death, were almost given away by public auction.

MARTINI (RAYMOND), a Dominican friar, and great orientalist, who flourished in the thirteenth century. He was born at Sobirats in Catalonia; and was one of those of his order, who were appointed, at a general chapter held at Toledo in 1250, to study Hebrew and Arabic, in order to confute the Jews and Mahometans. The occasion of it was this: Raymond de Pennafort, general of the order, having a strong desire to purge Spain of Judaism and Mahometanism, with which it was infected, procured an order from this chapter, that the religious of his society should apply themselves to the study of Hebrew and Arabic. This task he imposed on Martini among others; and he obtained a pension of the kings of Arragon and Castile, for such as should study those languages, on purpose that they might be able to exert themselves in the conversion of infidels. This was the reason of Martini's applying himself to those studies, which he did with great success; and, having sufficiently qualified himself to read the works of the rabbins, they furnished him with such arguments, as enabled him to fight the Jews with their own weapons. This appears from his "*Pugio fidei*," which was finished, as we learn from himself, in 1278, though the first publication of it at Paris was not till 1651. There were several persons who contributed to that edition. M. Bosquet, who died bishop of Montpelier, met with the manuscript, while he was with great ardour examining all the corners of the library of the college de Foix at Toulouse, about 1629. He read it; and, after copying some things out of it, gave it to James Spieghel, a learned German, and his preceptor in the Hebrew tongue. Spieghel advised Maussac to publish it; who, though very able to do it by himself, had however for an assistant Mr. de Voisin, son of a counsellor in the parliament at Bourdeaux, who took upon him the greatest part of the task. Thomas Turc, another general of the Dominicans, was very earnest in spurring on the promoters of this edition; and, not satisfied with soliciting them by letters equally importunate and obliging, he gave orders, that they should be provided with all the manuscripts of the "*Pugio fidei*" that could be recovered. In short, the Dominican order interested themselves so much in it, that they bore the charges of the impression.

Some assert, that Martini wrote another book, entitled, "Capistrum Judæorum," and also "A Confutation of the Alcoran;" and that a copy of the "Pugio fidei," written by his own hand in Latin and Hebrew, was preserved at Naples in the convent of St. Dominic. The great knowledge which he has discovered of the books and opinions of the Jews, has made some imagine, that he was of that religion; "but this," says Bayle, "is a mistake."

MARTINI (MARTIN), a Jesuit, born at Trent, who resided many years as a missionary in China, and there compiled several curious works on the history and geography of that country. He returned to Europe in 1651, and published a description of China, with an exact map of that empire, and fifteen separate maps of the fifteen provinces, to which he added two others of Corea and Japan. We have met with an account, though on no warranted authority [c], that he returned afterwards to Asia, and died at Hang-chew in China, at the age of seventy-four. His works consist of, 1. "Sinicæ Historiæ Decas prima, a gentis origine ad Christum natum," 4to, and 8vo. This has been translated by le Pelletier, in 2 vols. 12mo, 1692. 2. "China Illustrata," already mentioned, in folio, Amsterdam, 1649. This was the best account of China, before that of du Halde. 3. "De Bello inter Tartaros et Sinenses," which has also been translated. 4. "An account of the number and quality of the Christians in China." Like other missionaries, he is apt to speak in exaggerated terms of the antiquity, riches, policy, &c. of the Chinese.

MARTINIERE. See BRUZEN.

MARTINUSIUS (GEORGE), whose proper name was *Vinovisch*, was a cardinal and minister of state in the kingdom of Hungary, whom some have thought worthy to be compared to Ximenes and Richelieu. He was born in Croatia, in the year 1482, and began life in the humble occupation of lighter of stoves, at the court of John Zapol. He afterwards embraced the monastic life, which introduced him to the knowledge of languages, after which he returned to the court of Zapol, whom he followed in all his fortunes, and to whom he rendered the most signal services, frequently at the hazard of his life. This prince, when confirmed in his conquests by an agreement made with the emperor Ferdinand I. in 1536, in gratitude, made Martinusius his minister, and from the confidence he had in him, left him, in 1540, when he died, guardian to his son John Sigismund. This office vested in him the powers of government, which he exercised in a despotic manner; and quarrelling with

[c] The authors of the *Diction. Historique*, make no mention of his return to China, or of his age.

Isabella, the widow of his patron, connected himself with the emperor, through whose interest he was made a cardinal by pope Julius III. He was before bishop of Great Waradin. But about the year 1551, he was suspected by the same emperor of plotting against him with the Turks; and under that suspicion was murdered, by order of the emperor, in his castle of Vints. Various authors give different characters of this minister; but it is asserted by Isthuanfius, who wrote "*de rebus Pannonicis*," and is esteemed an author of great veracity, that he was a great minister, and a churchman of pure manners, and honest zeal. If he really plotted against Ferdinand, with whom he was so strongly connected at the time, he cannot easily be defended in that instance, but still less can the emperor be defended for removing him by the base means of assassination.

MARTYR (PETER), a very distinguished divine, was born at Florence in 1500[D]. His family name was Vermilius; but his parents gave him that of Martyr, from one Peter a martyr, whose church happened to stand near their house. The first rudiments of literature he received from his mother, who was a very ingenious lady; and used, as it is said, to read Terence to him in the original. When he was grown up, he became a regular Augustine in the monastery of Fiesoli; and, after three years stay there, was sent to the university of Padua, to study philosophy and the Greek language. At twenty-six, he was made a public preacher; and he preached first at Brixia, in the church of Afra, then at Rome, Venice, Mantua, and other cities of Italy. He read lectures of philosophy and divinity in his college, and applied himself to the study of the Hebrew tongue, the knowledge of which he attained by the assistance of a person named Isaac, a Jewish physician. Afterwards, he was made governor of St. Peter's at the altar in Naples; and he became acquainted with the writings of Zuinglius and Bucer, which led him to entertain a good opinion of Protestantism. But his conversation with Valdes, a Spanish lawyer, so confirmed him in it, that he made no scruple to preach it at Rome privately to many persons of quality; nay, he would even do it publicly. Thus when he came to 1 Cor. iii. 13. he boldly affirmed, that place not to be meant of purgatory; "because," said he, "the fire there spoken of is such a fire, as both good and bad must pass through; and the fire shall try every man's work of what sort it is." "And this," says a certain writer[E], "seeming to shake a main pillar of purgatory, the pope's furnace, the fire whereof, like the philosopher's stone, melteth all his leaden bulls into pure gold; some of his under chemists, like Deme-

[D] Melchior Adam, in *vita* P. M.

[E] *Lives of modern Divines*, by Fuller.
trius

trius and the craftsmen, began to bestir themselves, and caused him to be silenced."

He went afterwards to Lucca, where he was made superior to a house of his own order; and there he lived with Tremellius and Zanchius, whom he is said to have converted. But, finding himself in danger here also, he left the city secretly, and travelled to Pisa; whence, by letters to cardinal Pole, and to the society of Lucca, he fully explained the reasons of his departure. Then coming to Florence, but making no long stay there, he set forward for Germany; and, passing the Alps, went to Zurich with Ochinus, who had been one of the most celebrated preachers of Italy, but had now forsaken his former superstitions. From Zurich he went to Basil; and thence, by Bucer's means, was brought to Strasburg. Here he married a young nun that had left her convent, who lived with him eight years, and died at Oxford. M. Adam relates, in his "Life of Peter Martyr," that the body of this lady was afterwards, in queen Mary's days, inhumanly dug up by the order of cardinal Pole, and buried in a dunghill; and the reason given for so unnatural a proceeding was, because the remains of a notorious heretic could not, without a most horrible profanation, be suffered to lie so near, as it seems they did, to the remains of a saint called Fridesuida. But the true reason," adds the biographer, "was a motive of resentment, which cardinal Pole had conceived against Peter Martyr. The cardinal had formerly been his most intimate friend, and even continued to appear so, after Martyr had expressed his disgust at the errors and superstitions of Rome; but when Martyr left Italy, he became his most inveterate enemy, and exercised that indignity, and even cruelty upon the wife, which it was not in his power to shew to the husband. When queen Elizabeth came to the throne, she was removed again by the order of the bishops, and solemnly interred in the most honourable part of the church. Nay more; to prevent the Papists from treating her again in the same opprobrious manner, if perchance they should have it in their power, her bones were promiscuously confounded with the bones of saint Fridesuida, so that it was not possible to distinguish them from each other."

But to proceed. After Peter Martyr had spent five years at Strasburg, he was, through the management of archbishop Cranmer, sent for to England by Edward VI. who made him professor of divinity at Oxford in 1549. Here he read lectures, to which even the Popish party, from the fame of his learning, resorted: and though they had much envying and heart-burning about him, as may easily be imagined, yet they bore him pretty patiently, till he came to handle the doctrine of the Lord's Supper. Then they began to break forth into outrages, to

disturb him in his lectures, to fix up malicious and scandalous schedules against him, and to challenge him to disputes; which challenges he did not disdain to accept, but disputed, first privately in the vice-chancellor's lodge, and afterwards in public, before his majesty's commissioners, deputed for that purpose. At length, however, they stirred up the seditious multitude against him so successfully, that he was obliged to retire to London, till the tumult was suppressed; and then returning again was, for his better security, made by the king canon of Christ-church. Here he continued till queen Mary came to the throne; when, being forced to fly, he passed unknown and undiscovered through Brabant, and other Popish territories, to Strasburg; though it is said, that he was way-laid both here and abroad. Thence he went to Zurich, upon an honourable invitation from the magistrates of that place, to be their divinity professor; and was accompanied thither by Jewel, afterwards bishop of Salisbury, who was then an exile in those parts. Here he lived seven years in high esteem with the inhabitants of the place, and in great friendship with Bullinger, and other learned men. He was afterwards invited to Geneva, to be pastor of the Italian church there; and in queen Elizabeth's reign, when Protestantism was re-established in England, bishop Jewel laboured to bring him back thither; but in vain: he continued at Zurich to the time of his death, which happened in 1562, in his 63d year. The year before he died, however, he was prevailed upon by letters from the queen-mother of France, the king of Navarre, the prince of Condé, and other peers of that realm, to go over into France to the solemn conference at Poissy, where he disputed against the Papists, with Beza and others. Not long after his arrival at Zurich, he took a second wife, who was recommended to him from the Italian church at Geneva, where she lived an exile for religion. He had two children by her, who both died very young, and before him; and he left her with child of a third, which proved a daughter.

Peter Martyr is described to have been a man of an able, healthy constitution, large-boned, well limbed, and of a countenance which expressed an inwardly grave and settled turn of mind. His parts and learning were very uncommon; as was also his skill in disputation, which made him as much admired by the Protestants, as hated by the Papists. He was very sincere and indefatigable in promoting a reformation in the church; yet his zeal was never known to get the better of his judgement. He was always moderate and prudent in his outward behaviour; nor, even in the conflict of a dispute, did he suffer himself to be transported into intemperate warmth, or unguarded expressions ever to escape him. But his pains and industry were not confined to preaching and disputing against the
Papists;

Papists; he wrote a great many books against them, none of which raised his reputation higher, than his "Defence of the orthodox doctrine of the Lord's Supper," against bishop Gardiner. He wrote also several tracts of divinity, and commentaries on many books of Scripture; for all which he was as much applauded by one party, as he was condemned by the other. As a commentator upon Scripture, he fell under the cognizance of father Simon [F]; whose criticism upon him we will here transcribe, because it may serve to shew, what opinion was entertained of him by those of the Romish communion, who had any knowledge mixed with their zeal. "Peter Martyr, a Florentine, who was called into England at the beginning of the Reformation under Edward the Sixth, and who afterwards taught the Holy Scriptures at Zurich, has also made," says that eminent critic, "several commentaries upon the historical books of the Bible, which can be of no great use for understanding the literal sense; because they are full of common-places and questions, which he draws from the words of his text. It is probable that, as he was a florid man, he followed this method, to shew both his learning and his eloquence; whereas, if he had only kept close to his text, he would not have had the opportunity of speaking so much, or of resolving so many curious questions, as he has started in his Commentaries, and afterwards falls a-railing. Thus, in the beginning of his Commentary on the book of Judges, speaking of Adonibezek, who had cut off the hands and feet of seventy of his neighbouring kings, after having observed, that at that time every city had a king, he runs out upon the ambition of our present princes, whose chief care is, says he, to increase the number of their subjects. '*Tanta hodie monarchæ flagrant ambitione, ut non quot possit regere provideant, sed id unicè spectent ut quamplurimos regant;*' that is, the kings of our times are so very ambitious, that they never consider what number of subjects they are able to govern, but are only intent upon increasing that number. The same reflection he afterwards applies to bishops, who, he says, stick at no means whatever to raise themselves to large and extended fees; from which they accumulate vast riches and possessions, although they never visit them. '*Episcopi omnibus modis id ambiunt, ut dioceses habeant quam amplissimas, a quibus, licet nunquam eas inspiciant, uberrimos fructus capiunt.*' In a word, the Commentaries of Peter Martyr upon the Bible are full of long digressions; and he endeavours throughout to shew himself a learned man. For example, in this very same chapter of Judges, upon the account only of one word, he makes a long discourse con-

[F] Critical Hist. of the Old Test. book iii. c. 14.

cerning giants, wherein he sets down whatever he had read upon this subject: as also upon the account of the Hebrew word *mas*, tribute, which is often used in this chapter, he makes a long digression concerning the rise of the mafs, wherein he explains all the parts of it."

It is easy to conceive, that Peter Martyr would be ranked at Rome amongst the heretics of the first class. He was so; nevertheless, as bishop Jewel observes in his "Defence of the church of England," he "was an illustrious man, and must never be named without the highest respect and honour."

MARVELL (ANDREW), a very ingenious and witty English writer, was the son of Mr. Andrew Marvell, minister and schoolmaster of Kingston upon Hull in Yorkshire, and was born in that town in 1620[G]. His abilities being very great, his progress in letters was proportionable; so that, at thirteen, he was admitted of Trinity-college in Cambridge. But he had not been long there, when he fell into the hands of the Jesuits; for those busy agents of the Romish church, under the connivance of this, as well as the preceding reign, spared no pains to make profelytes; for which purpose several of them were planted in or near the universities, in order to make conquests among the young scholars. Marvell fell into their snares, as Chillingworth had fallen before him, and was inveigled up to London; but his father being apprised of it soon after pursued him, and finding him in a bookseller's shop prevailed with him to return to college. He afterwards applied to his studies with great assiduity, and took a bachelor of arts degree in 1638. About this time he lost his father, who was unfortunately drowned in crossing the Humber, as he was attending the daughter of an intimate female friend; who thereupon becoming childless, sent for young Marvell, and, by way of making all the return in her power, added considerably to his fortune. Upon this the plan of his education was enlarged, and he travelled through most of the polite parts of Europe. It appears, that he had been at Rome, from his poem entitled, "Flecknoe," an English priest at Rome; in which he has described with great humour that wretched poetaster, Mr. Richard Flecknoe, from whom Dryden gave the name of Mac-Flecknoe to his satire against Shadwell. During his travels, happened also another occasion of exercising the liveliness of his wit. In France, he found much talk of Lancelot Joseph de Maniban, an abbot; who pretended to enter into the qualities of those he had never seen, and to prognosticate their good or bad fortune, from an inspection of their hand-writing. This artist was handsomely

[G] Cooke's Life of Andrew Marvell, esq; prefixed to Mr. Marvell's works. Lond. 1726, 12mo.

lashed by our author, in a poem written upon the spot, and addressed to him. We know no more of Marvell for several years, only that he spent some time at Constantinople, where he resided as secretary to the English embassy at that court.

In 1653, we find him returned to England, and employed by Oliver Cromwell as a tutor to a Mr. Dutton; as appears from an original letter of Marvell to that usurper, still extant. His first appearance in any public capacity at home, was his being made assistant to the celebrated Milton, Latin secretary to the Protector, which, according to his own account, happened in 1657. "I never had," says he [H], "any, not the remotest relation to public matters, nor correspondence with the persons then predominant, until the year 1657; when indeed I entered into an employment, for which I was not altogether improper, and which I considered to be the most innocent and inoffensive towards his majesty's affairs, of any in that usurped and irregular government, to which all men were then exposed. And this I accordingly discharged without disobliging any one person, there having been opportunity and endeavours since his majesty's happy return to have discovered, had it been otherwise."

A little before the Restoration, he was chosen by his native town, Kingston upon Hull, to sit in that parliament which began at Westminster, April the 25th, 1660, and afterwards in that which began May the 8th, 1661. In this station he acquitted himself so much to the satisfaction of his electors, that they allowed him an handsome pension all the time he continued to represent them; and that was to the time of his death. He seldom spoke in parliament, but had great influence without doors upon the members of both houses. Prince Rupert, particularly, paid the greatest regard to his counsels; so great, that whenever he voted according to the sentiments of Marvell, which he often did, it was a saying with the opposite party, that "he had been with his tutor:" and such was the intimacy between the prince and Marvell, that when he was obliged to abscond, to avoid falling a sacrifice to the indignation and malice of those enemies among the governing party, whom the honest sharpness of his writings had excited, the prince frequently went to see him, disguised as a private person.

The first attack he made with his pen was upon the following occasion: in 1672, Dr. Parker, a man of parts and learning, but a furious partizan, and virulent writer on the side of arbitrary government, published "Bishop Bramhall's Vindication of himself, and the rest of the episcopal clergy, from the Presbyterian charge of Popery, &c." to which he added a preface of his own. This preface Marvell attacked, in a piece called,

“ The Rehearſal tranſproſed ; or, animadverſions on a late book, intituled, A preface, ſhewing what grounds there are of fears and jealousies of Popery, the ſecond impreſſion, with additions and amendments. London, printed by J. D. for the aſſigns of John Calvin and Theodore Beza, at the ſign of the king’s indulgence, on the ſouth ſide of the Lake Lemman ; and ſold by N. Ponder in Chancery-lane, 1672,” in 8vo. The title of this piece is taken in part from the duke of Buckingham’s comedy, called The Rehearſal ; and, as Dryden is ridiculed in the play under the name of Bayes, ſo Marvell has borrowed the ſame name for Parker, whom he has expoſed with much ſtrength of argument, but yet with more wit and humour. Parker answered Marvell in a letter entitled, “ A reproof to the Rehearſal tranſproſed ;” to which Marvell replied in, “ The Rehearſal tranſproſed, the ſecond part. Occaſioned by two letters: the firſt printed by a nameleſs author, intituled, A reproof, &c. the ſecond left for me at a friend’s houſe, dated Nov. 3, 1673, ſubſcribed J. G. and concluding with theſe words: *If thou dareſt to print any lie or libel againſt Dr. Parker, by the eternal God I will cut thy throat.*” Answered by Andrew Marvell, London, 1673,” in 8vo. Marvell did not confine himſelf in theſe pieces to Parker’s principles, as they appear in the “ Preface and the Re-proof ;” but he expoſed and confuted likewise ſeveral things, which the doctor had advanced in his “ Eccleſiaſtical Polity,” published in 1670, and in his “ Defence” of it in 1671. Parker made no reply to Marvell’s laſt piece: “ He judged it more prudent,” ſays Wood [1], “ to lay down the cudgels, than to enter the liſts again with an untowardly combatant, ſo hugely well verſed and experienced in the then but newly refined art, though much in mode and faſhion almoſt ever ſince, of ſporting and buffoonery. It was generally thought, however, by many of thoſe who were otherwiſe favourers of Parker’s cauſe, that the victory lay on Marvell’s ſide ; and it wrought this good effect on Parker, that for ever after it took down his high ſpirit.” Burnet, ſpeaking of Parker, ſays [κ], that, “ after he had for ſome years entertained the nation with ſeveral virulent books, he was attacked by the liveliſt droll of the age, who wrote in a burleſque ſtrain ; but with ſo peculiar and entertaining a conduct, that from the king down to the tradesman, his books were read with great pleaſure. That not only humbled Parker, but the whole party ; for the author of the Rehearſal tranſproſed had all the men of wit on his ſide.” Swift likewiſe [L], ſpeaking of the uſual fate of common answerers to books, and how ſhort-lived their labours are, adds, that “ there is indeed an exception,

[1] Athen. Oxon. vol. ii.

[κ] Hiſt. of his own Times, vol. i.

[L] Tale of a Tub.

when any great genius thinks it worth his while to expose a foolish piece: so we still read Marvell's answer to Parker with pleasure, though the book it answers be sunk long ago." Several other writers fell with great fury and violence upon Marvell; but Parker being considered as the principal, Marvell levelled his artillery chiefly at him, touching the rest here and there occasionally only.

A few years after, another divine fell under the cognizance of Marvell's pen; and it happened in this manner: In 1675, Dr. Herbert Croft, bishop of Hereford, published without his name, a discourse in 4to, entitled, "The naked truth; or the true state of the primitive church. By an humble Moderator." This was immediately answered by several persons, and among the rest by Dr. Turner, master of St. John's-college, Cambridge, in a book called, "Animadversions upon a late pamphlet, intituled, The naked truth, &c." This animadverter being against moderation, which the author of "Naked truth" had written his book on purpose to inculcate, provoked Marvell, who was a lover of it, to take him to task; and he did so in the following piece: "Mr. Smirke, or the divine in mode; being certain annotations upon the animadversions on the Naked truth, together with a short Historical essay concerning general councils, creeds, and impositions in matters of religion. By Andreas Rivetus, junior. Anagrammatifed, *Res nuda veritas*, 1676," 4to. The "Historical essay" was afterwards printed by itself in folio. The last work of our author, which was published during his life, was "An account of the growth of Popery and arbitrary government in England; more particularly, from the long prorogation of Nov. 1675, ending the 15th of Feb. 1676, till the last meeting of parliament the 16th of July, 1677; 1678, folio: and reprinted in State tracts in 1689." In this piece the author, having imputed the Dutch war to the corruption of the court, asserts, that the Papists, and particularly the French, were the true springs of all the councils at this time: and these, and other aspersions upon the king and ministry, occasioned the following advertisement to be published in the Gazette: "Whereas there have been lately printed and published several seditious and scandalous libels against the proceedings of both houses of parliament, and other his majesty's courts of justice, to the dishonour of his majesty's government, and the hazard of public peace; these are to give notice, that what person soever shall discover unto one of the secretaries of state the printer, publisher, author, or hander to the press, of any of the said libels, so that full evidence may be made thereof to a jury, without mentioning the informer; especially one libel, intituled, An account of the growth of Popery, &c. and another called, A seasonable argument to all the grand juries, &c. the discoverer shall

shall be rewarded all follows: he shall be rewarded as follows: he shall have fifty pounds for such discovery, as aforesaid; of the printer or publisher of it from the press, and for the hander of it to the press, 100l. &c."

Marvell, as we have already observed, by thus opposing the ministry and their measures, created himself many enemies, and made himself very obnoxious to the government: notwithstanding which, Charles II. took great delight in his conversation, and tried all means to win him over to his side, but in vain; nothing being ever able to shake his resolution. There were many instances of his firmness in resisting the offers of the court; but he was proof against all temptations. The king, having one night entertained him, sent the lord treasurer Danby the next morning to find out his lodgings; which were then up two pair of stairs, in one of the little courts in the Strand. He was busily writing, when the treasurer opened the door abruptly upon him; upon which, surprised at so unexpected a visitor, Marvell told his lordship, "he believed he had mistaken his way." Lord Danby replied, "Not now I have found Mr. Marvell;" telling him, that he came with a message from his majesty, which was to know, what his majesty could do to serve him? to which Marvell replied, with his usual facetiousness, that "it was not in his majesty's power to serve him." Coming to a serious explanation, our author told the treasurer, "that he knew full well the nature of courts, having been in many; and that whoever is distinguished by the favour of the prince, is always expected to vote in his interest." Lord Danby told him, that his majesty, from the just sense he had of his merit alone, desired to know, whether there was any place at court he could be pleased with? To which Marvell replied, "that he could not with honour accept the offer; since, if he did, he must either be ungrateful to the king in voting against him, or false to his country in giving into the measures of the court. The only favour therefore which he begged of his majesty was, that he would esteem him as faithful a subject as any he had, and more truly in his interest by refusing his offers, than he could have been by embracing them." Lord Danby, finding no arguments would make the least impression, told him, "that the king had ordered him 1000l. which he hoped he would receive, till he could think of something farther to ask his majesty." This last offer he rejected with the same steadiness as the first; though, as soon as the treasurer was gone, he was forced to borrow a guinea of a friend.

Marvell died in 1678, in his fifty-eighth year, not without the strongest suspicions of being poisoned; for he was always very temperate, and of an healthful and strong constitution to the last. He was interred in the church of St. Giles's in the Fields;

Fields; and ten years after (in 1688), the town of Kingston upon Hull, to testify her grateful remembrance of his honest services to her, collected a sum of money to erect a monument over him, and procured an epitaph to be written by an able hand: but the minister of the parish forbid both the inscription and monument to be placed in that church. Wood tells us, that Marvell in his conversation was very modest, and of few words; and Cooke, the writer of his life, observes, that he was very reserved among those he did not well know, but a most delightful and improving companion among his friends. After his death were published, "Miscellaneous poems," in 1681, folio, with this advertisement to the reader prefixed:

"These are to certify every ingenious reader, that all these poems, as also the other things in this book contained, are printed according to the exact copies of my late dear husband, under his own hand-writing, being found since his death among his other papers. Witness my hand, this 15th day of October, 1680.

MARY MARVELL."

But Cooke says, that "these were published with no other but a mercenary view, and indeed not at all to the honour of the deceased, by a woman with whom he lodged, who hoped by this stratagem to share in what he left behind him: for that he was never married." This gentleman gave an edition, corrected from the faults of former editions, of "The works of Andrew Marvell, esq; Lond. 1726," in 2 vols. 12mo; in which, however, are contained only his poems and letters, and not any of the prose pieces above-mentioned. Cooke prefixed also the life of Marvell, which has been principally used in drawing up this account of him. An handsome edition has since been published by captain Thompson, in 3 vols. 4to.

MARULLUS (TACITUS), a poet of Calabria in the fifth century, went to Padua, to wait upon Attila, after that king of the Huns had opened himself a passage into Italy, by the taking of Aquileia; and had destroyed or subdued all that came in his way. Marullus expected an ample reward for the flatteries with which he had filled his panegyric upon Attila; but when that prince was informed by his interpreters, that the poem deduced his origin from heaven, and styled him a God, he ordered both the verses and the versifier to be burned. That flatterers deserve punishment every honest man will allow, but burning is rather too severe, and Attila himself relented and remitted the punishment, particularly upon reflecting, that such a piece of severity might hinder other authors from writing his praises.

MARULLUS (MICHAEL TARCHANISTIS), one of those learned Greeks [M], who retired into Italy after the Turks

had taken Constantinople, where he was born. It was not his zeal for the Christian religion, for he was an impious blasphemer and atheist, but the fear of slavery, which made him abandon his country. In Italy he applied himself to the profession of arms, and served in the troops of horse under Nicholas Rolla, a Lacedemonian. He joined the two professions of letters and arms, and would be no less a poet than a soldier: and, as he suspected that it would not be thought any extraordinary thing in him to be able to write Greek verses, he applied himself diligently to the study of Latin poetry, and acquired a good deal of reputation by his success in it. His Latin poems consist of four books of epigrams, and as many of hymns. He had begun a poem on the education of a prince, which he did not finish: as much of it, however, as was found among his papers was published along with his epigrams and hymns; and this whole collection has passed through several editions. The critics are divided about his poems, some praising them highly, while others, as the two Scaligers, find great fault with them. Erasmus says, in his “Ciceronianus,” that the poems of Marullus would have been tolerable, if they had favoured less of Paganism: “Marulli pauca legi, tolerabilia si minus haberent paganitatis.” He created himself many enemies, by censuring too freely the ancient Latin: Floridus Sabinus and Politian used him severely, in the opposition they gave him upon this head. The learned men of that time usually rose to fame by the way of translation; but this he despised, either as too mean or too hazardous a task. Varillas, in his “Anecdotes of Florence,” asserts, that Laurence de Medicis conjured Marullus, by letters still extant, to translate Plutarch’s moral works; but that Marullus had such an aversion to that kind of drudgery, which obliged him, as he said, to become a slave to the sentiments of another, that it was impossible for him to get to the end of the first page. He lost his life as he was attempting to pass the river Cæcina, which runs by Volaterra, in Tuscany. Perceiving that his horse had plunged with his fore feet in such a manner, that he could not disengage them again, he fell into a passion, and gave him the spur: but both his horse and himself fell; and, as his leg was engaged under the horse’s belly, there needed but little water to stifle him. Pierius Valerianus, who relates these circumstances [N], observes, that this poet blasphemed terribly just before his death, and immediately upon his fall discharged a thousand reproaches and curses against heaven. His impiety seems unquestionable; and it is imputed to this turn of mind, that he so much admired Lucretius. He gave a new edition of his poem, which is severely lashed in “Joseph Scaliger’s notes upon Catullus:” and

[N] De litteratorum infelicitate, lib. ii.

he endeavoured to imitate him. He used to say, that "the rest of the poets were only to be read, but that Virgil and Lucretius were to be got by heart."

MARY, queen of England, and eldest daughter of Henry VIII. by his first wife, Catharine of Spain, was born at Greenwich in Kent, Feb. 18, 1517. Her mother was very careful of her education, and provided her with tutors to teach her what was fitting. Her first preceptor was the famous Linacer, who drew up for her use "The rudiments of grammar," and afterwards, "De emendata structura Latini sermonis libri sex." Linacer dying when she was but six years old, Ludovicus Vives, a very learned man of Valenza in Spain, was her next tutor; and he composed for her, "De ratione studii puerilis." Under the direction of these excellent men, she became so great a mistress of Latin, that Erasmus commends her for her epistles in that language.

Towards the end of her father's reign, at the earnest solicitation of queen Catharine Parr, she undertook to translate Erasmus's "Paraphrase on the gospel of St. John;" but being cast into sickness, as Udall relates[o], partly by overmuch study in this work, after she had made some progress therein, she left the rest to be done by Dr. Mallet, her chaplain. This translation is printed in the first volume of "Erasmus's Paraphrase upon the New Testament, London, 1548," folio; and before it is a Preface, written by Udall, the famous master of Eton-school, and addressed to the queen dowager. This Preface contains many reflections, which may very much edify the females of this age; and for their sakes therefore we will transcribe a part of it. Mr. Udall takes occasion in it to observe to her majesty, "the great number of noble women at that time in England, not only given to the study of human sciences and strange tongues, but also so thoroughly expert in the holy Scriptures, that they were able to compare with the best writers, as well in enditing and penning of godly and fruitful treatises, to the instruction and edifying of realms in the knowledge of God, as also in translating good books out of Latin or Greek into English, for the use and commodity of such as are rude and ignorant of the said tongues. It was now," he said, "no news in England, to see young damsels in noble houses, and in the courts of princes, instead of cards, and other instruments of idle trifling, to have continually in their hands either Psalms, Homilies, and other devout meditations, or else Paul's epistles, or some book of holy Scripture matters, and as familiarly both to read or reason thereof in Greek, Latin, French, or Italian, as in English. It was now a common thing to see

[o] Udall's Preface, &c.

young virgins so trained in the study of good letters, that they willingly set all other vain pastimes at nought for learning's sake. It was now no news at all, to see queens and ladies of most high estate and progeny, instead of courtly dalliance, to embrace virtuous exercises of reading and writing, and with most earnest study, both early and late, to apply themselves to the acquiring of knowledge, as well in all other liberal arts and disciplines, as also most especially of God and his holy word. And in this behalf," says he, "like as to your highness, as well for composing and setting forth many godly Psalms, and divers other contemplative meditations, as also for causing these paraphrases to be translated into our vulgar tongue, England can never be able to render thanks sufficient; so may it never be able, as her deserts require, enough to praise and magnify the most noble, the most virtuous, the most witty, and the most studious lady Mary's grace, for taking such pain and travail in translating this Paraphrase of Erasmus upon the gospel of St. John.—What could be a more plain declaration of her most constant purpose to promote God's word, and the free grace of his gospel? &c." Mr. Udall, however, was mistaken; she never meant any such thing; for, soon after her accession to the throne, a proclamation was issued for calling in and suppressing this very book, and all others that had the least tendency towards furthering the Reformation. And an ingenious writer is of opinion [p], that the sickness which came upon her while she was translating St. John, was all affected; "for," says he, "she would not so easily have been cast into sickness, had she been employed on the Legends of St. Teresa, or St. Catharine of Sienna."

King Edward her brother dying the 6th of July, 1553, she was proclaimed queen the same month, and crowned in October, by Stephen Gardiner, bishop of Winchester. In July, 1554, she was married to Philip prince of Spain, eldest son of the emperor Charles the Fifth; and now began that persecution against the Protestants, for which her reign is so justly infamous. Some have supposed, that the queen was herself of a compassionate and humane disposition; and that most of those barbarities were transacted by her bishops, without her knowledge or privy. Without her knowledge or privy they could not be: it would be a better defence of her to say, that a strict adherence to a false religion, and a conscientious observance of its pernicious and cruel dictates, overruled and got the better of that goodness of temper, which was natural to her. But neither can this plea be reasonably admitted by any one, who considers her unkind and inhuman treatment of her sister, the lady Eli-

[p] Catalogue of the Royal and Noble Authors of England, vol. i. p. 26, second edition.

zabeth; her admitting a council for the taking up and burning of her father's body; her most ungrateful and perfidious breach of promise with the Suffolk men; her ungenerous and barbarous treatment of judge Hales, who had strenuously defended her right of succession to the crown; and of archbishop Cranmer, who in reality had saved her life. Her obligations to Cranmer deserve to be more particularly set forth. Burnet says[Q], "that her firm adherence to her mother's cause and interest, and her backwardness in submitting to the king her father, were thought crimes of such a nature by his majesty, that he came to a resolution to put her openly to death; and that, when all others were unwilling to run any risk in saving her, Cranmer alone ventured upon it. In his gentle way he told the king, That she was young and indiscreet, and therefore it was no wonder if she obstinately adhered to that, which her mother and all about her had been infusing into her for many years; but that it would appear strange, if he should for this cause so far forget the father, as to proceed to extremities with his own child; that, if she were separated from her mother and her people, in a little time there might be ground gained on her; but that to take away her life, would raise horror through all Europe against him;" by which means he preserved her. Queen Catharine, hearing of the king's bloody intention, wrote a long letter to her daughter, in which she encouraged her to suffer cheerfully, to trust to God, and keep her heart clean. She charged her in all things to obey the king's commands, except in the matters of religion. She sent her two Latin books; the one "De vita Christi, with the Declaration of the Gospels;" the other, "St. Jerome's Epistles to Paula and Eustochium." This letter of Catharine may be seen in the "Appendix to Burnet's second volume of the History of the Reformation." A froward sort of virtue, and a melancholy piety, are in truth the best qualities that can be attributed to this queen. These were greatly increased by several unpleasing accidents, such as her disappointment in child-bearing, and the absence and unkindness of Philip consequent upon that misfortune; and, as they had no good effect on the subject, so neither had they on the queen herself; for they are supposed, by deeply affecting her spirits, to have brought on that fever of which she died, Nov. 7, 1558, after a reign of five years, four months, and eleven days.

There are some of her writings still extant. Strype has preserved three prayers or meditations of her composition[R]: the first, "Against the assaults of vice;" the second, "A meditation touching adversity;" the third, "A prayer to be read at the

[Q] Hist. of Reformation, vol. ii. p. 240.

[R] Strype, vol. iii. p. 468.

hour of death." In Fox's "Acts and Monuments" are printed eight of her letters to king Edward and the lords of the council, on her nonconformity, and on the imprisonment of her chaplain Dr. Mallet. In the "*Sylloge epistolarum*," are several more of her letters, extremely curious: one on the subject of her delicacy in never having written but to three men; one of affection for her sister; one after the death of Anne Boleyn; and one very remarkable of Cromwell to her. In "Haynes's State papers," are two in Spanish, to the emperor Charles the Fifth. There is also a French letter, printed by Strype from the "Cotton library," in answer to a haughty mandate from Philip, when he had a mind to marry the lady Elizabeth to the duke of Savoy, against the queen and princess's inclination: it is written in a most abject manner, and a wretched style. Bishop Tanner ascribes to her "A history of her own life and death," and "An account of martyrs in her reign:" but this is manifestly an error.

MARY, queen of Scots, famous for her beauty, her wit, her learning, and her misfortunes, was born Dec. 8, 1542 [s], and was the daughter and sole heiress of James the Fifth king of Scots, by Mary of Lorraine, his second queen, and dowager of Longueville. She was not eight days old when her father died; whereupon, after great animosities among the nobility, it was agreed, that the earl of Arran, as being by proximity of blood the next heir to the crown in legitimate descent, and the first peer of Scotland, should be made governor of the kingdom, and guardian of the queen: who remained, in the mean time, with her mother, in the royal palace of Linlithgow. Great suit being made by Henry the Eighth, in the behalf of his son Edward, for this princess in her childhood, it was at last agreed between the chief peers of both kingdoms, that she should be given in marriage to that prince; which, being refused afterwards by her governor, occasioned the famous battle of Musselburgh. Upon the defeat of the Scots in this battle, she was conveyed by the queen-mother into the island of Inchmahom, where she laid the foundation of her knowledge in the Latin, French, Spanish, and Italian tongues; in which she afterwards arrived at so great perfection, that few were found equal to her in any of them, and none superior in them all.

The queen-mother being inclined to the interest of France, the young queen, by her care, was conveyed thither, when but about six years old. After staying a few days with the king and queen at court, she was sent to a monastery, where the daughters of the chief nobility of the kingdom were educated. Here she spent her time in all the offices and duties of a monastic life;

being constant in her devotions, and very observant of the discipline. She employed much of her study in learning languages; and she acquired so consummate a skill in Latin, that she spoke an oration of her own composing in that language, in the great guard-room at the Louvre, before the royal family and nobility of France. She was naturally inclined to poetry, and made so great a progress in the art, as to be a writer herself. Her compositions were much esteemed by Ronfard, who was himself at that time accounted an excellent poet. She had a good taste for music, and played well upon several instruments; was a fine dancer, and sat a horse gracefully. But these last accomplishments she pursued rather out of necessity than choice; and, when she most followed her own inclinations, was employed among her women in needle-work. An impalement of the arms of France and Scotland is embroidered under an imperial crown, on the valence of the canopy in the presence-chamber at Whitehall, much of which is said to have been worked by her.

All these accomplishments, added to a fine person, rendered her so amiable to Henry II. of France and his queen, as to make them desirous of marrying her to the dauphin, which was accordingly arranged: and the nuptials were solemnized the 20th of April, 1558. But this happy marriage, for such it seems to have been, lasted only a little while; since Francis II. as he then was, being violently seized with a dangerous complaint in his ear, died of it, Dec. 5, 1560. His disconsolate queen, being left without issue, returned soon after to Scotland; where she had not been long, before Charles archduke of Austria was proposed to her as an husband, by the cardinal of Lorraine. But queen Elizabeth interposed [T], and desired she would not marry with any foreign prince, but make choice of an husband out of her own nobility. She recommended to her either the earl of Leicester, or the lord Darnly; giving her to understand, that her succession to the crown of England would be very precarious, if she did not comply. Being thus overawed by Elizabeth, and not a little pleased with lord Darnly, who was extremely handsome, she consented to marry him; and creating him earl of Ross and duke of Rothesay, July 28, 1565, he was the same day proclaimed king at Edinburgh, and married to the queen the day after. By this husband she had one son, born at Edinburgh, June 19, 1566, who was afterwards James the Sixth of Scotland, and the First of England. Queen Elizabeth congratulated her upon this occasion; though, as Camden says, she inwardly grieved at being prevented by her rival in the honour of being a mother. She openly favoured her title to the succession; and the prince was commended to her majesty's protection.

[T] Camden's Hist. of queen Eliz. p. 60, &c.

In Feb. 1567, the new king of Scotland was murdered in a very barbarous manner, by the contrivance of the earl of Murray, who was the queen's illegitimate brother; and, in May following, she was married to John Hepborne, earl of Bothwell, a man of an ambitious temper and dissolute manners, and who in reality had been lord Darnly's murderer. From this time a series of infelicities attended her to the end of her life. The different views and interests of the nobility, clergy, and gentry, in regard to religious and political affairs, had so broken the peace of the kingdom, that all things appeared in the greatest disorder and confusion. The earl of Bothwell was forced to fly into Denmark to save his life; the queen was seized, carried prisoner to Lochleven, and was treated on the road with such scorn and contempt, as her own personal dignity might, one would think, have prevented. Her dignity, indeed, was greatly obscured, for she was put into very mean apparel; and when the inhabitants of the town came out to meet her, she made a most disgraceful figure, being covered with dust and tears. She was conveyed to the provost's lodgings, and committed to the care of Murray's mother; who, "having been James the Fifth's concubine, insulted much," says Camden, "over the unfortunate and afflicted queen, boasting that she was the lawful wife of James the Fifth, and that her son Murray was his lawful issue." What aggravated Mary's misfortunes was, that she was believed to have been the cause of lord Darnly's death; in order to revenge the loss of David Rizzio, an Italian musician, supposed her gallant, and whom lord Darnley had killed on that account. Be this as it will, when queen Elizabeth heard of this treatment of the queen of Scots, she seemed fired with indignation at it; and sent sir Nicholas Throgmorton into Scotland, to expostulate with the conspirators, and to consult by what means she might be restored to her liberty. But Elizabeth was by no means in earnest: she was not the friend to the queen of Scots which she pretended to be; and, if she was not in some measure the contriver of these troubles to her, there is great reason to think that she secretly rejoiced at them. When queen Elizabeth was crowned, the queen of Scots had assumed the arms and title of the kingdom of England; and this indignity Elizabeth could never forget, as not thinking herself quite safe, while Mary harboured such pretensions.

Having been detained a prisoner at Lochleven eleven months, and most inhumanly forced to comply with many unreasonable demands, highly detrimental to her honour and interest, she escaped thence on May 2, 1568, to Hamilton-castle. Here, in an assembly of many of the nobility, there was drawn a sentence, declaring that the grants extorted from her majesty in prison, among which was a resignation of the crown, were

actually

actually void from the beginning: upon which such numbers of people came in to her assistance, that, within two or three days, she got an army of at least 6000. On the other side, Murray, with great expedition, made all preparations imaginable to attack the queen's forces before they became too formidable; and, when they joined battle, her majesty's army consisting of raw soldiers, were soon defeated, and she obliged to save herself by flight, travelling in one day sixty miles, to the house of Maxwell lord Heris. Thence she dispatched a messenger to queen Elizabeth with a diamond, which she had formerly received from her, as a pledge of mutual amity; signifying, that she would come into England, and beg her assistance, if her rebellious subjects continued to persecute her any further. Elizabeth returned her a very kind answer, with large but perfectly unmeaning promises of doing her the most friendly offices. Before the messenger came back, she, rejecting the advice of her friends, found means to convey herself into England, landing, May 17, at Workington, in Cumberland; and on the same day wrote letters in French, with her own hand, to queen Elizabeth; in which she gave her a long detail of her misfortunes, desiring her protection and aid against her rebellious subjects. Elizabeth affected to comfort her; promised to protect her according to the equity of her cause; and, under pretence of greater security, commanded that she should be carried to Carlisle. Now the unfortunate queen of Scots began to perceive her own error, in not following the advice of her friends. England, instead of being a sanctuary to the distressed queen, was perhaps the worst place she could have visited: for, being denied access to queen Elizabeth from the first, and tossed from one prison to another for the space of about eighteen years, in which she had often struggled for liberty, she was at length brought to trial, condemned, and beheaded, for being concerned in a conspiracy against the life of queen Elizabeth. She professed to die for the Romish religion, and has since been considered as a saint by that church. She was executed within the castle of Fotheringay, on Feb. 8, 1587, and interred, some time after, in the cathedral of Peterborough; but her remains were taken up afterwards by her son, and removed to a vault in Henry the VIIth's chapel in Westminster-abbey, where a most magnificent monument was erected to her memory.

Authors have always differed, and do still differ in the judgments they pass upon the character of this queen; some striving to heighten, some to depress her reputation. Camden represents her as "a lady fixed and constant in her religion, of singular piety towards God, invincible magnanimity of mind, wisdom above her sex, and admirable beauty; a lady to be reckoned in the list of those princesses, who have changed their

happinefs for misery and calamity." A noble author of our own times has written of her in the following manner[u]: "It would be idle to dwell on the story of this princess, too well known from having the misfortune to be born in the same age, in the same island with, and to be handsomer than Elizabeth. Mary had the weakness to set up a claim to a greater kingdom than her own, without an army; and was at last reduced by her crimes to be a saint in a religion which was opposite to what her rival professed, out of policy. Their different talents for a crown appeared even in their passions as women. Mary destroyed her husband, for killing a musician that was her gallant, and then married her husband's assassin; Elizabeth disdained to marry her lovers, and put one of them to death for presuming too much upon her affection. The mistress of David Rizzio, could not but miscarry in a contest with the queen of Essex. As handsome as she was, Sixtus the Fifth never wished to pass a night with Mary: she was no mould to cast Alexanders in."

But however writers may differ about her moral conduct, they agree very well as to the variety of her accomplishments. She wrote poems on various occasions, in the Latin, Italian, French, and Scotch languages; "Royal advice to her son," in two books, the consolation of her long imprisonment. A great number of her original letters are preserved in the king of France's library, in the Royal, Cottonian, and Ashmolean libraries. We have in print, eleven to earl Bothwell, translated from the French by Edward Simmonds, of Christ-church, Oxford, and printed at Westminster in 1726. There are ten more, with her answers to the articles against her, in "Haynes's State-papers;" six more in "Anderson's Collections;" another in the "Appendix" to her life by Dr. Jebb; and some others dispersed among the works of Pius V. Buchanan, Camden, Udall, and Sanderfon.

MARY, queen of England, and wife of William III. with whom she reigned jointly, was born at the royal palace of St. James's, Westminster, the 30th of April, 1662. She was the daughter of James the Second, by a daughter of lord Clarendon, whom that prince married secretly, during the exile of the royal family. She proved a lady of most uncommon qualities: she had beauty, wit, good-nature, virtue, and piety, all in an eminent degree; and she shone superior to all about her, as well at the ball and the masque, as in the presence and the drawing-room. When she was fifteen, William prince of Orange, and afterwards king of England, made his addresses to her in person, and married her. Many suppose, that the prince was so sagacious as to foresee all which afterwards came to pass; as that Charles II. would leave no children; that the duke of York,

[u] Catalogue of Royal and Noble Authors of England, &c. vol. ii. p. 203.

when he came to the throne, would, through his bigotted attachment to popery, be unable to keep possession of it; and that himself, having married the eldest daughter of England, would naturally be recurred to, as its preserver and deliverer in such a time of danger. If he had really any motives of policy, he had art enough to conceal them; for, having communicated his intentions to sir William Temple, then ambassador at the Hague, he frankly expressed his whole sentiments of marriage in the following terms; namely, that "the greatest things he considered were the person and disposition of the young lady: for, though it would not pass in the world for a prince to seem concerned in those particulars, yet for himself without affectation he declared that he was so, and in such a degree, that no circumstances of fortune or interest could engage him, without those of the person, especially those of humour or disposition: that he might, perhaps, be not very easy for a wife to live with; he was sure he should not be so to such wives as were generally in the courts of this age; that if he should meet with one to give him trouble at home, it was what he should not be able to bear, who was likely to have enough abroad in the course of his life; and that, after the manner he was resolved to live with a wife, which should be the best he could, he would have one that he thought likely to live well with him, which he thought chiefly depended upon their disposition and education."

They were married at St. James's, Nov. 4, 1677; and, after receiving the proper congratulations from those who were concerned to pay them, embarked for Holland, about a fortnight after, and made their entrance into the Hague with the utmost pomp and magnificence. Here she lived with her consort, practising every virtue and every duty; till, upon a solemn invitation from the states of England, she followed him thither, and arrived at Whitehall, Feb. 12, 1689. The prince of Orange had arrived Nov. 5, preceding; and the occasion of their coming was to deliver the kingdom from that popery and slavery, which were just ready to oppress it. King James abdicated the crown; and it was put on their heads, as next heirs, April 11, 1689. They reigned jointly till Dec. 28, 1694, when the queen died of the small-pox, at her palace of Kensington. It would lead to an excursion of too much extent, to describe the many virtues and excellences of this amiable princess: a picture of her, however, may be seen in Burnet's "Essay on her memory," printed in 1695; and to that we refer our fair readers, whom we have principally considered in this, as in many other articles which compose this work. They will find there a description of virtues proper for every order, which they will do well to transcribe them into their lives and manners, as far as their respective stations and conditions will permit. In the mean

time, we will conclude our eulogium with the following paragraph from the bishop's performance: "two Marys in this island," says he [Y], "shewed a greatness of genius that has seldom appeared to the world;" meaning the Marys in the two articles preceding this: "but the superstition and cruelty of the one, and the conduct and misfortunes of the other, did so lessen them, that the sex had been much sunk by their means, if it had not been at the same time as powerfully supported by the happiest and most renowned of all sovereign queens. I know I need not name her."

MAS (LOUIS DU), a French philosopher and grammarian, was born at Nîmes in 1676. He was a natural son of John Louis de Montcalm, lord of Candiac, by a widow of good family. His first mature studies were directed to jurisprudence, but that he afterwards exchanged for mathematics and languages. He had an inventive and methodical mind, and to a cool and tranquil temper united a lively and fruitful imagination. He contrived an invention called, "*Le Bureau typographique*," the object of which was to facilitate the acquirement of all languages, and the beginnings of the art of reading and writing. His method is said to be very ingenious, and to have been completed by a M. Reybert of Avignon; but we have not been able to meet with any particular account of the manner in which it was to be conducted. He died at the house of a friend, about six miles from Paris, in the year 1744, at the age of 68. We have by him, 1. "*The Art of transposing all kinds of Music, without the necessity of knowing either the Time or the Key.*" A curious but useless tract; 4to, Paris. 2. A volume in 4to, published also at Paris in 1733, entitled, "*Bibliothèque des Enfants.*" In this the author completely and clearly explains his invention, which, like other novelties, had several who admired and several who condemned it. 3. "*The Memoirs of Scotland under the reign of Mary Stuart,*" translated by him from the English.

MASCARDI (AUGUSTIN), a distinguished person in the republic of letters, was born at Sarzana, a city of the state of Genoa, in 1591. He spent the early part of his life among the Jesuits, and afterwards became chamberlain to pope Urban VIII. He was naturally so eloquent, that this same pope, merely to exercise his talent, founded a professorship of rhetoric for him, in the college de la Sapienza, in 1628, and settled upon him for life a pension of 500 crowns. Mascardi filled the chair with great reputation; but his love of letters made him neglect what is of more consequence than even letters, the management of his affairs; for he was always poor, and always in debt. He

was, as one describes him [z], "*Homo in re familiari negligens, profusus, & qui nulla pecuniæ accessione suppeditare suis sumptibus poterat: in suis nummis nunquam, in ære alieno semper: & quod mireris magis, nunquam certis & conductis ædibus habitavit, sed incertis & precariis.*" He wrote a great many compositions in verse and prose; and, among the rest, a treatise, entitled, "*Dell' arte historica.*" This he printed at his own expence; and would have been a considerable loser by it, if a great number of copies had not been sold at Paris by the influence of cardinal Mazarine. His other works, it is said, had sold extremely well; and this induced him to print off a greater number of copies of his "*Dell' arte historica,*" than he had of all the rest. But he did not consider, that the taste of the public is often capricious, and therefore was greatly disappointed; complaining of which one day to cardinal Mazarine, the cardinal offered to send his copies to Paris, where a person, who managed his affairs, should take care to sell them, and remit him the money. Mascardi gladly accepted the cardinal's offer, and was by that means saved from a great loss, which he could ill have borne, and which yet was almost unavoidable. He had some paper quarrels to maintain, against several authors. In his "*History of the conspiracy of the Comte de Fiesque,*" he has very frequently attacked the religion of Hubert Folietta; and in his other books he used some writers in the same way, which occasioned him to be attacked in his turn. The objections which were made to him, together with his answers, were added to the second edition of the history, just mentioned. He died at Sarzane, in 1640, in his 49th year.

MASCARON (JULIUS), bishop of Agen, and a most eminent French preacher, was born at Marfeilles in 1634. He inherited of his father, who was the most celebrated advocate of the parliament of Aix, that uncommon talent of eloquence which distinguished him. He was admitted a member of the congregation of the oratory very young; and from his twenty-second year taught rhetoric at Mans. Soon after this he commenced preacher, and preached with great success in St. Peter's church at Saumur. The bishop of Mans, willing to engage so able a preacher in his church, made him prebendary of it. He was much admired at Paris, when he preached the advent at the oratory. He was appointed in 1666, to make the funeral oration of the queen-mother. He preached after this five or six years at court, and was promoted to the bishopric of Tulle in 1671. After having delivered, with the applause which was usually bestowed upon him, the funeral oration of M. de Turenne, he was translated to the bishopric of Agen. He was called, in

[z] Nicius Eryth. Pinacoth. i. p. 113.

1694, to preach the Lent sermon at court. The year following, he opened the assembly of the clergy, and returned to his diocese, where he died of a dropsy in his chest, Dec. 16, 1703.

Mascaron was peculiarly formed for a powerful speaker. He had a noble presence, an agreeable voice; and his gestures were natural, lively, and well managed. This recommending outside was accompanied with a talent for elocution, which he improved by study, and governed with judgement and a true taste. The Hugonots were drawn to hear him; and his preaching had such an effect upon them, that, as it is reported, of 30,000 Calvinists, which he found at his coming to the see of Agen, 28,000 of them forsook their church. There is nothing printed of this great man, excepting "A collection of funeral orations," made upon the queen-mother, the dauphiness, the duke of Beaufort, the chancellor Seguier, marshal Turenne; and, at the head of this collection, there is a short life of him.

MASCLEF (FRANÇOIS), a French theologian, at first only a rector in the diocese of Amiens, but afterwards a person in great confidence with the bishop, and by him placed at the head of the seminary of that district. He was deeply skilled in languages, particularly the oriental. The virtuous bishop de Brou, made him also a canon of Amiens; but when that prelate died, in 1706, he was not equally in favour with his successor, as they did not agree on the subject of Jansenism, then an object of great contention. He was now removed from the seminary, and every other public function, but consoled himself by his studies, which he pursued with new ardour. He died in November, 1728, at the age of sixty-six. His principal works are, 1. "A Hebrew grammar," according to a new method, printed in 1716; improved and reprinted in two vols. 12mo, by M. de la Bletterie, in 1730. 2. "Ecclesiastical conferences of the diocese of Amiens." 3. "The Catechism of Amiens," 4to. He left also in manuscript a system of philosophy and of theology, which would have been published, had they not been thought to contain some seeds of Jansenism. Masclef was no less respectable by his character than by his learning.

MASCRIER (JEAN BAPTISTE DE), a French abbé, rather an author by profession, than by genius, was born at Caen. His works were chiefly formed upon the labours of others, either by translating them, or by working up the materials into a new form. He died at Paris in 1760, at the age of 63. His publications were, 1. "A Description of Egypt, from the Memoirs of M. Maillet," 4to, 1735. This work is fundamentally good, and contains judicious remarks, and curious anecdotes, but the style would be improved by the retrenchment of many affectations and other faults. 2. "An Idea of the ancient and modern Government of Egypt," 12mo, 1745. A work of less research
than

the foregoing. 3. "A translation of Cæsar's Commentaries," in 12mo, 1755. 4. "Christian Reflections on the great truths of faith," 12mo, 1757. 5. "History of the last Revolution in the East Indies," a work that is curious, but not quite exact. 6. "Lommius's table of Diseases," 1760, 12mo. He was concerned also in the great work on religious ceremonies, published by Picart, and in the translation of de Thou's history. 7. A translation of the epigrams of Martial, 2 vols. 12mo. He published besides, editions of several works:—as, of the *Memoirs* of the Marquis de Fouquieres; of Pellisson's history of Louis XIV. and some papers of de Maillet, under the name of *Telliamed*, which is de Maillet reversed. He generally published through necessity, and the subjects varied according to the probability of advantage.

MASENIUS (JAMES), or MASEN, a Jesuit, and a writer of Latin poetry, was born at Dalen in the dutchy of Juliers, in 1606. He professed eloquence and poetry with great credit at Cologne; and wrote, among other things, a long Latin poem entitled, "Sarcotis," or "Sarcothea," which Lauder brought into new celebrity, by pretending that Milton had borrowed from it. It was an allegory describing the fall of man. Masenius wrote good Latin, and good verses, but full of amplification and declamation. The tracts occasioned by Lauder's accusation of Milton, were translated into French, and published collectively by Barbou, in 2 vols. 12mo, in 1759. Masenius produced also, 1. A kind of art of poetry, under the title of "*Palæstra eloquentiæ ligatæ*," in 4 vols. 12mo. 2. Another treatise entitled, "*Palæstra styli Romani*." 3. "*Anima Historiæ, seu vita Caroli V. et Ferdinandi*," in 4to. 4. Notes and additions to the *Antiquitates & Annales Trevirensium*, by Brower, in folio, 1670. 5. "*Epitome Annalium Trevirensium*," 1676, 8vo. He died in 1681.

MASHAM (Lady DAMARIS), a lady distinguished by her piety and extraordinary accomplishments, was the daughter of Dr. Ralph Cudworth, and born at Cambridge on the 18th of January, 1658. Her father perceiving the bent of her genius, took such particular care of her education, that she quickly became remarkable for her uncommon learning and piety. She was the second wife of sir Francis Masham, of Oates in the county of Essex, bart. by whom she had an only son, the late Francis Cudworth Masham, esq; one of the masters in chancery, accomptant-general of that court, and foreign opposer in the court of exchequer. She was well skilled in arithmetic, geography, chronology, history, philosophy, and divinity; and owed a great part of her improvement to the care of the famous Mr. Locke, who lived many years in her family, and at length died in her house at Oates; and whom she treated with the utmost generosity

generosity and respect. She wrote "A Discourse concerning the Love of God," published at London in the year 1696; and "Occasional Thoughts in reference to a virtuous and Christian Life." This amiable lady died in 1708, and was interred in the cathedral church of Bath, where a monument is erected to her memory, with the following inscription: "Near this place lies Dame Damaris Masham, daughter of Ralph Cudworth, D. D. and second wife of sir Francis Masham, of Oates, in the county of Essex, bart. who, to the softness and elegance of her own sex, added several of the noblest accomplishments and qualities of the other. She possessed these advantages in a great degree unusual to either, and tempered them with an exactness peculiar to herself. Her learning, judgement, sagacity, and penetration, together with her candour and love of truth, were very observable to all that conversed with her, or were acquainted with those small treatises she published in her life-time, though she industriously concealed her name. Being mother of an only son, she applied all her natural and acquired endowments to the care of his education. She was a strict observer of all the virtues belonging to every station of life, and only wanted opportunities to make those talents shine in the world, which were the admiration of her friends. She was born on the 18th of January, 1658, and died on the 20th of April, 1708."

MASIUS (ANDREW), born in 1516 at Linnich near Brussels, was one of the most learned men of the sixteenth century. He was secretary to John de Weze, bishop of Constance, after whose death he was sent as an agent to Rome. He married at Cleves in 1558, and was appointed counsellor to William duke of Cleves. He died in April, 1573. He was a master of the ancient and oriental languages to such a degree, that Sebastian Munster said he seemed to have been brought up in ancient Rome, or ancient Jerusalem. He produced, 1. "A Collection of various pieces, ancient and modern, translated from the Syriac," Antwerp, 1569. 2. "Syrorum Peculium," 1571, folio. This is a Syriac lexicon. 3. "Grammatica Linguæ Syriacæ," 1571, folio. 4. "A Commentary on the Book of Joshua," Antwerp, 1574, folio, and also in the *Critici sacri*. 5. "Disputatio de Coena Domini," Antwerp, 1575. 6. Commentaries on some chapters of Deuteronomy. He was in possession of the famous Syriac MS. written in 606, which afterwards belonged to D. E. Jablonsky. This manuscript is the only one that preserves the readings of Joshua as given by Origen.

MASO (THOMAS), called Finiguerra; a goldsmith of the fifteenth century, who is said to have invented the art of taking impressions from engravings on copper. The discovery was accidental, from some works he had in hand, but it has grown into a science of great beauty and importance.

MASSAC (JEAN BAPTISTE), an excellent French miniature painter, was born at Paris in December, 1687, and died in September, 1767. He preserved his liveliness and gaiety to his death. His religion was that of the Protestant communion, but so averse was he to the interference of any principle but fair conversion, that he dismissed a Roman-catholic servant who had long served him faithfully, because he wished to change his religion, to please him. Being questioned about his mode of thinking, he answered, "I serve God, and I feel myself so free, as to depend on nothing upon earth except my own exertions." The collection of prints from the great gallery and other apartments at Versailles, were copied from the originals of Le Brun, by Massac, and engraved by the best artists under his inspection.

MASSIEU (GUILLAUME), an ingenious and learned French writer, was born in 1665, of a good family at Caen, where he continued till he had gone through the classics. At sixteen he went to Paris, and performed a course of philosophy in the college of the Jesuits; and, after he had finished his noviciate, was appointed, according to the usage of the society, to teach polite literature. They sent him to Rennes to teach rhetoric; and, after a due time, he returned to Paris to study theology: for succeeding in which he seemed so particularly formed, that his superiors desired him to devote himself wholly to it. This destination affected him much, his love of the belles lettres far exceeding his taste for theology; and therefore he quitted his society, and re-entered the world. His uncommon talents soon made him known, and recommended him to the favour of those who could serve him. M. de Sacy (Le Maître) took him into his house, as a preceptor to his children; and M. de Tournell borrowed his assistance in translating Demosthenes. He became a pensionary of the academy of inscriptions in 1705, and was elected professor royal of the Greek language in 1710. Homer, Pindar, Theocritus, and Demosthenes, were his favourite authors; and his lectures on them were highly admired, and much attended. Though he had yet given nothing to the public, yet his merit was so well known, and his connections with the learned so numerous, that, in 1714, he was chosen a member of the French academy. Massieu may be ranked among the unfortunate literati. The circumstances of his family were extremely narrow, so that he had to struggle with poverty during his youth. In the family of M. de Sacy, he saved some money, but afterwards lost it by placing it in bad hands. Towards the latter end of his life, he suffered bodily grievances: he had frequent and severe attacks of the gout; and two cataracts deprived him of his sight. A paralytic disorder seized him in August, 1722, and finished him with an apoplexy September 26.

Several

Several critical dissertations by Massieu upon classical antiquity are inserted in "The Memoirs of the academy of inscriptions." His "Oration" at his reception into the French academy is printed in the collections of the academy. He had the care of an edition of the "New Testament" in Greek, printed at Paris in 1715, in two vols. 12mo. He had also the care of M. de Tournell's works, published at Paris in 1722, in two vols. 4to. De Tournell desired Massieu, on his death-bed, to give the public his translation of Demosthenes, which that author did very faithfully; and added to it some of his *Opuscula*, with a preface of his own.

MASSILLON (JEAN BAPTISTE), was born in 1663, the son of a notary at Hieres in Provence. In 1681, he entered into the congregation of the Oratory, and wherever he was sent gained all hearts by the liveliness of his character, the agreeableness of his wit, and a natural fund of sensible and captivating politeness. These advantages, united with his great talents, excited the envy of his brethren, no less than the admiration of others, and, on some ill-founded suspicions of intrigue, he was sent by his superiors to one of their houses in the diocese of Meaux. The first efforts of his eloquence were made at Vienne, while he was a public teacher of theology; and his funeral oration on Henri de Villars, archbishop of that city, was universally admired. The fame of this discourse induced father de la Tour, then general of the congregation of the Oratory, to send for him to Paris. After some time, being asked his opinion of the principal preachers in that capital, "they display," said he, "great genius and abilities; but if I preach, I shall not preach as they do." He kept his word, and took up a style of his own, not attempting to imitate any one, except it was Bourdaloue, whom, at the same time, the natural difference of his disposition did not suffer him to follow very closely. A touching and natural simplicity is the characteristic of his style, and has been thought by able judges to reach the heart, and produce its due effect, with much more certainty than all the logic of the Jesuit Bourdaloue. His powers were immediately distinguished when he made his appearance at court, and when he preached his first advent at Versailles, he received this compliment from Louis XIV. "My father," said that monarch, "when I hear other preachers, I go away much pleased with them; but whenever I hear you, I go away much displeased with myself." On one occasion, the effect of a discourse preached by him "on the small number of the elect," was so extraordinary, that it produced a general, though involuntary murmur of applause in the congregation. The preacher himself was confused by it; but the effect was only increased, and the pathetic was carried to the greatest height that can be supposed possible. His mode of delivery contributed

tributed not a little to his success. "We seem to behold him still in imagination," said they who had been fortunate enough to attend his discourses, "with that simple air, that modest carriage, those eyes so humbly directed downwards, that unstudied gesture, that touching tone of voice, that look of a man fully impressed with the truths which he enforced, conveying the most brilliant instruction to the mind, and the most pathetic movements to the heart." The famous actor, Baron, after hearing him, told him to continue as he had begun. "You," said he, "have a manner of your own, leave the rules to others." At another time he said to an actor who was with him: "My friend, this is the true orator; we are mere players." Massillon was not the least inflated by the praises he received. His modesty continued unaltered; and the charms of his society attracted those who were likely to be alarmed at the strictness of his lessons.

In 1717, the regent being convinced of his merits, by his own attendance on his sermons, appointed him bishop of Clermont. The French academy received him as a member in 1719. The funeral oration of the dutchess of Orleans in 1723, was the last discourse he pronounced at Paris. From that time he resided altogether in his diocese, where the mildness, benevolence, and piety of his character, gained all hearts. His love of peace led him to make many endeavours to conciliate his brethren of the Oratory and the Jesuits, but he found at length that he had less influence over divines than over the hearts of sinners. He died resident on his diocese, in Sept. 1742, at the age of 79. His name has since been almost proverbial in France, where he is considered as a most consummate master of eloquence. Every imaginable perfection is attributed by his countrymen to his style. "What pathos!" says one of them, "what knowledge of the human heart! What sincere effusions of conviction! What a tone of truth, of philosophy, and humanity! What an imagination, at once lively and well regulated! Thoughts just and delicate; conceptions brilliant and magnificent; expressions elegant, select, sublime, harmonious; images striking and natural; representations just and forcible; style clear, neat, full, numerous, equally calculated to be comprehended by the multitude, and to satisfy the most cultivated hearer." What can be imagined beyond these commendations? Yet they are given by the general consent of those who are most capable of deciding on the subject. His works were published complete, by his nephew at Paris, in 1745 and 1746, forming fourteen volumes of a larger, and twelve of a smaller kind of 12mo. They contain, 1. A complete set of Sermons for Advent and Lent. 2. Several funeral Orations, Panegyrics, &c. 3. Ten discourses, known by the name of "*Le petit*

petit Carême." 4. "Ecclesiastical Conferences." 5. Some excellent paraphrases of particular psalms. Massillon once stopped short in the middle of a sermon, from defect of memory; and the same happened from apprehension in different parts of the same day, to two other preachers whom he went to hear. The English method of reading their discourses would certainly have been very welcome to all these persons, but the French conceive that all the fire of eloquence would be lost by that method; this, however, seems by no means to be necessary. The most striking passages and beauties of Massillon's sermons were collected by the abbé de la Porte, in a volume which is now annexed as a last volume to the two editions of his works.

MASSINGER (PHILIP), an English poet, son of Mr. Philip Massinger, a gentleman belonging to the earl of Montgomery, made his first entry on the stage of this vain world, as Wood expresses it, at Salisbury, about 1585 [A]; and was entered a commoner of St. Alban's-hall, Oxford, in 1601. Here, to the great offence of the same Mr. Wood, he applied his mind to poetry and romances, for four years or more; and not to logic and philosophy, as he ought to have done; and for which alone, as this pious antiquary tells us, he was patronized and encouraged in his studies by the earl of Pembroke. He afterwards quitted the university without taking any degree; and went to London, for the sake of improving his poetic fancy, by conversation with men and manners. Here he soon began to make use of the reading he had acquired at Oxford: for he applied himself to the stage, and wrote several comedies, which were admired for the purity of their style, and the œconomy of their plots. Hewas held in the highest esteem by the poets of that age [B]; and there were few who did not reckon it an honour to write in conjunction with him, which was done by Fletcher, Middleton, Rowley, Field, and Decker. He died suddenly, at his house on the Bank-side in Southwark, near to the play-house of that time; for he went to bed well, and was dead before morning. His body was interred in March, 1639, at St. Mary Overy's, or St. Saviour's church in Southwark. Sir Aston Cockaine has an epitaph on Mr. John Fletcher and Mr. Philip Massinger, who, as he says, "both lie buried in one grave," at the place just mentioned; and it is as follows:

"In the same grave Fletcher was buried, here
Lies the stage-poet, Philip Massinger.
Plays they did write together, were great friends,
And now one grave includes them at their ends.
So whom on earth nothing did part, beneath
Here in their fames they lie, in spite of death."

Small poems of several sorts, p. 186.

[A] Athen. Oxon.

[B] Langbaine's Lives of the Poets.

Massinger published fourteen plays of his own, besides those in which he joined with other poets: and Langbaine informs us, that, although he had abilities far above the common rate, he was nevertheless a man of great modesty. His works were collected in four volumes, 8vo, by Henry Dell, bookseller, in 1761, and republished by Mr. Henry Monck Mason and Mr. Thomas Davies, in 1779.

MASSON (PAPIRIUS), a French writer, was the son of a rich merchant, and born in the territory of Forez, in May, 1544[c]. He lost his father when a child; and, though his mother married again, yet she did not lose her regard for the children of her first husband, as too often happens, but took care of his education. At a proper age he was put under the Jesuits at Billon, in Auvergne, with whom he continued four years; and was then called to Lyons by an uncle, who had a design of sending him to Toulouse, to study the law: but the civil wars hindering, he returned to Billon, where he applied himself to the belles lettres and philosophy. Here contracting an intimacy with a fellow-student, Anthony Challon, he joined with him in a resolution of entering into the society of Jesuits: and accordingly they went soon after to Rome, where they took the habit. Masson made a funeral oration at Rome for some cardinal, in the presence of several others, and acquired by it great credit and reputation. Afterwards these two friends went to Naples, where Masson taught two years in the college of Jesuits. They returned together to France, when Challon quitted the society, as did Masson some time after.

The marriage of Charles IX. of France with Elizabeth, daughter of the emperor Maximilian, being celebrated in 1570 at Mezieres, Masson was present; and afterwards wrote an elegant description of it, which procured him great esteem and friendship from the learned, and encouraged him to undertake more considerable works. He resolved to apply to the law, and with this view went to Angers to study under the celebrated Baudouin, or Balduinus. After two years he returned to Paris, and became librarian to the chancellor of the duke of Anjou, in which place he continued ten years. In 1576, he was made an advocate of parliament; yet never pleaded more than one cause, which however he gained with universal applause. When the troubles of France were at an end, he married the sister of a counsellor in parliament, with whom he lived thirty-four years, but had no children. The infirmities of age attacked him some time before his death, which happened Jan. 9, 1611. His epitaph was written by himself, and runs thus: "Si sepulchra sunt domus mortuorum, Papirius Massonus annalium scriptor in

[c] Vita P. Massoni, à Thuano. Perrault's *Hommes illustres*.

hac domo quiescit; de quo alii fortasse aliquid, ipse de se nihil, nisi quod olim qui hæc legerit illum vidisse cupiet."

Masson wrote four books of French annals in Latin, first printed at Paris in 1577, and afterwards in 1598, 4to. The second edition, more enlarged than the first, deduces things from Pharamond to Henry II. It appears by his epitaph, that Masson considered this as his principal performance; yet he is now chiefly known by his "*Elogia virorum clarissimorum*," although he published several other works.

MASSON (JOHN), a Reformed minister, who died in Holland some time ago. He was originally of France, but fled into England to enjoy that liberty in religion which his country refused him. The republic of letters are obliged to him for, 1. "*Histoire critique de la republique des lettres*, from 1712 to 1717," in fifteen vols. 12mo. 2. "*Vitæ Horatii, Ovidii et Plinii junioris*," 3 vols. small 8vo, and printed abroad, though dedicated to Englishmen of rank: the first at Leyden, 1708, to lord Harvey; the second at Amsterdam, 1708, to sir Justinian Isham; the third at Amsterdam, 1709, to the bishop of Worcester. These lives are drawn up in a chronological order, very learnedly and very critically; and serve to illustrate the history, not only of these particular persons, but of the times also in which they lived. In the "*Life of Horace*," Masson found occasion to interfere with M. Dacier; who, however, defended his own opinions, and prefixed his defence to the second edition of his Horace. 3. "*Histoire de Pierre Bayle & de ses ouvrages*," Amsterdam, 1716, 12mo. This at least is supposed to be his, though at first it was given to M. la Monnoye.

MASSUET (RENE, or RENATUS), a very learned Benedictine, of the congregation of St. Maur, was born at St. Owen de Macelles, in 1665. He is chiefly known for the new edition of St. Irenæus, which he published in 1710. He consulted, for that purpose, several manuscripts, which had never been examined; made new notes and learned prefaces. The three dissertations, prefixed to the work, set some things in a clear light, which were never thoroughly explained before; and give good proof of the editor's penetration and judgement. The first of these dissertations is employed upon the person, character, and condition of Irenæus, and sets forth particularly the writings and tenets of the heretics he encountered; the second enlarges further upon the life, actions, martyrdom, and writings of this saint; and the third relates his sentiments and doctrine. Upon the whole, Massuet has acquitted himself well; and his edition is justly reckoned better and more correct, than any which had appeared before it. The superiors of his congregation afterwards engaged him to write a continuation of the acts and annals of the saints of the order of St. Benedict; and accordingly he published

published a fifth volume. He died, aged 50, Jan. 19, 1716, after having written and published several other works.

MATANI (ANTONY), an Italian physician, much celebrated in his own country for his learning, was born July 27, 1730, and took the degree of doctor at Pisa in 1754. He was first professor of philosophy, and afterwards of medicine, in that university; and died with the estimation of a pious as well as a learned man, at Pistoia, in June, 1769. He produced many works, of which the principal are, 1. "*De aneurismaticis præcordiorum morbis animadversiones*," Florence, 1756. 2. "*Heliodori Larissæi capita opticomum, è Græco Latinè conversa*," Pistoia, 1758. 3. "An historical and physical account of the natural productions of the territory of Pistoia," in Italian, 1752. 4. "*De Nosocomiorum regimine*," 1768. 5. "*De remediis tractatus*," Pisa, 1759. He left also some manuscripts.

MATHER (Dr. COTTON), an eminent divine of Boston in New-England, was born in Feb. 1663, at Boston, where he was educated at school, till he was twelve years old [D]. By this time he had made an uncommon progress in the Greek and Latin languages, and even entered on the Hebrew; so that he was then, young as he was, admitted into Harvard-college, where he took his first degree at sixteen, and his second at nineteen. In May, 1684, he became the minister of Boston; in the diligent discharge of which office, and in writing books, he spent his life. He applied himself also to the study of modern languages, the French and Spanish particularly; and, in his forty-fifth year, made himself so far master of the Iroquois Indian tongue, that he wrote and published treatises in it. In short he became so considerable a person in Boston, that he was several times consulted by the magistrates upon affairs of state; and more than once quelled riots, merely by the force of his persuasions. For the public good, he there planned and promoted several excellent societies, particularly a society for suppressing disorders; a society for reforming manners; and a society of peace-makers, whose professed business it was to compose differences, and prevent law-suits. He published also a proposal for an evangelical treasury, in order to build churches, distribute books of piety, relieve poor ministers, &c. His fame was not confined to his own country; for, in 1710, the university of Glasgow in Scotland sent him a diploma for the degree of doctor in divinity; and, in 1714, the royal society of London chose him one of their fellows. He was farther honoured by an epistolary correspondence with several persons of eminent character for piety and learning; and, among others, the lord-chancellor King. After a laborious and well-spent life,

[D] Abridgement of the Life of Dr. Cotton Mather, by David Jennings, Lond. 1744, 8vo.

he died on the 13th of Feb. 1728, being the day after he had completed his 65th year.

He is said to have published during his life, 382 pieces, many of them indeed but small, as single sermons, essays, &c. yet several of larger size. Among these were "Magnalia Christi Americana," or "An Ecclesiastical History of New-England, from its first planting in 1620, to 1698," folio. "The Christian philosopher," 8vo. "Ratio disciplinæ fratrum Nov-Anglorum;" that is, "The reason of the discipline of the brethren in New-England." "Directions to a candidate for the ministry." "Psalterium Americanum," or, "American psalter, &c." But the most remarkable of all his works was that in which, like Glanville, he defended the reality of witchcraft. We will content ourselves with giving the title at large, as that will shew the substance of what it contains: it is as follows: "The wonders of the invisible world; being an account of the trials of several witches, lately executed in New-England, and of several remarkable curiosities therein occurring. Together with, 1. Observations upon the nature, the number, and the operations of the devils. 2. A short narrative of a late outrage committed by a knot of witches in Swedeland, very much resembling, and so far explaining that under which New-England has laboured. 3. Some counsels directing a due improvement of the terrible things, lately done by the unusual and amazing range of evil spirits in New-England. 4. A brief discourse upon those temptations, which are the more ordinary devices of Satan. By Cotton Mather. Published by the special command of his excellency the governor of the province of Massachusetts-Bay in New-England." Printed first at Boston in New-England, and reprinted at London in 1693, 4to.

MATIGNON (JACQUES DE), prince of Mortagne, and count of Thorigni, a distinguished French general, was born at Lonray in Normandy in 1526, and very early in life signalized himself in several battles. He was at the defence of Metz and Hesdin, and in the battle of St. Quintin; and in 1557 was taken prisoner. When he regained his liberty, he was made lieutenant-general of Normandy, and in that province often displayed his valour. He contributed to the taking of Rouen in 1567, prevented Andelot from joining the prince of Condé, before the battle of St. Denys; and was distinguished also in the battles of Jarnac, Roche-abeille, and Moncontour. He commanded the royal army in lower Normandy, in 1572; and in 1579, Henry rewarded his attachment, by giving him the staff of marechal of France, and the collar of the royal orders. He reduced Picardy to obedience as much by humanity as by valour; and, in 1586 and 1587, was continually proceeding in a career of victory. He would even have prevented the victory of the Hugonots

Hugonots at Courtras, had not the duke de Joyeuse, whom he was about to join, rashly and precipitately brought on the engagement. At the consecration of Henry IV. in 1594, he officiated as constable, and died at his own castle in July, 1597, at the age of 73 years. He was a man irregular in his proceedings, tardy in resolve and execution, but nevertheless a great general.

MATTHEW, of Westminster, an English historian of the fourteenth century, was a Benedictine of the abbey at Westminster, and thence has taken his name. From the title of his history, "*Flores historiarum*," he has often been called *Floreus*. He compiled a chronicle in Latin, which commences from the foundation of the world, but the chief object of which is English history. It is entitled, "*Flores Historiarum, per Matthæum Westmonasteriensem collecti, præcipuè de Rebus Britannicis, ab exordio mundi, usque ad annum 1307*," published at London in 1567, and at Frankfort in 1601, both in folio. It is divided into six ages, but is comprised in three books. The first extends from the creation to the Christian æra; the second, from the birth of Christ to the Norman conquest; the third, from that period to the beginning of Edward the Second's reign. He afterwards added seventy years more, and carried it down to the death of Edward III. in 1377. He formed his work very much upon the model and plan of Matthew Paris, whom he imitated with great care. He wrote with so scrupulous a veracity, that he is never found to wander a tittle from the truth; and with such diligence, that he omitted nothing worthy of remark. He is commended also for his acuteness in tracing, and his judgment in selecting facts, his regularity in the method of his plan, and his skill in chronological computations. He is, on the whole, very highly esteemed, as one of the most venerable fathers of English history.

MATTHIEU (PETER), a French historian, was born in 1583, and was first principal of the college of Verceil, and afterwards an advocate at Lyons. He was a zealous partizan of the league, and much attached to the Guises. When he went to Paris, he quitted poetry, which he had followed hitherto, for history, to which he attached himself from that time. He acquired the esteem of Henry IV. who manifested it by giving him the title of historiographer of France, and furnishing him with all the memoirs necessary to make him so effectually. He attended Louis XIII. to the siege of Montauban, where he fell sick, and was transported to Toulouse: at that place he died October 12, 1621, at the age of 58. Matthieu was only a moderate author; he wrote easily, but in an undignified style; he produced, 1. "*A History of the memorable Events which happened in the reign of Henry the Great*," 8vo, 1624. This contains some curious anecdotes communicated to the author by

Henry himself, but the flatness of the style destroys, in a great measure, the interest of the work. 2. "The History of the deplorable Death of Henry the Great," folio, 1611; 8vo, 1612. 3. "The History of St. Louis," 8vo, 1618. 4. "The History of Louis XI." in folio. This work is esteemed. 5. "The History of France," from Francis I. to Louis XIII. inclusive, 2 vols. folio, Paris, 1631. 6. "Quatrains on Life and Death;" very languid and fatiguing, but often printed after those of Pibrac. 7. "Lā Guisfiade," the *Guisfiad*, a tragedy; was published at Lyons, in 8vo, 1589.

MATTHIOLUS (PETER ANDREW), a celebrated physician and sound scholar, was born at Sienna, about the year 1500, and in his education quickly proceeded from Greek and Latin to botany and medicine. He published commentaries on the six books of Dioscorides, full of elegance and erudition, but deformed by credulity, and the adoption of many vulgar errors. The first edition of these "Commentaries," was published in 4to, at Venice, in 1548. They were written in Italian; but the author himself translated them into Latin, and there was also a French version. He left some other works, namely; "De morbo Gallico," 4to, Basil, 1536. "Apologia adversus Amatam Lusitanum," 8vo, Ven. 1558. "De simplicium medicamentorum facultatibus," 12mo, Ven. 1569. "Compendium de Plantis," 4to, Ven. 1571. "Epistolæ," 8vo, Lugd. 1564. He died of the plague at Trent, in 1577. He was, for two years, first physician to Ferdinand archduke of Austria. His works were published collectively at Basse, in 1598, in folio.

MATTI (DON EMMANUEL), a Spanish poet, born at Oropesa in New Castile, in 1663. His poetical essays were published in 1682, in one volume, 4to. This fortunate commencement encouraged the young poet; but it gained him involuntarily, as he was an ecclesiastic, the affections of a lady of great beauty and high rank. In order to retire from this temptation, he went to Rome, where he was received a member of the *Arcadi*, and Innocent XII. delighted with his talents, appointed him dean of Alicant. At that place he died, Dec. 18, 1737; being then 74 years old. His letters and Latin poetry, published at Madrid in 1735, in 2 vols. 12mo, prove that he was gifted both with facility of writing and with imagination.

MATY (MATTHEW), M. D. an eminent physician and polite writer, was born in Holland in the year 1718[E]. He was the son of Paul Maty, a Protestant clergyman, and was originally intended for the church; but, in consequence of some mortifications his father received from the synod, on account of particular sentiments which he entertained about the doctrine of the Trinity, he turned his thoughts to physic. He took his

[E] Anecdotes of Bowyer, by Nichols, p. 607.

degree at Leyden, and, in 1740, came to settle in England, his father having determined to quit Holland for ever.

In order to make himself known, in 1750, he began to publish in French, an account of the productions of the English press, printed at the Hague, under the name of the "*Journal Britannique* [F]." This journal, which continues to hold its rank among the best of those which have appeared since the time of Bayle, answered the chief end he intended by it, and introduced him to the acquaintance of some of the most respectable literary characters in the country he had made his own. It was to their active and uninterrupted friendship, that he owed the places he afterwards possessed. In 1758 [G], he was chosen fellow, and, in 1765, on the resignation of Dr. Birch (who died a few months after, and made him his executor), secretary to the Royal Society. He had been appointed one of the under librarians of the British Museum at its first institution in 1753, and became principal librarian at the death of Dr. Knight, in 1772. Useful in all these posts, he promised to be eminently so in the last, when he was seized with a languishing disorder, which, in 1776, put an end to a life uniformly devoted to the pursuit of science, and the offices of humanity. He was an early and active advocate for inoculation; and when there was a doubt entertained that one might have the small-pox after inoculation a second time, tried it upon himself, unknown to his family. He was a member of the medical club (with the doctors Parsons, Templeman, Fothergill, Watson, and others), which met every fortnight in St. Paul's church-yard. He was twice married, viz. the first time to Mrs. Elizabeth Boifragon; and the second to Mrs. Mary Deners. He left a son and three daughters. A portrait of Dr. Maty, by his own order, was engraved after his death by Bartolozzi, to be given to his friends; of which no more than 100 copies were taken off, and the plate destroyed. He had nearly finished the "*Memoirs of the earl of Chesterfield*;" which were completed by his son-in-law Mr. Justamond, and prefixed to that nobleman's Miscellaneous works, 1777, 2 vols. 4to.

MATY (PAUL HENRY), son of the former, was born in 1745. He was educated at Westminster-school, whence, in 1763, he was elected to Trinity-college, Cambridge. After a time, he obtained a travelling fellowship of that college, which

[F] Mr. Duncombe, in a letter to archbishop Herring, Nov. 16, 1754, says, "I have lately commenced an acquaintance with a fellow of the Royal Society, Dr. Maty, a man of learning and genius. He published every two months at the Hague, *une feuille volante* (as the French phrase it), intitled, '*Journal Britannique*.' He has continued it five years. In his last number

there is an ingenious eulogium on Dr. Mead. The memoirs were communicated to him by Dr. Birch. The doctor is in easy circumstances, and knows nothing of my mentioning his name here."

[G] Some French verses by Dr. Maty, on the death of the count de Gisors, were printed in "*The Gentleman's Magazine*," 1758, p. 435.

enabled him to pass three years on the continent; and in 1774, he was appointed chaplain to lord Stormont, then ambassador at the court of France. Soon after this, he married one of the daughters of Joseph Clark, esq; of Weatherfield in Essex; whose brother, captain Charles Clark, afterwards became famous, as being successor in command to the celebrated Cook, in that unfortunate voyage which proved fatal to both those officers. By this lady he had one son, who survived his father, but died while yet at school. Mr. Maty, much respected for his abilities, acquirements, and character, by persons able to contribute to his advancement, would have been very likely to gain preferment in the church, after his return to England, had not some scruples arisen in his mind on the subject of those articles of faith which formerly he had subscribed. From that time he determined, from the most conscientious motives, never to accept of any ecclesiastical appointment; and, after the death of his father in 1776, he withdrew himself entirely from the functions of the ministry in the established church. His life was thenceforward more particularly devoted to literary pursuits, which were highly favoured by the appointment he obtained, at the same time, of an assistant librarian in the British Museum. He was afterwards advanced to be one of the under librarians of the same establishment, in the department of Natural History and Antiquities. In November, 1778, on the resignation of Dr. Horsley, he was appointed one of the secretaries to the Royal Society. In January, 1782, he began a review of publications, principally foreign, which he continued with considerable success, though with little assistance, till September, 1786, when he was compelled by ill health to discontinue it. The motto which he took for this work was modest, and well appropriated: "*Sequitur patrem non passibus æquis*;" alluding to the review which his father had published, under the title of *Journal Britannique*; and the truth appears to be, that, though he was far from deficient either in learning or critical abilities, he was inferior in both to his father. In the disputes which arose in the Royal Society, in 1784, respecting the re-instatement of Dr. Hutton, as secretary for foreign correspondence, he took so warm a part, that becoming very angry, he resigned his office of secretary. In this, as in other instances in his life, his vivacity outran his judgement. As a secretary, an officer of the society, he was not called upon to take any active part; and the advantages he derived from the situation were such as he could ill afford to relinquish. In preferring always his conscience to his interest, he certainly was highly commendable, but in this question his conscience had no occasion to involve itself. To make himself amends for this diminution of his income, Mr. Maty undertook, on moderate terms, to read the Greek, Latin, French, or Italian classics,

classics, with such persons as might be desirous of completing their knowledge of those languages: but it does not appear that this employment turned out very profitable. In 1787, an asthmatic complaint, under which he long had laboured, completed the subversion of his constitution, and he died on the 16th of January in that year, at the early age of 42. Besides his review, he published a translation of the travels of Riefbeck through Germany; and translated into French, the accounts of the gems, in that magnificent work, the "*Gemmæ Marlburienfes*," which Mr. Bryant had first written in Latin. For this he received 100*l.* from the duke of Marlborough, and a copy of the book. After his death, a volume of his sermons was published by subscription, in which, by an oversight, that has sometimes happened in other cases, two or three which he had transcribed from other authors were reprinted. He was of a warm and friendly disposition, which often manifests itself in his review.

MAUCROIX (FRANÇOIS DE), a French translator, and in some degree a poet, was born at Noyon in 1619, and for a time followed the profession of an advocate; but being disgusted with that line, went into the church, where he became an abbé, and canon of the cathedral of Rheims. In that city he died in 1708, at the age of ninety. His works consist chiefly of translations, which are written in a pure, but not an animated style. The principal of them are these: 1. "*The Philippics of Demosthenes.*" 2. "*The Euthydemus, and the greater Hippias of Plato.*" 3. Some Orations of Cicero. 4. "*The Rationarium Temporum of father Petau,*" in 3 vols. 12mo, 1683. 5. "*Sanderus's History of the English Schism,*" 2 vols. 12mo, 1678. 6. "*The Lives of cardinal Pole, and Campeggio.*" 7. "*The Homilies of St. Chrysostom, addressed to the People of Antioch.*" Maucroix was intimately connected with Boileau, Racine, and particularly with La Fontaine; in conjunction with whom, he published in 1685, a collection of their miscellaneous works, in 2 vols. 12mo. In 1726 were published, "*Les nouvelles Oeuvres de Maucroix,*" among which are some poems, more remarkable for a certain natural style, than for brilliancy or imagination.

MAUDUIT (MICHAEL), a divine of some eminence in France, was born at Viré in Normandy, in 1634. He at first taught the learned languages in the society to which he belonged, and afterwards was employed entirely in preaching, and in missions. He produced also several useful works, and died at Paris in 1709. His principal productions are, 1. "*A Treatise on Religion, against the Atheists, the Deists, and the new Pyrrhonians,*" written in French; the best edition is that of 1698. 2. "*A translation of the Psalms, in French verse,*" of no great excellence.

excellence. 3. "Miscellanies," among which is some poetry, of various merit. 4. Excellent analyses of most of the books of the New Testament, in 8 vols. 12mo. These still maintain their character. 5. "Meditations for an ecclesiastical retreat of ten days," 12mo. 6. "A Dissertation on the Gout," 12mo, 1689. Father Mauduit was candid as a scholar, and exemplary as a minister.

MAUDUIT (ISRAEL), a person of some celebrity in his time, as a writer of political pamphlets, was born in the West of England, in 1708, and educated as a dissenting minister*. After some time he quitted his clerical employment, and became a partner with his brother Jasper Mauduit, as a merchant; and, when that brother died, carried on the business with equal credit and advantage. His first appearance as an author was in the year 1760, when he published anonymously a pamphlet entitled, "Considerations on the present German War." It was intended to shew the impropriety of involving this nation in continental wars, and obtained some attention from the public; which the author supported by publishing soon after, "Occasional thoughts on the present German War." When Mr. Wilkes published in 1762, "Observations on the Spanish Paper," the credit of Mr. Mauduit was so far established by the former pamphlets, that many persons ascribed this also to him. After this, he was appointed agent for the province of Massachusetts, and from that time took an active part in the disputes between the American colonies and the mother country. In consequence of this, he published, in 1769, his "Short View of the History of the New-England Colonies." In 1774, he voluntarily took up the cause of the dissenting clergy, in a pamphlet entitled, "The Case of the Dissenting Ministers; addressed to the Lords spiritual and temporal." In the same year he published, "Letters of Governor Hutchinson," &c. In 1778, and 1779, he produced several severe tracts against sir William and lord Howe. As, "Remarks upon General Howe's Account of his Proceedings on Long Island," &c. Also, "Strictures on the Philadelphia Mischianza," &c. And, "Observations upon the Conduct of Sir William Howe at the White Plains," &c. In 1781, he again attacked the same brothers, in "Three Letters addressed to Lieut. Gen. Sir William Howe," &c. and "Three Letters to Lord Viscount Howe." In May, 1787, he was appointed governor of the society among the Dissenters for propagating the Gospel in foreign parts, but died on the 14th of the ensuing month, at the age of 79. He is said by some, to have been the author of a letter to lord Blakeney, on the defence of Minorca in 1757; and some other tracts on political and temporary subjects, which, whatever effect they might have produced at the

* European Magazine.

time, are now sinking fast into oblivion. His private character is said to have been meritorious; as a writer he is little known at present, and likely to be less in future.

MAUGIN (JOHN), surnamed the Angevin, or of Anjou, lived in the sixteenth century, and distinguished himself by publishing translations. His translation of Machiavel's "Discourses upon Livy," was printed at Paris in 1548; and his translation of the "History of Palmerin d'Olive," son of king Florendos of Macedon and the fair Griana, daughter of the emperor of Constantinople, had been published at the same place in 1546. His first book of the "New Tristan, prince of Leonnois, &c." was printed at Paris in 1554; and dedicated to Mr. Maupas, counsellor and almoner in ordinary to the king. He frankly owns in the dedication, that he had chosen him for the hero of his book, because he knew, that he was "always open-handed to those who presented him with their works, whether small or great." We will transcribe the beginning of it from the quotation of Bayle. "My lord, it has been the common pretence of all French authors for these twenty years, either that their copies have been stolen from them, or that the importunity of their friends have forced them to publish them. I know how commendable modesty is; but to call simplicity, and a distrust of one's self modesty, appears to me so ridiculous and contemptible, that I neither can, nor will do it. I designedly pursue a quite contrary method; and declare, that from the hour you kindly rescued me from captivity, and admitted me into the freedom of your service, I have always had a desire to present you with such productions of my pen, as might give you a pleasure."

Maugin was born at Angers, according to the account of Du Maine [H], who adds, that they gave him the surname of the little Angevine. His being thus surnamed shews, that he was much better known by the name of his country, than by that of his family; from which it is reasonable to believe, that he was of mean birth and low stature. A foot-boy, a taylor's apprentice, or the like, is more commonly distinguished by the name of his province, than by that of his family; and Maugin, if any of these, "was not the first," says Bayle, "who has become poet and author, and even distinguished himself as such."

MAUPERTUIS (PETER LOUIS), an eminent philosopher, was born of a good family at St. Malo's in 1698, and had in his early youth a strong propensity to mathematics and to war. In 1718, he engaged among the military; devoting, however, his leisure hours to study. In about three years he quitted arms, and gave himself up entirely to science; in which he soon became so distinguished, as to be admitted into the French academy in 1723.

Four or five years after, he went to London, where he became a fellow of the Royal Society; and, in his return to France, paid a visit to the Bernouillis, who were then the ornament to Switzerland. In 1736, he was placed at the head of the Academicians who were sent into the North, by the king of France, in order to determine the figure of the earth: he presided over this undertaking, which was executed with great success. The prince royal of Prussia, afterwards Frederic the Great, invited him to Berlin, to be president and director of the academy there. He went; and that monarch being then at war with the emperor, Maupertuis would partake of the dangers of it. He exposed himself bravely, was taken prisoner, and conducted to Vienna; but his captivity was neither hard nor long; for the emperor and empress queen, having shewn great goodness to him, dismissed him to Berlin. He returned to France, where his friends hoped to keep him; but a warm imagination and a lively curiosity would not suffer him to settle and be happy. He returned again to Prussia, yet had not been there long, before he repented of having quitted his country; although exceedingly honoured and caressed by the king. He had, it seems, a strange inquietude of spirit, with a dark melancholy humour, which rendered him miserable amidst honours and pleasures. Such a temperament did not promise a very pacific life; and he was engaged in several quarrels. He had a quarrel with Koenig, the professor of philosophy at Franeker, and another more violent with Voltaire. Maupertuis had inserted into the volume of *Memoirs of the Academy of Berlin*, for 1746, a discourse upon the laws of motion; which Koenig was not content with attacking, but attributed to Leibnitz. Maupertuis, stung with the imputation of plagiarism, engaged the academy of Berlin to call upon him for his proof; which Koenig failing to produce, he was struck out of the academy, of which he was a member. Several pamphlets were the consequence of this; and Voltaire, for some reason or other, engaged against Maupertuis. We say, for some reason or other: because Maupertuis and Voltaire were apparently upon the most amicable terms; and Voltaire respected Maupertuis as his master in the mathematics. Voltaire however exerted all his wit and satire against him, and on the whole was so much transported beyond what was thought right, that he found it expedient, in 1753, to quit the court of Prussia; and the king, upon his not desisting to pursue Maupertuis, caused him to be arrested afterwards at Frankfort.

A growing state of ill health obliged him, as he thought for his benefit, to return to his own country, where he continued about two years, from 1756 to May 1758; and then he went to the Bernouillis at Basil, with whom he died in July, 1759. His works had been collected and printed in 1756, in 4 vols. 8vo; and

and consist of, 1. "La figure de la Terre déterminée." 2. "La Mesure d'un Degré du Meridien." 3. "Discours sur la figure des Astres." 4. "Elémens de Geographie." 5. "Astronomie Nautique." 6. "Elémens d'Astronomie:" and some other things upon more dissimilar subjects, but these are what distinguish him.

MAUR (St.) a disciple of St. Benedict, celebrated by the Roman Catholics of France in particular, but of whom nothing but fabulous accounts are extant, died about 584. In the beginning of the seventeenth century, a congregation of Benedictines of St. Maur, was formed in France, which was approved by Gregory XV. in 1621, and has since produced several of the most learned men of that country.

MAUREPAS (JOHN FREDERIC PHELYPEAUX, Count of), grandson of the count de Pontchartrain, who was minister under Louis XIV. was born in 1701, and obtained an appointment of secretary at court so early as 1715. He was superintendant of the king's household in 1718, and of the marine in 1723. In 1738 he was appointed minister of state, and was in all situations full of genius, activity, and sagacity. Being exiled to Bourges in 1749, by the intrigues of a lady very powerful at court, he made no secret of the manner in which he felt that change. The first day, said he, I was piqued, the second I was contented. When he arrived at the place of his exile, he talked in a lively manner of the dedications he should lose, and of the disappointments of the authors who had wasted their fine phrases upon him. He continued to amuse himself with the pleasures of society, and enjoyed the invariable esteem of many valuable friends, and of the public. Being recalled to the ministry in 1774, by Louis XVI. who treated him with unbounded confidence, he disdained to revenge any former neglect or ill offices, and lived rather with the ease of a rich private gentleman, than with the ostentation of a minister. His views of objects were rapid, yet were generally considered as profound; though in recommending the conduct which France pursued with respect to America, at the time of the revolt of that country, he certainly laid the foundation for the destruction of the French monarchy. He was, however, a man of much public spirit, and one who contributed not a little to the improvement of the French marine. His correspondence was a model of precision, expressing much meaning in very few words. He died, at the age of eighty, in November, 1781.

MAURICEAU (FRANCIS), a French surgeon, who applied himself, with great success and reputation, to the theory and practice of his art for several years at Paris. Afterwards, he confined himself to the disorders of pregnant and lying-in women, and was at the head of all the operators in this way.

We have some excellent works of his upon this subject, which were the fruits of long observation and experience; as, 1. "*Observations sur la grossesse & sur l'accouchement des femmes, sur leurs maladies, & celles des enfans nouveaux-nés 1694,*" in 4to. This is reckoned an excellent work, and has been translated into several languages; German, Flemish, Italian, and English; and the author himself translated it into Latin. It is illustrated with cuts. He published another piece or two, by way of supplement, on the same subject. He died at Paris in 1709.

MAUROLICO (FRANCIS), a celebrated Italian mathematician, was born in 1494 at Messina, where he afterwards taught mathematics with great success. In that employment he was particularly admired, for the astonishing clearness with which he expressed himself, making the most difficult questions easy, by the manner in which he explained them. He had a penetrating mind, and a prodigious memory. He was abbé of Santa Maria del Porto, in Sicily; but as mathematicians in his time were generally supposed to be able to read the stars, he could not resist the temptation of assuming to himself such powers; and delivered some predictions to Don Juan of Austria, for which, as he happened to guess rightly, he obtained the credit of being a prophet, besides considerable rewards. He died July 21, 1575, at the age of eighty-one. His principal works are, 1. An edition of the Spherics of Theodosius, 1558, folio. 2. "*Emendatio et restitutio Conicorum Apollonii Pergæi,*" folio, 1654. 3. "*Archimedis monumenta omnia,*" folio, 1685. 4. "*Euclidis phænomena,*" 4to, Rome, 1591. 5. "*Martyrologium,*" in 4to, 1566. 6. "*Sinicarum rerum Compendium.*" 7. Also, in 1552, Rimes, in 8vo. He published also, 8. "*Opuscula Mathematica,*" 4to, 1575. 9. "*Arithmeticonum libri duo,*" 1575. These, with a few more, form the list of his works, most of which are upon subjects of a similar nature.

MAURUS (TERENTIANUS), a Latin poet and grammarian, whose age is not exactly known; unless he was the Postumius Terentianus to whom Longinus dedicated his admirable treatise on the sublime, and whom Martial celebrates [1] as præfect of Syene in Egypt. Both these things are uncertain, but both have been affirmed by Vossius, and others. Some have also called him a Carthaginian; that he was a Moor, he himself tells us, and thence he is called Maurus. Certain it is, that he was earlier than St. Augustin, who quotes him, *De Civ. Dei*, vi. 2. He wrote a most elegant poem in various measures, "*De literis, syllabis, pedibus, et metris,*" addressed to his son Bassinus, and his son-in-law Novatemus, which gives a truly pleasing im-

[1] Lib. i. Ep. 87.

pression of his genius, and admirably exemplifies the precepts it delivers. This poem is still extant, having been found in a monastery at Bobbio, in the Milanese, by G. Merula. It was first published by him at Milan, with Aufonius, in 1497; afterwards by Janus Parrhasius, and Nic. Brissæus; then by Jacobus Micyllus, at Frankfort, in 8vo, 1584. It appeared also in the "Grammatici veteres," of Putschius, published at Hanau, in 1605, 4to; and in the "Corpus omnium veterum Poetarum Romanorum," in 2 vols. 4to, Geneva, 1611.

MAUSSAC (PHILIP JAMES), a counsellor in the parliament of Toulouse, his native city, and president of the court of aids at Montpellier, died in 1650, at the age of 70, with the reputation of being one of the best Greek scholars of his time. We have by him some notes on Harpocration, Paris, 1614, 4to. 2. Some remarks on a treatise on mountains and rivers, attributed to Plutarch. 3. And some Opuscula, which display him in the light of a judicious critic.

MAUTOUR (PHILIBERT BERNARD MOREAU DE), born at Beaune in 1654, became auditor of the chamber of accounts at Paris, and member of the academy of inscriptions. He was beloved as a man, and esteemed as a scholar, and even as a poet ranks among those writers of mediocrity who occasionally produce some happy effusions. His poems are scattered in the "Mercure," and various other collections. He published also "a translation of Petau's Rationarium Temporum," in 4 vols. 12mo; and was author of many learned and acute dissertations in the memoirs of the Academy of Belles-lettres. He died in 1737, at the age of 83.

MAXIMUS of Tyre, usually called Maximus Tyrius, to distinguish him from several other Maximuses of antiquity, was a Platonic philosopher, who made two journies to Rome; one under the reign of Antoninus, another under that of Commodus, although he is supposed to have spent his life chiefly in Greece. He may be ranked with Phædrus, Quintus Curtius, and others, of whom their contemporaries have scarcely made mention, and therefore of whom very little can be known. We have extant of Maximus Tyrius one and forty "Dissertations, upon various arguments;" a manuscript copy of which was first brought out of Greece into Italy by Janus Lascaris, and presented to Lorenzo de' Medicis. From this copy a Latin translation was made, and published by Cosmus Paccius, archbishop of Florence, in 1519; then in Greek by Henry Stephens, in 1557; then in Greek and Latin by Daniel Heinsius, in 1607; then by J. Davis of Cambridge, in 1703; and since more pompously abroad, in 4to; and by Reiske, in 8vo, 1774. These Dissertations are entertaining, curious, and instructive; and have gained the author high encomiums among the learned. Isaac Casaubon, in the epistle dedica-

tory.

tory of his "Commentaries upon Persius," calls him, "melitissimus Platoniorum;" and Peter Petit [κ] represents him as "auctorem imprimis elegantem in Philosophia, ac disertum." He has spoken a good deal of himself in his thirty-seventh Dissertation, and seemingly in a style of panegyric, for which his editor Davies has accused him of indecency and vanity; but Fabricius has defended him very well upon this head, by observing, that Davies did not sufficiently attend to Maximus's purpose in speaking thus of himself; "which was," he says, "not at all with a view of praising himself, but to encourage and promote the practice of those lessons in philosophy, which they heard from him with so much applause."

Some have confounded Maximus Tyrius with Maximus Ephesus, the preceptor of Julian the apostate, who wrote a poem upon astrology, entitled, "Περὶ καταρχῶν;" which is published, with a Latin version by another hand, by Fabricius, in the twenty-fifth chapter of the fifth book of his "Bibliotheca Græca." It is imperfect at the beginning.

MAXIMILIAN I. archduke of Austria, was the son of Frederic IV. named the Pacific. He was born March 22, 1459, and by marrying Mary, the heiress of Charles the Rash, duke of Burgundy, succeeded to the territories of that potent house. He was created king of the Romans in 1486, and elected emperor after the death of his father, in September, 1493. He was frequently at war with France, and generally successful; but his most extraordinary project was that of his making himself pope. He began by flattering pope Julius II. and endeavouring to persuade that prelate to take him as *coadjutor* in the pontificate; with which view he sometimes assumed the title of Pontifex Maximus, in imitation of the ancient Roman emperors. Finding that Julius laughed at his proposal of being a *coadjutor*, he actually canvassed votes to be his successor, but was unable to compass his design. His character was full of contradictions. He was at once laborious and negligent; obstinate and variable; enterprising and timid; greedy and prodigal. But he loved the sciences, and protected learned men, and was himself an author and a poet. He wrote memoirs of his own life, and some poems, which indeed are not at present much known. Maximilian gained great commendation, and rendered an important service to humanity by abolishing the horrid secret tribunal of Westphalia; called, "Judicium occultum Westphaliæ," and in German, "Geheim Gericht." The mode of proceeding used by this court was the most tremendous that can be imagined. The judges were unknown, and their meetings covered with darkness and mystery. When cited by them, it was next to im-

possible for a victim to escape. If he attended their mysterious summons, he probably fell by their sentence, and summary execution; if he was desperate enough to attempt contumacy or flight, he was sure to be assassinated, whether guilty or innocent, the assessors of the court being sworn to destroy such offenders, by whatever means they could find practicable. This formidable institution had been attacked by various emperors, but Maximilian had the humanity and the courage to suppress it altogether. This singular man died of a surfeit, from eating melon, at Inspruck, Jan. 15, 1519, being then sixty years old. Besides the territories he gained by his first wife, he obtained vast wealth by his second marriage with Blanch, daughter of the duke of Milan. His son Philip also married Joan the heiress of Spain, by which means that kingdom became afterwards united to the empire. These extraordinary advantages gained by marriage, in the house of Austria, gave occasion to the following epigram:

“Bella gerant alii, tu felix Austria, nube:
Nam quæ Mars aliis dat tibi regna Venus.”

MAY (THOMAS), esq; an English poet and historian, was descended of an ancient, but somewhat declining family, in Suffex [L]; and born at Mayfield in that county, as it is supposed, in 1594. He was instructed in classical literature in the neighbourhood, and then entered a fellow-commoner of Sidney-college in Cambridge, where, in 1612, he took a bachelor of arts degree, but never proceeded farther in academical advancement. He removed afterwards to London, and was admitted a member of Gray's-inn, Aug. 6, 1615; but his genius leading him to pursue the belles-lettres, and especially the Muses, he concerned himself very little with the law. He gained an acquaintance with several eminent courtiers and wits of those times, as sir Kenelm Digby, sir Richard Fanshaw, sir John Suckling, sir Ashton Cockaine, Thomas Carew, Endymion Porter, Ben Jonson, and others: and his reputation was such, that he obtained the countenance of Charles I. and his royal consort; at whose particular recommendation and desire he undertook and published several of his poetical works.

While he resided at court, he wrote the five following plays: 1. “The Heir, a comedy, acted in 1620,” and printed in 1633. This comedy is extremely commended by Carew, in a copy of verses prefixed to it; and Langbaine thinks there are few persons of judgement, that are true lovers of innocent and inoffensive comedy, but will allow this to be an excellent play. 2. “Cleopatra, a tragedy,” acted in 1626, printed in 1639, and dedi-

[L] Langbaine's Account of English Dramatic Poets.

cated to sir Kenelin Digby. 3. "Antigone, the Theban princess, a tragedy," printed in 1631, and dedicated to Endymion Porter, esq; one of the gentlemen of his majesty's bed-chamber. 4. "Agrippina, empress of Rome, a tragedy," printed in 1639. In this play are inserted above thirty lines from Petronius Arbiter's Satyricon, being a translation of those verses recited by Eumolpus, beginning "Orbem jam totum," and ending "Ad mensam vivus perducitur." 5. "The Old couple, a comedy," printed in 1651. Two other plays have been ascribed to May, namely, "The old Wives tale," and "Orlando Furioso;" but Langbaine says, "he never saw the first;" and for the latter he assures the reader, "it was printed long before Mr. May was born, at least before he was able to guide a pen."

Besides these plays, we have several translations of his from some Latin authors, and other original compositions also in verse. Among the former are, "Virgil's Georgics," with annotations, published in 1622; to which are subjoined, selected epigrams from Martial. But he was for none of his translations of the ancients so famous, as for that of "Lucan's Pharsalia," and his own continuation of that poem to the death of Julius Cæsar, both in Latin and English. The translation of the Pharsalia, was first printed in 1627, the continuation of it in English in 1630. The Latin continuation of it was printed at Leyden in 1640, 12mo, under this title, "Supplementum Lucani, libri viii. Authore Thoma Maio, Anglo:" to which edition are prefixed Latin commendatory poems to him by Boxhornius, Nicholas Heinsius, sir Richard Fanshawe, and others. It is certainly much to this author's honour, that his Latin "Supplement" was reprinted several times after with some good editions of Lucan abroad: and, it is probable, that his character would not have stood so low with posterity as it does at present, if certain political deviations afterwards had not made him obnoxious to the party, which at length prevailed. Dr. Johnson preferred the Latin poetry of May to that of Cowley and Milton. He was concerned also in the translation of two books written by the celebrated Scotch wit, John Barclay, namely, his "Argenis," and "Icon animorum." Among his original compositions are, "The reign of king Henry II. written in seven books, by his majesty's command, a poem: to which is added in prose, The description of Henry II. with a short survey of the changes of his reign: also, The single and comparative characters of Henry and Richard, his sons, 1633," 8vo. In 1635, he published, by the king's special command also, an historical poem in seven books, entitled, "The victorious reign of Edward III."

Some of his works, we see, were written at the command of Charles I. and almost all of them were dedicated to his majesty,

jeſty, which ſeems to indicate rather a cloſe connection between the king and the poet: yet May, on the breaking out of the civil wars, joined himſelf very heartily to the parliament. Fuller gives a reaſon for this [M], when he ſays, that “ ſome diſguſt at court was given to, or taken by him, as ſome would have it, becauſe his bays were not gilded richly enough, and his verſes rewarded by king Charles according to expectation.” Others, as Phillips and Winſtanley [N], ſay more particularly, “ that his deſertion from the court was owing to his being diſappointed of the place of queen’s poet, to which ſir William Davenant, his competitor, was preferred before him.” Whatever was the cauſe, away he went; threw himſelf under the protection, and into the ſervice of the parliament; and recommended himſelf ſo effectually to them, that he was made their ſecretary and hiſtoriographer. Agreeably to the duties of this laſt office, he published, in 1647, “ The hiſtory of the parliament of England, which began Nov. 3, 1640; with a ſhort and neceſſary view of ſome precedent years,” folio. The firſt book of this hiſtory begins with ſhort characters of queen Elizabeth and king James, paſſing through the former part of king Charles’s reign, to the year 1641; and the laſt ends with a narrative of the firſt battle of Newbury, in 1643. He afterwards made an abſtract of this hiſtory, and a continuation of it to the death of king Charles I. in Latin, in 1649; and then an Engliſh tranſlation of it, entitled, “ A breviary of the hiſtory of the parliament of England, 1650,” 8vo. Echard calls this hiſtory, “ one of the genteeleſt and handſomeſt libels of thoſe times.”

A few months after the publication of “ The Breviary,” the 13th of Nov. 1650, May died, at the age of 55 years. He went well to reſt over night, after a chearful bottle as uſual, and died in his ſleep before morning: upon which his death was imputed to his tying his night cap too cloſe under his fat cheeks and chin, which cauſed his ſuffocation; but the facetious Andrew Marvell, has written a long poem of an hundred lines, to make him a martyr of Bacchus, and die by the force of good wine. He was interred near Camden, in Weſtmiſter-abbey, which cauſed Fuller to ſay, that “ if he were a biaſſed and partial writer, yet he lieth buried near a good and true hiſtorian indeed.” Soon after the Reſtoration, his body, with thoſe of ſeveral others was dug up, and buried in a pit in St. Margaret’s church-yard; and his monument, which was erected by the appointment of parliament, was taken down and thrown aſide.

MAY (LOUIS DU), a French hiſtorian of the ſeventeenth century, was a Proteſtant, and paſſed the chief part of his life

[M] Worthies of England, in Suffex.

[N] Theatrum Hiſtoricum, and Lives of the Poets.

in the courts of Germany. He died in September, 1681. His writings are now considered as feebly written, and are little known or consulted, but they had a degree of reputation in their day. The principal of them are, 1. "Etat de l'Empire," State of the Empire, or an abridgement of the public law of Germany, 12mo. 2. "Science des Princes," which is an edition of the political considerations of Gabriel Naudée; with reflections added by du May, 8vo. 3. "The prudent Voyager," 12mo.

MAYENNE (CHARLES OF LORRAINE, Duke of), son of Francis of Lorraine, duke of Guise, was born on the 26th of March, 1554. Being early initiated in a military life, he distinguished himself at the sieges of Poitiers and Rochelle, and in the battle of Moncontour, and was successful against the Protestants in Guienne, Dauphiny, and Saintonge. After the death of his brothers, who were killed at the meeting of the states at Blois, he took up their projects, declared himself chief of the league, and took the title of lieutenant-general of the state and crown of France. With this pretended authority, he declared the cardinal of Bourbon king, under the name of Charles X. and prepared to support his title by arms. Mayenne had been very jealous of his brother, surnamed *Le Balafré*, while he lived, but though he was not inferior to that brother in courage, he did not prove equal to him in the talent of uniting the minds of men, and rendering the league a compact and formidable body. Though his actions were bold, his policy was slow and timid. He marched, however, against his legitimate sovereign Henry IV. with 30,000 men, and was defeated by him, first in the battle of Arques, and then in that more famous day of Ivry, though the king had not more than 7,000. Still he persisted in his revolt, and acting for once with vigour and celerity, he crushed the faction of the *sixteen*, which had risen up within his own party, and threatened to overwhelm even him: he put four of them to death at once, and thus preserved his ascendancy. After many defeats, he at length, in 1599, came to an accommodation with the king. Henry, who was all frankness, was sincerely reconciled to Mayenne, and even gave him his confidence, and the government of the province called the Isle of France. But it has been said that he would have made peace more advantageously for himself if he had made it earlier. Notwithstanding his talents, therefore, it has been observed of him by Henault, that he knew not how either to make war or peace. He died at Soissons, Oct. 3, 1611. His wife, Henrietta of Savoy, was not less ambitious than himself, and encouraged him in all his projects. She died a few days after him, and their posterity was terminated in their son Henry, who died without children in 1621, at the age of forty-three.

MAYER (JOHN FREDERIC), a Lutheran divine, was born at Leipzig in 1650. He was deeply skilled in the Hebrew, Greek, and Latin languages, and was a professor, first at Wittemberg, then at Hamburg, and afterwards at Stetin in Pomerania, where he became the general superintendent of the churches of that province. Fabricius dedicated the first edition of his *Bibliotheca Latina* to him at Hamburg in 1696; and this, says Saxius[^o], is the only thing I know to his honour; but why Saxius speaks thus slightly of him does not appear. He himself published, 1. in 1697, "*De fide Baronii et Bellarmini, ipsius Pontificiis ambigua*," "on the faith of Baronius and Bellarmin, which is suspicious even to the Papists," printed at Amsterdam, in 8vo. 2. A "*Bibliotheca Biblica*," in which he examines the characters of the various authors, Jewish, Roman Catholic, and Protestant, who have commented upon the Bible. The best edition of this work was printed at Rostock, in 1713, 4to. 3. A treatise on the manner of studying the Scripture, 4to. 4. A treatise "*de Osculo pedum Pontificis Romani*;" on kissing the Pope's foot, now become scarce, 4to, Leipzig, 1714. 5. Many dissertations on important passages in the Bible. Mayer died in 1712. His learning was undoubtedly great, but is not thought to be set off to advantage by his style, which is dry and harsh.

MAYER (TOBIAS), one of the greatest astronomers and mechanics this century has produced, was born at Maspach in the dutchy of Wirtemberg, in 1723. He taught himself mathematics, and at the age of fourteen, designed machines and instruments, which was his father's profession, with the greatest dexterity and justness. These pursuits did not hinder him from cultivating the belles lettres: he acquired the Latin tongue, and wrote it with elegance. In 1750, the university of Gottingen chose him for their mathematical professor; and every year of his short, but glorious life, henceforward was marked with some considerable discoveries in geometry and astronomy. He published several works on those sciences, that are all reckoned excellent; and some are inserted in the second volume of the "*Memoirs of the university of Gottingen*." His labours seem to have exhausted him; for he died worn out in 1762.

Mayer particularly studied the nature of the moon, the appearances of that planet, the question of its atmosphere, and the reciprocal actions of the moon, the sun, and the earth upon each other. He extended his calculations to the planet Mars, ascertained more exactly the places, numbers, and degree of motion of the stars called fixed; and he made such important approaches to the great problem of the longitude, that his heirs received a

[^o] *Onomasticon Literarium*, tom. v. p. 490.

reward from the British parliament. His chief works are, 1. "A new and general method of resolving all geometrical Problems, by geometrical lines," printed at Esslingen, 1741, in 4to. 2. "A mathematical Atlas, in which all mathematical science is comprised in sixty tables," Augsburg, 1748, folio. 3. "Account of a Lunar Globe constructed by the Cosmographical Society of Nuremberg, from new Observations," 4to, 1750. All these were written in German. He published also, 4. many very exact maps. A first volume of his works in folio was published at Gottingen, in 1775.

MAYERNE (Sir THEODORE DE), baron of Albone, first physician to their Britannic majesties James I. and Charles I. was the son of Louis de Mayerne, the celebrated author of the "General History of Spain," and of the "Monarchie aristodemocratique," dedicated to the States-General. His mother was Louisa, the daughter of Antoine le Masson, treasurer of the army to Francis I. and Henry II. in Piedmont. Louis de Mayerne retired to Geneva about the end of 1572, after having had two houses at Lyons pulled down on account of his religion. On Sept. 28, 1573, his son Theodore was born, and had for his godfather Theodore Beza. He learnt polite literature in his own country, and he was thence sent to Heidelberg, where he stayed some years; after which, as he had made choice of physic for his profession, he went to Montpellier, and there he took the degree of bachelor in 1596, and of doctor in 1597. Thence he went to Paris, where, by way of introducing himself into practice, he gave lectures in anatomy to the young surgeons, and in pharmacy to the apothecaries. He acquired reputation by his prescriptions, and became known to Mr. Ribbit, sieur de la Riviere, first physician to Henry IV. who recommended him so effectually to the king, that he made him one of his physicians in ordinary; and, in 1600, appointed him to attend Henry duke of Rohan, in his embassies from France to the princes of Germany and Italy. Upon his return, he acquitted himself in the exercise of his office very much to his credit, and was in high favour with the king, who promised to do great things for him, provided he would change his religion; for which purpose he employed cardinal du Perron, and others of the clergy, to talk to him. Even in spite of his obstinacy, the king was going to appoint him his first physician, if the Jesuits, who were aware of it, had not prevented him by the means of queen Mary de Medicis. Of this circumstance and intended favour Mayerne knew nothing till he learnt it, in 1642, in England, from Cæsar duke of Vendosme, a natural son of France. In 1607, he had under his care an Englishman of quality, who after his recovery carried him into England, where he had a private conference with king James. Even after
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the death of Henry IV. he continued in the quality of physician in ordinary to Louis XIII. till 1616, when he sold this place to a French physician. After this, the king of England caused him to be invited by his ambassador, to serve in quality of first physician to himself and his queen, and gave him a patent, sealed with the great seal of England; in which office he served the whole royal family with great honour and approbation, till the day of his death. He was also much employed by the nobility and gentry. He made an exact collection of his prescriptions. He composed a very curious dispensatory of medicines, galenical and chemical; but never published any of his works, except an "Apology" for himself, against the faculty of physic at Paris, who had attacked him for his application to the practice of chemistry, which was greatly cried down by the physicians of that place. Guy Patin [P] has given an account of this dispute; in which he has shewn himself greatly prejudiced against Mayerne, and calls him a quack, on account of his pretensions to chemistry. He died March 15, 1655, at Chelsea, leaving behind him one only daughter, who brought her great fortune in marriage to the marquis de Montpouillan, grandson of the marshal duke de la Force; but she died at the Hague, in 1661, of a child of which she could not be delivered.

His works were printed at London in 1700, and make a large folio, divided into two books. The first contains his "Consilia, epistolæ, & observationes;" the second his "Pharmacopœia, variæque medicamentorum formulæ." At the beginning of the book is placed the author's portrait, such as it was in his 82d year. "It is," says Bayle [Q], "the most happy physiognomy in the world: there is a lively, serene, and majestic air in it; and his venerable beard has a very good effect." Under the print are these words: "Theo. Turquet. de Mayerne, eques auratus, patria Gallus, religione reformatus, dignitate baro; professione alter Hippocrates, ac trium regum (exemplo rarissimo) archiater; eruditione incomparabilis; experientia nulli secundus; & quod ex his omnibus resultat, fama late vagante perillustis," i. e. "Theo. Turquet. de Mayerne, knight, by birth a Frenchman, by religion a Protestant, and by dignity a baron; in his profession, a second Hippocrates; and, what has very seldom happened to any but himself, first physician to three kings; in erudition unequalled; in experience second to none; and, as the result of all these advantages, celebrated far and near." As for the name, or rather nickname of Turquet, it came from a woman of their family, who, being well made, and of a pretty large size, was thought to resemble a fine Turkish woman: which made people commonly give the name of Turquetti to all her children.

[P] Letter vii. tom. I.

[Q] Dict. Art. MAYERNE, note B.

MAYNARD (FRANCIS), a French poet, and one of the forty of the French academy, was the son of a counsellor of the parliament of Toulouse, and born in 1582. He was secretary to queen Margaret, and pleased the court of that princess by his wit and gaiety. Noailles, the ambassador to Rome, took him with him in 1634; and pope Urban VIII. was very much pleased with him. Returning to France, he made his court to the great, but was too sanguine in the expectations he formed from them; which lead in general to disappointment. This was his case. He commended cardinal Richelieu, in order to obtain something; and abused him for giving him nothing. He had the same success at the court of Anne of Austria; and, after a variety of disappointments, he retired to his province, where he died in 1646. He wrote Songs, Odes, Epigrams, a poem, entitled, "Philander, &c." Malherbe says of him, and it has generally been allowed, that his verses were well turned, but wanted force.

MAYNE (JASPER), an English poet and divine, was born at Hatherlugh in Devonshire, in 1604[R]. He received his education at Westminster-school; and was afterwards removed to Christchurch-college in Oxford, when he was about twenty. He took his bachelor and master of arts degrees in the regular way; and then, entering into holy orders, was presented by his college to the vicarages of Cassington near Woodstock, and of Pyrton near Watlington in Oxfordshire. He became, says Wood, "a quaint preacher, and a noted poet; and, in the latter capacity, distinguished himself by the production of two plays, entitled, "The city match," a comedy; and, "The amorous war," a tragi-comedy. When the rebellion broke out, and Charles I. was obliged to keep his court at Oxford, to avoid being exposed to the resentment of the populace in London, where tumults then prevailed, Dr. Mayne was one of those divines who were appointed to preach before his majesty. In 1646, he was created a doctor of divinity; and the year after, printed a sermon at Oxford, "Against false prophets," upon Ezek. xxii. 26. which occasioned a dispute between him and the memorable antagonist of Chillingworth, Mr. Cheynell. Cheynell had attacked his sermon from the pulpit at St. Mary's in Oxford; upon which there passed several letters between them, published by Dr. Mayne the same year, in a piece, entitled, "A late printed sermon against false prophets vindicated by letter from the causeless aspersions of Mr. Francis Cheynell; by Jasper Mayne, D. D. the misunderstood author of it." Mayne having said, in one of his letters to Cheynell, that "God, upon a true repentance, is not so fatally tied to the spindle of

absolute reprobation, as not to keep his promise, and seal merciful pardons;" Cheynell animadverted upon him in the following terms: "Sir, Reprobatio est tremendum mysterium. How dare you jest upon such a subject, at the thought of which each Christian trembles? Can any man repent, that is given up to a reprobate mind and impenitent heart? And is not every man finally impenitent, save those few to whom God gives repentance freely, powerfully, effectually? See what it is for a man to come from Ben Jonson or Lucian, to treat immediately of the high and stupendous mysteries of religion. The Lord God pardon this wicked thought of your heart, that you may not perish in the bond of iniquity and gall of bitterness. Be pleased to study the ixth chapter to the Romans." The same year Mayne published also another piece, entitled, "OXΛOMAXIA; or, the people's war examined according to the principles of Scripture and Reason, in two of the most plausible pretences of it. In answer to a letter sent by a person of quality, who desired satisfaction." In this piece he examines, first, how far the power of a king, who is truly a king, not one only in name, extends itself over subjects; secondly, whether any such power belongs to the king of England; and, thirdly, if there does, how far it is to be obeyed, and not resisted. Take, by way of specimen, his conclusion of the last head. "Supposing," says he, "that the long parliament all the while have fought, as was at first pretended, for the defence of their assailed liberty; yet fighting against the king's, whose subjects they are, can never, before a Christian judge, make their armies pass for just. But being no way necessitated to make such a defence, their liberty having in no one particular been assaulted, which hath not been redressed; if St. Paul were now on earth again, and were the judge of this controversy between them and their lawful sovereign, I fear he would call their defence by a name, which we in our modern cases of conscience do call rebellion."

In 1648, he was deprived of his studentship at Christ-church, and soon after of both his livings. During the time of the usurpation, he was chaplain to the earl of Devonshire, and consequently became the companion of the celebrated Hobbes, who then attended his lordship: but Hobbes was never very good company for divines; and therefore it is no great wonder, if Mayne and he did not agree well together, as Wood informs us they did not. At the Restoration, he was not only restored to both his livings, but, for his services and attachment to the royal cause, promoted also to a canonry of Christ-church, and made archdeacon of Chichester; and chaplain in ordinary to his majesty. He held these preferments to the time of his death, which happened Dec. 6, 1672. He was interred in the choir at Christ-church, where a monument was erected for him, at
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the charge of his executors, Dr. Robert South, and Dr. John Lamphire. By his will he left 500*l.* towards the rebuilding of St. Paul's cathedral, and 100*l.* each to both of his livings. It is remarkable of this divine, that, though very orthodox in his opinions, and severe in his manners, he was a most facetious and pleasant companion, and so wonderfully fond of jacking, that he even contrived to do it after he was dead. Thus Lambaine, in his account of him, relates, that he had a servant, who had long lived with him; to whom he bequeathed a trunk, "with something in it," as he said, "which would make him drink after his death." The doctor dying, the servant immediately paid a visit to the trunk; but instead of a treasure, or at least a valuable legacy, which he expected, he found nothing at all but a red herring.

Besides the writings above-mentioned, Mayne published "A Poem upon the naval victory over the Dutch by the duke of York," and four sermons; one "Concerning unity and agreement, preached at Oxford in 1646;" another "Against schism, or the separations of these times, preached in the church of Watlington in Oxfordshire, in 1652," at a public dispute held there, between himself and an eminent Anabaptist preacher, the same year; a "Concio ad academiam Oxoniensem, in 1662," and "A Sermon at the consecration of Herbert lord bishop of Hereford, in 1662." He translated some of "Lucian's Dialogues," in 1638; and also "Donne's Latin epigrams," in 1652, which he entitled, "A sheaf of miscellany epigrams."

MAYNWARING (ARTHUR), esq; a gentleman distinguished for poetry and politics, was descended from an ancient family in Shropshire, and born at Ightfield in that county in 1668[s]. He was instructed in grammar learning at Shrewsbury, and thence removed, at seventeen, to Christ-church in Oxford; where he was placed under the care of Smalridge, afterwards bishop of Bristol. He staid several years at Oxford, and then went into the country, where he prosecuted his studies in polite literature with great vigour; and afterwards, coming to London, applied himself to the law. During his residence in the country, he had contracted from an uncle, with whom he lived, an extreme aversion to the government of king William, and wrote several pieces in favour of James the Second's party: but, upon being introduced to the acquaintance of the duke of Somerset, and the earls of Dorset and Burlington, he began to entertain very different notions in politics. He studied the law till he was five and twenty; and, upon the conclusion of the peace of Ryfwick, went to Paris, where he became acquainted

[s] Oldmixon's Life and posthumous Works of Arthur Maynwarings, esq; Lond. 1715.

with Boileau. That poet invited him to his country-house, gave him a very handsome entertainment, and spoke much to him of the English poetry; but all by way of enquiry: for he affected to be as ignorant of the English Muse, as if the English were as barbarous as Laplanders. Thus a gentleman, a friend of Maynwaring's, visiting him some time after, upon the death of Dryden, Boileau said that he was wonderfully pleased to see, by the public papers, that the English nation had paid such extraordinary honours to a poet in England, burying him at the public charge; and then asked the gentleman who that poet was, with as much indifference, as if he had never heard of Dryden's name. "But," says Oldmixon, "it is hardly possible that Boileau, who talked of his profession as much as Peter Motteaux, should converse with so many English gentlemen, and so many French gentlemen who had lived in England, lovers of wit and criticism, and not have heard a hundred times of Mr. Dryden. There is hardly a poet in England of the meanest intelligence, but has heard even of Katz the Dutch poet; and surely Dryden, who was a finer poet than ever France produced, could not but be known by name to Mr. Boileau; though neither he, nor any of his countrymen, would so forget themselves, as to like any wit but their own. Mr. Boileau, in his conversation with Mr. Maynwaring, acknowledged he had heard a great deal of the merit of our tragedies, but had no notion of our performances in the other kinds of poetry: imputing that excellence of ours to our own sanguinary tempers, as Rapsin had done before, calling us *insulaires*, by way of contempt; which no doubt Boileau's good breeding only prevented. Mr. Maynwaring gave him such an account of our plays and poems, as very much surprised him; and yet, three or four years afterwards, he pretended never to have heard of so great a man as Dryden."

After his return from France, he was made one of the commissioners of the customs, in which office he distinguished himself by his skill and fidelity. Of the latter, Oldmixon gives a remarkable instance, in his treatment of a fellow who solicited to be a tide-waiter. This man, understanding that Mr. Maynwaring had the best interest at the board of any of the commissioners, with the lords of the treasury, left a letter for him with a purse of fifty guineas, desiring his favour towards obtaining the place for which he applied. After that, he delivered a petition to the board, which was read, and several of the commissioners spoke on the subject; upon which Mr. Maynwaring took out the purse of fifty guineas, and the letter, and told them, that, "as long as he could help it, that man should never have this nor any other place." In the beginning of queen Anne's reign, he was made auditor of the imprests, by the lord-treasurer Godolphin, an office worth 200*l.* per annum in a time of business.

business. In the parliament which met in 1705, he was chosen a burgher for Preston in Lancashire. He died at St. Alban's, Nov. 13, 1712, leaving Mrs. Oldfield, the celebrated actress, his executrix, by whom he had a son, named Arthur Maynwaring. He divided his estate pretty equally between that child, Mrs. Oldfield, and his sister. Oldmixon tells us, that he "loved that lady for about eight or nine years before his death, and with a passion that could hardly have been stronger, had it been both her and his first love. It was doubtless," says he, "owing in a great measure to his instructions, that she became so admirable a player; for as nobody understood the action of the stage better than himself, so nobody took greater pleasure than he, in seeing her excel in it. He wrote several prologues and epilogues for her, and would always hear her speak them in private, before she spoke them in public. His friends of both sexes blamed him often for this intrigue; and some of them of the highest rank had had such quarrels with him on this head, that even Mrs. Oldfield herself has frequently represented to him, that it was for his honour and interest to break it off: which frankness and friendship of hers did, as he often confessed, engage him to her the more firmly." He published a great number of compositions in verse and prose, which gained him credit and reputation. Sir Richard Steele dedicated to him the first volume of the *Tatler*. Even his adversaries could not deny him merit. Thus the *Examiner*, his antagonist in politics, allowed that he wrote with "a tolerable spirit, and in a masterly style." He was severely reflected upon for his will, particularly by the "*Examiner*;" in answer to which, there came out a paper, two months after his death, in defence of him; and this defence was in a few days followed by another, in a letter to a friend, supposed to be written by Robert Walpole, esq.

MAYOW (JOHN), a very learned and ingenious physician of the last century, appears to have been born in Cornwall, in 1645, was a scholar of Wadham-college, Oxford, and a probationary fellow of All-souls-college. He took his degrees in civil law, but studied and practised physic; and principally at Bath, in the summer. He died at the house of an apothecary in York-street, Covent-garden, in September, 1679, and was buried in the church of that parish. He published, "*Tractatus quinque medicæ-phyci, 1. de salnitro; 2. de respiratione; 3. de respiratione fœtus in utero, et ovo; 4. de motu musculari et spiritibus animalibus; 5. de Rachitide.*" These were published together in 8vo, at Oxford, in 1674; but there is an edition of two of them, "*de respiratione,*" and "*de Rachitide,*" published together at Leyden, in 1671. The fame of this author has been lately renewed and extended by Dr. Beddoes, who published in 1790, "*Chemical Experiments and Opinions, extracted from*

from a work published in the last century," 8vo, in which he gives to Mayow the highest credit as a chemist, and ascribes to him some of the greatest modern discoveries respecting air; giving many extracts from the three first of his treatises [T]. His chief discovery was, that dephlogisticated air, (or as he called it, with Scheele) *fire-air*, exists in the nitrous acid, and in the atmosphere; which he proved by such decisive experiments, as to render it impossible to explain how Boyle and Hales, could avoid availing themselves, in their researches into air, of so capital a discovery. Mayow also relates his manner of passing aeriform fluids under water, from vessel to vessel, which is generally believed to be a new art. He did not collect dephlogisticated air in vessels, and transfer it from one jar to another, but he proved its existence by finding substances that would burn in vacuo, and in water when mixed with nitre; and after animals had breathed and died in vessels filled with atmospheric air, or after fire had been extinguished in them, there was a residuum which was the part of the air unfit for respiration, and for supporting fire; and he further shewed, that nitrous acid cannot be formed, but by exposing the substances that generate it to the atmosphere. Mayow was undoubtedly no common man, especially since, if the above dates are right, he was only thirty-four at the time of his death. But he was not so unknown as Dr. Beddoes supposed, for, since the repetition of the same discovery by Priestley and Scheele, reference has frequently been made by chemists to Mayow, as the original inventor; though no other person appears so closely to have examined his work as that writer. At the same time it appears, that with the partiality of a commentator, he has exalted his author unwarrantably at the expence of other chemists, and to a height, which, without the aid of strained interpretations, cannot be justified by the text.

MAZARINE (JULIUS), cardinal, and first minister of state in France, was born at Piscina, in the province of Abruzzo in Italy, on July 14, 1602. He enjoyed at the same time the bishopric of Metz, and the abbeys of St. Arnold, St. Clement, and St. Vincent, in that city; as also those of St. Denys in France, of Cluni, of St. Victor, of Marseilles, of St. Medard of Soissons, of St. Martin of Laon, of St. Taurin of Evreux, &c. &c. The greatness of his abilities was conspicuous, even in his early years, whilst he was studying the belles lettres: it was at this early age, that he had the happiness of being instructed by the abbé Jerome of Colonna, who afterwards became a cardinal. This illustrious person went to reside in the university of Alcalá in Spain, whither he was followed by Mazarine, who applied himself to the law, and at his return to Italy, took his doctor's degree. He went afterwards to the court of

[T] Monthly Review, vol. ii. New Series, p. 28.

Rome, where he became acquainted with cardinal Sacchetti, whom Urban VIII. sent into Lombardy. It was through his means, that Mazarine was instructed in every particular relating to the interest of the different princes who were then at war about Cassel and Montserrat. Soon after this, the cardinal Antonio Barberini, nephew to the pope, came into the Milanese and Piedmont, in the character of legate, to conclude a peace. Mazarine embraced his cause so warmly, and did it such real service, that he was ordered to remain upon the spot with the nuncio James Pancirole, and to assist him in his endeavours to conclude this great affair. He here pried closely into the designs of the French, the Imperialists, the Spaniards, the duke of Mantua, and the duke of Savoy; and took such measures as might best reconcile and strengthen their various interests. The peace had been concluded at Ratishon on the third of October, but the French and Spaniards refused to accept it in Italy. Mazarine, who perceived that by such an opposition his care was on the point of being useless, sought for new expedients to enforce a welcome reception of the peace, and to prevent the two armies from coming to an engagement. The Spaniards, who were besieging Cassel, had made entrenchments for six miles round, and were determined vigorously to defend themselves against the French, who approached extremely near, with an intention to force their lines. On Oct. 26, 1630, these enemies were prepared for battle: the Spaniards waited only for the signal to fire, and the forlorn hope of the French army had been drawn out to force their lines; when Mazarine, after having made several embassies, and offered an accommodation in many forms, quitted the Spanish trenches, and, riding on a full gallop towards the French, waved his hat to them, crying out, "Peace! peace!" He then addressed himself to the commander in chief, the marshal duke de Schomberg, and gave in such proposals as were accepted by the generals, and followed by the peace concluded in the April following. The nuncio Pancirole and Mazarine were joint agents for the pope; but all the credit of the negociation was given to the latter.

The cardinal de Richelieu was so well satisfied with his conduct, that he conceived an esteem for him. Barberini was equally attached to him, and prevailed upon Urban VIII. to make him keeper of the seals. He went in 1634 to Avignon, in quality of vice-legate, and to France in that of nuncio extraordinary. It was there that he acquired a deep insight into all state affairs, gaining, at the same time, the friendship of Richelieu, and the goodwill of Louis the XIIIth. In compliment to the nomination of this monarch, the pope added him to the number of cardinals in 1641. When Richelieu died, the same king made Mazarine his minister of state, and one of the executors

to his will. In these departments, he took upon him the administration of affairs, during the minority of Louis XIV. and the regency of the queen Anne of Austria. The dawns of his power were attended with the happiest success; and the good fortune of the king's armies was to our cardinal a source of much national applause. But these advantages were very transient, and soon retired to make room for the united murmurs of an oppressed people, and the envious combination of the great nobles, who were jealous of his high advancement. Hence arose the civil wars in 1649, and the three following years. It was insisted upon, that he should be dismissed from the royal presence; and Mazarine, who knew how necessary it was for him to retire, demanded that he might take his leave; and, yielding to the severity of the times, departed from the kingdom. He was still so conscious of fortune's always attending him, that he mentioned even this event, as one of the chief incidents contributing to his greatness. The miseries under which the French were labouring, administered fresh fuel to the fire that had been lighted in the peoples' breasts against the cardinal. A multitude of decrees were issued out against him, his fine library was sold, and a price was fixed upon his head: but he parried all these dreadful blows, with most astonishing dexterity; returned to court, and with a double share of power; the joy of which was not a little heightened, when he perceived that they, who once had been his bitterest enemies, were now become his warmest friends. After this, he continued to render the state many important services, the chief of which was the obtaining of peace between France and Spain: for this purpose, he went himself to hold a conference with the Spanish minister, Don Louis de Haro, in 1659. The successful termination of this affair, was followed by the king's marriage with the Infanta. The continual application of Mazarine to business, brought on a very dangerous illness: he was at that time at the Louvre, but gave orders to be carried to Vincennes, where he died March 9, 1661, aged 59. The king paid the highest honours to his memory. His body was magnificently entombed in the college, usually called after his name, but sometimes by that of "the four nations," having been designed as a place of education for the youth of the four conquered nations.

Mazarine had a brother and two sisters. His letters have been published; thirty-six of them made their appearance at Paris in 1691; and, in 1693, a second volume came out, containing seventy-seven more: the whole was reprinted in two parts in 1694. These letters are not arranged in the order of their dates; but this error was amended in a later edition, published (as the title-page informs us) at Amsterdam, by Zachary Chatelain, in 1745, in 2 vols. 12mo. For this we are indebted

to the care of the abbé d'Alainval; but this edition is rendered more valuable than the others, being augmented by more than fifty letters, which had never before appeared, and which are all placed in their just order. The title of this work is, "Letters of cardinal Mazarine, containing the Secrets of the Negotiations concerning the Pyrenæan Peace, and the Conferences which he had on that Subject with Don Louis de Haro, the Spanish Minister; the whole enriched with historical Notes."

MAZOCHI (ALEXIUS SYMMACHUS), an Italian philologist and antiquary, was born in 1684, at Santa Maria, a village near Capua. He was ordained priest in 1709, and became professor of the Greek and Hebrew languages in the archiepiscopal seminary at Naples. In 1711 he was made a canon of Capua: and successively theological professor at Naples, and royal interpreter of the Holy Scriptures. He is said through humility to have refused the archbishopric of Rossano, which was offered to him by the king. He died in 1771 [u]. Mazochi wrote many works, particularly on the subjects of ancient inscriptions, and of medals. He published, 1. "Commentarium in mutilum Campaniæ Amphitheatri titulum, aliasque nonnullas Inscriptiones," 4to, Neapoli. 1727. This was afterwards inserted into Poleni's New Thesaurus of Gr. and Rom. antiquities. 2. "Ad Bernardum Tanuccium Epistola—de dedicatione sub ascia," 8vo, Neap. 1739. 3. "Commentarium in vetus marmoreum S. Neap. Eccles. Calendarium," 4to, Neap. 1744, and several other detached dissertations of this kind; besides one in Italian, on the origin of the Tyrrhenians, published in the third volume of the academy of Cortona. Also, 4. "Notes on the New Testament." 5. "Dissertations on the Poetry of the Hebrews." 6. "Antiquities of the Campagna of Rome." He left besides in manuscript, a book on the origin of the city of Capua.

MAZZUCHELLI (GIAMMARIA, or JOHANNES MARIA), a nobleman of Brescia, in the territory of Venice, and celebrated as a philologist and historian. When he was born is uncertain, but he began to publish as early as 1737; at which time, from the profound nature of his subject, he must probably have been at least twenty-five. He had a very curious collection of medals of learned men, an account of which was published in Latin and Italian by a writer who styles himself Petrus Antonius de Comitibus Gaëtanis, Brixianus Presbyter, & Patricius Romanus. This work is in 2 vols. folio, printed in 1761 and 1763. Mazzuchelli died in November, 1765. His principal writings are, 1. "Notizie Historiche e Critiche, intorno alla vita, alle inventioni, ed agli Scritti di Archimede Siracusano," 4to, Brescia, 1737; that is, Historical and critical notices of the life, inven-

[u] This date is taken from Saxius. The Dict. Historique has it, 1772.

tions, and writings of Archimedes. 2. "La vita di Pietro Aretino," 8vo, Padua, 1741. 3. He began also a vast biographical work on all the writers of Italy, which he carried no further than to four parts of the second volume; being then in the letter B. The title was "Gli Scrittori d'Italia, cioè Notitie Storiche, e Critiche intorno alle vite, e agli Scritti dei Letterati Italiani," folio, 1753—1763. The continuation of this work was promised by a writer named Giambattista Rodella, but, like our own *Biographia Britannica*, there is great reason to fear that it is too vast a work to be soon completed, on the scale upon which a part of it has been executed.

MAZZUOLI (FRANCESCO), more generally known by the name of PARMEGGIANO, or the Parmesan; from being a native of Parma. He was born in 1504, and displayed his natural genius for painting so very early, that at sixteen he is said to have produced designs which would have done honour to an experienced painter. In 1527, when Rome was sacked by the emperor Charles V. Parmeggiano was found, like Protogenes at Rhodes, so intent upon his work as not to notice the confusion of the day. The event is variously related; some say that he escaped, like the ancient artist, from all violence, by the admiration of the soldiers; others, that he was plundered by them of his pictures, though his person was safe; the first party who came taking only a few, when those who followed swept away the rest. His turn for music, and particularly his talent for playing on the lute, in some degree seduced him from his principal pursuit. But that which is most lamented by Vasari is his misfortune in being seized very early with the frenzy of becoming an alchemist, by which both his health and his circumstances were impaired. This fact, however, has by some writers been questioned. He excelled in the art of etching in aqua-fortis, of which he has sometimes been supposed the inventor. He died of a violent fever, in 1540, at the early age of thirty-six.

The style of his paintings is elegant, his figures light and pleasing, his attitudes well contrasted, and his heads have a peculiar grace not easily described. His touch is easy and charming, and his draperies remarkable for their flow and lightness. He has even been considered as the rival of Corregio, for sweetness of manner, as a modern poet has hinted:

"Soft as Catullus sweet Corregio play'd,
With all the magic charms of light and shade:
Tho' *Parma* claim it for *her rival son*,
The praise of sweetest grace thy pencil won [x]."

Vasari gives also a particular description of the singular and admirable portrait which this delicate artist drew of himself, re-

[x] Hayley's Essay on Painting, Epist. i. v. 282. See also his notes.

flected from a convex mirror; and relates some curious circumstances of an allegorical portrait of the emperor Charles V. which he painted from memory; and, at the recommendation of pope Clement VII, presented to that prince at Bologna.

MEAD (RICHARD), a most distinguished physician [Y], whose abilities and eminence in his profession, united with his learning and fine taste for those arts which embellish and improve human life, long rendered him an ornament, not only to his own profession, but to the nation and age in which he lived, was born at Stepney, Aug. 11, 1673, and received the early part of his education under his father Matthew Mead, a celebrated Nonconformist divine, who, with the assistance of Mr. John Nesbitt, superintended the education of thirteen children. In 1688, he was placed under the care of Mr. Thomas Singleton; and in 1689 under Grævius, at Utrecht. In 1692 he removed to Leyden, where he attended for three years the lectures of Herman and Pitcairn, and applied himself most successfully to the study of physic. He there also formed an intimacy with Boerhave, with whom he afterwards maintained the most friendly intercourse through life. In company with Samuel his eldest brother, David Polhill, esq; and Dr. Thomas Pellet, he visited Italy, and luckily discovered at Florence the *Mensa Isiaca*, which had been many years given over as lost. He took his degree of doctor of philosophy and physic at Padua, Aug. 16, 1695; and passed some time afterwards at Naples and Rome. On his return, about Midsummer, 1696, he settled in the very house where he was born, and practised in his profession there for seven years with great success. In 1702 he published his "Mechanical Account of Poisons." These essays, however justly esteemed on their first appearance, did their author still more honour in the edition he published of them more than forty years afterwards. He became fellow of the Royal Society in 1704, in 1706 was chosen one of their council, and in 1717 a vice-president. He was chosen physician to St. Thomas's hospital, May 5, 1703, when he removed from Stepney to Crutched Friars; where having resided seven years, he removed into Austin Friars; and about the same time was appointed by the company of surgeons to read the anatomical lectures in their hall. In the mean time, Dec. 4, 1707, he was honoured by the university of Oxford with the degree of M. D. by diploma. On the last illness of queen Anne, he was called in to a consultation, and ventured to declare that "she could not hold out long." He opened his mind freely on this subject to his friend and protector Dr. Radcliffe, who made use of that friendship to excuse his own attend-

[Y] Anecdotes of Bowyer, by Nichols, p. 251; compared with the Life of Mead by Dr. Maty.

ance. Radcliffe surviving the queen but three months, Mead removed to his house, and resigned his office in St. Thomas's hospital. Uninfluenced by prejudices of party, he was equally the intimate of Garth, Arbuthnot, and Freind. He was admitted fellow of the College of Physicians, April 9, 1716; and executed the office of Censor in 1716, 1719, and 1724. In 1719, on an alarm confirmed by the fatal plague at Marseilles, the lords of the regency directed Mr. Craggs, then secretary of state, to apply to Dr. Mead, to give the best directions for preventing the importation of the plague, or stopping its progress. His opinion was approved; and quarantine directed to be performed. Of his "Discourse concerning Pestilential Contagion [Z]," no less than seven editions were printed in the year 1720; the eighth, which appeared in 1722, and again in 1743, was enlarged with many new observations, and translated into Latin [A] by professor Ward. By order of the prince of Wales, Dr. Mead assisted, Aug. 10, 1721, at the inoculation of some condemned criminals: the experiment succeeding, the two young princesses, Amelia and Caroline, were inoculated April 17, 1722, and had the distemper favourably. On the accession of their royal father to the throne in 1727, Dr. Mead was appointed physician in ordinary to his majesty, and had afterwards the satisfaction of seeing his two sons-in-law (Dr. Wilmot and Dr. Nicholls) his associates in the same station. Being desirous of retirement, he declined the presidentship of the College of Physicians, which was offered him Oct. 1, 1734; but was elected honorary member of that at Edinburgh, Oct. 6, 1745. He published an improved edition of his "Account of Poisons," in 1744; his treatise "De Imperio Solis ac Lunæ," &c. in 1746; "De Morbis Biblicis," in 1749; and "Monita Medica," in 1750. This was the last, and perhaps the most useful, of all his works [B]. With a candour and simplicity truly characteristic of a great man, he freely communicates in it all the discoveries that his long practice and experience had opened to him, with regard to different diseases and their several cures. The world was deprived of this eminent physician on Feb. 16, 1754; and on the 23d he was buried in the Temple church, near his brother Samuel, a counsellor, to whose memory the doctor had caused an elegant monument to be placed, with his bust, and a suitable inscription, by Dr. Ward. To Dr. Mead there is no monument in the Temple; but an honorary one was placed

[Z] This discourse is said to have greatly hurt his practice, for a time at least, not for any medical, but political reasons, as

it was suspected to be intended to prepare the way for barracks, &c. at a time of day when the nation was extremely jealous of

a standing army.

[A] As the first edition had been by Mr. Maittaire.

[B] His "Medical Works" were collected and published in one volume 4to, 1762.

by his son in the north aisle of Westminster-abbey. Over the tomb is the doctor's bust; at his right hand a wreathed serpent, darting its tongue, and on his left several books. Below the bust are his arms and crest. The inscription to this was also written by Dr. Ward.

Dr. Mead was twice married. By his first lady he had ten children (of whom three survived him, two daughters married to Dr. Wilmot and Dr. Nicholls, and his son Richard heir to his father's and uncle's fortunes); by the second lady he had no issue. During almost half a century he was at the head of his profession, which is said to have brought him in one year upwards of seven thousand pounds, and between five and six for several years. The clergy, and in general all men of learning, were welcome to his advice; and his doors were open every morning to the most indigent, whom he frequently assisted with money; so that, notwithstanding his great income, he did not die very rich. He was a most generous patron of learning and learned men, in all sciences, and in every country; by the peculiar magnificence of his disposition, making the private gains of his profession answer the end of a princely fortune, and valuing them only as they enabled him to become more extensively useful, and thereby to satisfy that greatness of mind which will transmit his name to posterity with a lustre not inferior to that of the most distinguished character of antiquity. To him the several counties of England, and our colonies abroad, applied for the choice of their physicians. No foreigner of any learning, taste, or even curiosity, ever came to England without being introduced to Dr. Mead; and he was continually consulted by the physicians of the continent. His large and spacious house in Great Ormond-street became a repository of all that was curious in nature or in art, to which his extensive correspondence with the learned in all parts of Europe not a little contributed. — The king of Naples sent to request a collection of all his works; presented him with the two first volumes of signor Bajardi, and invited him to his own palace: and, through the hands of M. de Boze, he frequently had the honour of exchanging presents with the king of France. He built a gallery for his favourite furniture, his pictures, and his antiquities. His library, as appears by the printed catalogue [c] of it, consisted of 6592 numbers, containing upwards of 10,000 volumes, in which he had spared no expence for scarce and ancient editions. It is remarkable that many of his books sold for much more than they had cost him. His pictures also were chosen with so much judgement, that they produced 3417l. 11s. about six or

[c] Of which see some curious particulars, in the work which furnished this article.

seven hundred pounds more than he gave for them. Nor did he make this great collection for his own use only, but freely opened it to public inspection. Ingenious men were sure of finding at Dr. Mead's the best helps in all their undertakings; and scarcely any thing curious appeared in England but under his patronage. By his singular humanity and goodness, "he conquered even Envy itself;" a compliment which was justly paid him in a dedication, by the editor of lord Bacon's Works, in 1730. But the most elegant compliment he received, or could receive, was in the dedication written by Dr. Johnson for Dr. James, which we have inserted in vol. viii. p. 372, though we there inadvertently omitted to mention that Mead was the person addressed. He constantly kept in pay a great number of scholars and artists of all kinds, who were at work for him or for the public. He was the friend of Pope, of Halley, and of Newton; and placed their portraits in his house, with those of Shakespeare and Milton, near the busts of their great masters the ancient Greeks and Romans. A marble bust of Dr. Harvey, the work of an excellent artist, from an original picture in his possession, was given by him to the College of Physicians: and one of Dr. Mead, by Roubillac, was presented to the college in 1756, by the late Dr. Askew. A portrait of him was etched by Pond, another by Richardson; a mezzotinto by Houlston, from a painting of Ramsay; and an engraved portrait by Baron. There was also a medal of him struck in 1773, long after his decease, by Lewis Pingo.

Dr. Mead never took a fee of any clergyman, but one; and that was Mr. Robert Leake, fellow of St. John's-college, Cambridge; who, being fallen into a valetudinarian state, dabbled rather too much with the writings, and followed too closely some of the prescriptions of the celebrated Dr. Cheyne. Being greatly emaciated in a course of time, by keeping too strictly to that gentleman's regimen, misapplying perhaps his rules, where the case required a different treatment, his friends advised him to apply to Dr. Mead; which he did, going directly to London to wait on the doctor, and telling him that "he had hitherto observed Cheyne's directions, as laid down in his printed books." Mead (a proud man, and passionate), immediately damned Cheyne and his regimen. "Follow my prescriptions," said he, "and I will set you up again." Mr. Leake submitted; and beginning to find some benefit, he asked the doctor every now and then, whether it might not be proper for him to follow at the same time such and such a prescription of Cheyne; which Mead took ill. When the well-meaning patient was got pretty well again, he asked the doctor, what fees he desired or expected from him. "Sir," said the physician, "I have never yet, in the whole course of my practice, taken or demanded, any the least fee from any

clergyman. But since you have been pleased, contrary to what I have met with in any other gentleman of your profession, to prescribe to me, rather than to follow my prescriptions, when you had committed the care of your recovery to my skill and trust, you must not take it amiss, nor will, I hope, think it unfair, if I demand ten guineas of you." The money, though not perhaps without some little reluctance, was paid down. The doctor at the same time told Leake, "You may come to me again, before you quit London." He did so; and Mead returned to him six guineas out of the ten which he had received [D].

MEADOWCOURT (RICHARD), was born in Staffordshire, in the year 1697, and was educated at Merton-college in Oxford, of which he became a fellow. In 1732, he published notes on Milton's *Paradise's regained*, and in the following year was promoted to a canonry in the church of Worcester. He was author of several small tracts, containing critical remarks on the English poets, and his notes were not neglected by the late bishop Newton, in publishing his edition of Milton. He was greatly esteemed by the learned in general, and died at Worcester in 1769, aged 72. Dr. Newton thus speaks of him, in his preface to the *Paradise regained*. After enumerating the assistance given by friends, he adds, "I had the honour of all these for my associates and assistants before, but I have been farther strengthened by some new recruits, which were the more unexpected, as they were sent me by gentlemen with whom I never had the pleasure of a personal acquaintance. The Rev. Mr. Meadowcourt, canon of Worcester, in 1732 published a critical dissertation with notes, upon the the *Paradise regained*, a second edition of which was published in 1748; and he likewise transmitted to me a sheet of his manuscript remarks, wherein he hath happily explained a most difficult passage in *Lycidas*, better than any man had done before him." The passage alluded to is the 160th line of that poem, in which Mr. Meadowcourt explained the words "Bellerus," and "Bayona's hold." He was author also of eleven printed sermons, which are enumerated in *Cooke's Preacher's Assistant*, vol. ii. p. 231.

MEDE (JOSEPH), a learned English divine, was born in 1386, of a good family, at Berden in Essex [E]. When he was about ten years old, both he and his father fell sick of the small-pox; which proving mortal to the father, the son fell under the care of a Mr. Gower, to whom his mother was soon after mar-

[D] This little anecdote is here first printed from the MSS. of Mr. Jones (Dr. Young's curate at Welwyn); who had it, in Nov. 1764, from the Rev. Dr. Smith,

to whom it was related by Dr. Mead himself.

[E] The Life of Mede, prefixed to his Works, Lond. 1672, folio.

ried. He was sent to school first to Hodson in Hertfordshire, and then to Wethersfield in Essex. While he was at this last school, going to London upon some occasion, he bought "Bellarmine's Hebrew grammar;" and though his master, who had no skill in that language, told him it was a book not fit for him, yet he studied it with so much eagerness, that in a little time he attained considerable skill in Hebrew. In 1602, he was sent to Christ's-college in Cambridge; where, although he had an uncommon impediment in his speech, which would not suffer him to shew himself to advantage, he was soon distinguished for his abilities and learning. Not long after his entrance upon philosophical studies, he became disquieted with scepticism: for, meeting with a book in a neighbour scholar's chamber, either "Sextus Empiricus," or some other of the Pyrrhonic school, he began, upon the perusal of it, to move strange questions to himself, and even to doubt whether the *το Παν*, the whole frame of things, as it appears to us, were any thing more than a mere phantasm, or imagination; and, till his principles were settled, his life, as he professed, was utterly without comfort.

By the time he had taken the degree of master of arts, which was in 1610, he had made so happy a progress in all kinds of academical study, that he was universally esteemed an accomplished scholar. He was an acute logician, an accurate philosopher, a skilful mathematician, an excellent anatomist, a great philologer, a master of many languages, and a good proficient in history and chronology. His first public effort was an address that he made to bishop Andrews, in a Latin tract "*De sanctitate relativa*;" which in his maturer years he censured as a juvenile performance, and therefore never published it. That great prelate, however, who was a consummate judge and patron of learning, liked it so well, that he not only was the author's firm friend upon an occasion that offered soon after, but also then desired him to be his domestic chaplain. This Mede very civilly refused; valuing the liberty of his studies above any hopes of preferment, and esteeming that freedom which he enjoyed in his cell, so he used to call it, as the haven of all his wishes. These thoughts, indeed, had possessed him betimes: for, when he was a school-boy, he was invited by his uncle, Mr. Richard Mede, a merchant, who, being then without children, offered to adopt him for his son, if he would live with him: but he refused the offer, preferring, as it should seem, a life of study to a life of gain.

He was not chosen fellow of his college till after he was master of arts, and then not without the assistance of his friend bishop Andrews: for he had been passed over at several elections, on account of a groundless suspicion which Dr. Cary, then

master of the college, afterwards bishop of Exeter, had conceived of him, that "he looked too much towards Geneva;" that is, was inclined to the tenets of that church. Being made fellow, he became an eminent and faithful tutor. After he had well grounded his pupils in classics, logic, and philosophy, so that they were able to walk as it were alone, he used to set every one his daily task; which he rather chose, than to confine himself and them to precise hours for lectures. In the evening they all came to his chamber; and the first question he put to each was, "Quid dubitas? What doubts have you met with in your studies to-day?" For he supposed, that to doubt nothing and to understand nothing was just the same thing. This was an excellent method to make young men exercise their reasoning powers, and not acquiesce in what they learn mechanically, with an indolence of spirit, which prepares them to receive implicitly whatever is offered them. As to himself, he was so entirely devoted to the study of all excellent knowledge, that he made even the time he spent in his amusements serviceable to his purpose. He allowed himself little or no exercise but walking; and often, in the fields or college garden, would take occasion to speak of the beauty, distinctions, virtues, or properties of the plants then in view: for he was a curious florist, an accurate herbalist, and thoroughly versed in the book of nature. The chief delight he took in company was to discourse with learned friends; and he used to spend much time with his worthy friend Mr. William Chappel, afterwards provost of Trinity-college, Dublin, and bishop of Cork and Ross, who was justly esteemed a rich magazine of rational learning, and who had a high regard for Mr. Mede.

He was a curious enquirer into the most abstruse parts of learning, and earnestly pursued the knowledge of those things which are most remote from the vulgar track. Among other things, he spent no small pains and time in sounding the depths of astrology, and consumed much paper in calculating the nativities of his near relations and fellow-students: but this was in his juvenile years, and he afterwards discovered the vanity and weakness of this fanciful art. He applied himself to the more useful study of history and antiquities, particularly to those difficult sciences which made the ancient Chaldeans, Egyptians, and other nations so famous; tracing them, as far as he could have any light to guide him, in their oriental schemes and figurative expressions, as likewise in their hieroglyphics; not forgetting to enquire also into the oneirocritics of the ancients: which he did the rather, because of the affinity which he conceived they might have with the language of the prophets. He was a curious and laborious searcher into antiquities relating to religion, Pagan, Jewish, Christian, and Mahometan: to which he added
other

other attendants, necessary for understanding the more difficult parts of Scripture.

In 1627, he refused the provostship of Trinity-college, Dublin, into which he had been elected at the recommendation of archbishop Usher, who was his particular friend; as he did also when it was offered him a second time, in 1630. The height of his ambition was, only to have had some small donative sinecure added to his fellowship, or to have been thrown into some place of quiet; where, retired from the noise and tumults of the world, and possessed of a competency of fortune, he might have been entirely at leisure for study and acts of piety. When, therefore, a report was spread that he was made chaplain to the archbishop of Canterbury, he thus expressed himself in a letter to a friend: that "he had lived, till the best of his time was spent, in tranquillitate et secessu; and now, that there is but a little left, should I," saith he, "be so unwise, suppose there was nothing else, as to enter into a tumultuous life, where I should not have time to think my own thoughts, and must of necessity displease others or myself? Those who think so, know not my disposition in this kind to be as averse, as some perhaps would be ambitious." In the mean time, though his circumstances were scanty, for he had nothing but his fellowship and a college lecture, his charity was diffusive and uncommon; and, extraordinary as it may now seem, he devoted the tenth of his income to pious and charitable uses. But his frugality and temperance always afforded him plenty. His prudence or moderation, either in declaring or defending his private opinions, was very remarkable; as was also his freedom from partiality, prejudice, or prepossession, pride, anger, selfishness, flattery, and ambition. He was meek, patient, equally remote from superstition and licentiousness of thinking; and, in short, possessed every virtue. This great and good man died Oct. 31, 1638, in his 52d year, having spent above two-thirds of his time in college. As to his person, he was of a comely proportion, and rather tall than otherwise. His eye was full, quick, and sparkling; his whole countenance sedate and grave; awful, but at the same time tempered with an inviting sweetness: and his behaviour was friendly, affable, chearful, and upon occasion intermixed with pleasantry. Some of his sayings and bon mots are recorded by the author of his life; one of which was, his calling such fellow-commoners as came to the university only to see it, or to be seen in it, "the university tulips," that made a gaudy shew for a while.

We come now to his works. In his life-time he published three treatises only: the first entitled, "*Clavis Apocalyptica ex innatis & insitis visionum characteribus eruta et demonstrata. Cant. 1627,*" 4to; to which he added, in 1632, "*In sancti Joannis apocalypsin commentarius, ad amussim clavis Apocalypticae.*"

lypticæ." This is the largest and the most elaborate of any of his writings. The other two were but short tracts: namely, "About the name Θυσιασθηριον, anciently given to the holy table, and about churches in the apostles times." The rest of his works were printed after his decease; and in the best edition published by Dr. Worthington, in 1672, folio, the whole are divided into five books, and disposed in the following order. The first book contains fifty-three "Discourses on several texts of Scripture:" the second, such "Tracts and discourses as are of the like argument and design:" the third, his "Treatises upon some of the prophetical Scriptures, namely, The Apocalypse, St. Peter's prophecy concerning the day of Christ's second coming, St. Paul's prophecy touching the apostacy of the latter times, and three Treatises upon some obscure passages in Daniel:" the fourth, his "Letters to several learned men, with their letters also to him:" the fifth, "Fragmenta sacra, or such miscellanies of divinity, as could not well come under any of the aforementioned heads."

These are the works of this pious and profoundly learned man, as not only his editor calls him in the title-page, but the best divines have allowed him to be. His comments on the book of Revelation, are still considered as containing the most satisfactory explanation of those obscure prophecies, so far as they have been yet fulfilled: and, in every other part of his works, the talents of a sound and learned divine are eminently conspicuous. It is by no means the least considerable testimony to his merit, that he has been highly and frequently commended by the sagacious, enlightened, and candid Jortin.

MEDICIS (COSMO DE), born at Florence in 1399, was a merchant; but possessed a fortune, and acted a part, equal to that of a prince. He bestowed vast expence and attention, in promoting learning and the sciences. He collected a fine library, and enriched it with rare manuscripts. The envy of his fellow-citizens incommoding him, he removed to Venice, where he was received as a king; but his countrymen soon recalled him; and in effect, he presided over the commonwealth thirty-four years. He died in 1464, and over his tomb was inscribed *Father of the People, and Deliverer of his Country.*

MEDICIS (LORENZO DE), surnamed *Magnificent*, and *Father of Letters*, was an illustrious grandson of Cosmo de Medicis, and born in 1448. He was a great merchant, and as great a statesman; nor less fit to entertain an ambassador, than a factor. His public services so recommended him to the Florentines, that they declared him chief of the republic. He was so universally esteemed by the princes of Europe, that they often made him the arbiter of their differences. Pope Sixtus IV. indeed declared
against

against him; but Lorenzo opposed him like a king, and forced him to peace. He was also regarded as the Mæcenas of his age, and great protector of the exiled Greeks, after the taking of Constantinople: a great number of whom he drew to his court by his munificence. He sent John Lascaris to Greece, to recover manuscripts, with which he enriched his library. He died in 1492, leaving two sons: Peter, who succeeded him at Florence; and John, who was afterwards pope Leo X.

MEHEGAN (WILLIAM ALEXANDER), a French historian, of Irish extraction, as his name sufficiently denotes, was born in 1721 at Salle in the Cévennes. He addicted himself very early to letters, and the history of his life is only the history of his publications. He produced in 1752, 1. "The origin of the Guebres, or natural religion put into action." This book has too much of the cast of modern philosophy to deserve recommendation, and has now become very scarce. 2. In 1755, he published "Considerations on the revolutions of Arts," which are more easily to be found; and, 3. A small volume of "Fugitive Pieces" in verse, far inferior to his prose. In the ensuing year appeared, 4. His "Memoirs of the Marchioness de Terville, with the Letters of Aspasia," 12mo. The style of these memoirs is considered as affected, which, indeed, is the general fault prevalent in his works. In his person also he is said to have been affected and finical; with very ready elocution, but a mode of choosing both his thoughts and expressions that was rather brilliant than natural. His style, however, improved as he advanced in life. In 1759, he gave the world a treatise on 5. "The origin, progress, and decline of Idolatry," 12mo; a production in which this improvement in his mode of writing is very evident. It is still more so in his, 6. "Picture of modern History," "Tableau de l'Histoire moderne," which was published in 1766, in 3 vols. 12mo. His chief faults are those of ill-regulated genius, which is very strongly apparent in this work; it is eloquent, full of those graces of elocution, and richness of imagination, which are said to have made his conversation so peculiar: but it becomes fatiguing from an excessive ambition to paint every thing in brilliant colours. He speaks of every thing in the present tense, and he embellishes every subject with images and allusions. He died Jan. 23, in the year 1766, before this most considerable of his works was quite ready for publication. He was married, and his wife is said to have been a woman who in all respects did honour to the elegance of his taste. All his writings are in French.

MEIBOMIUS, the name of several learned men, who were Germans. JOHN-HENRY Meibomius was a professor of physic at Helmstadt, where he was born; and afterwards first physician at Lubeck. He was the author of several learned works;
among

among the rest, of one published at Leyden in 1653, 4to, and entitled, "Mæcenas, five de C. Cilnii Mæcenatis vita, moribus, & rebus gestis." He went to the fountain-head, and seems to have quoted every passage from antiquity, where any thing is said of Mæcenas; but having employed neither criticism nor method, he cannot claim any higher merit, than that of a mere collector.

MEIBOMIUS (HENRY), son of the former, was born at Lubec, in 1638; and after laying a proper foundation in literature at home, went in 1655 to the university of Helmstadt, where he applied himself to philosophy and medicine. Afterwards he went to study under the professors at Groningen, Franeker, and Leyden; and upon his return to Germany, projected a larger tour through Italy, France, and England, which he executed; he contracted an acquaintance with the learned wherever he went; and took a doctor of physic's degree in 1663; as he passed through Angers in France. He was offered a professorship of physic at Helmstadt in 1661: but his travelling scheme did not permit him to take possession of it till 1664. This, and the professorships of history and poetry, joined to it in 1678, he held to the time of his death, which happened in March, 1700. He took a wife in 1664, by whom he had ten children. Besides a great number of works relating to his own profession, he published, in 3 vols. folio, in 1688, "*Scriptores rerum Germanicarum*:" a very useful collection, which had been begun, but not finished, by his father.

MEIBOMIUS (MARCUS), a very learned man, was also of the same family, who published, in 1652, "A Collection of seven Greek Authors, with a Latin version by himself, who had written upon Ancient Music." He dedicated this work to Christina of Sweden, and received an invitation to that princess's court, which he accepted. Christina engaged him one day to sing an air of ancient music, while somebody was ordered to dance to it; and the immoderate mirth, which this occasioned in the spectators, is said to have disgusted him so vehemently, that he left the court of Sweden immediately. Meibomius pretended, that the Hebrew copy of the Bible was full of errors, and undertook to correct them by means of a metre, which he fancied he had discovered in those ancient writings; but this visionary scheme, drew upon him no small raillery from the learned. Nevertheless, besides the work above-mentioned, he performed other things, which shewed him to be a scholar; witness his "*Notes upon Diogenes Laertius*," in Menage's edition, his edition of the "*Greek Mythologists*," &c.

MEIER (GEORGE FREDERIC), a German writer on philosophical subjects, was born in 1718, at Ammendorff, near Halle in Saxony. He appeared first as an author in 1745, when he

he published, 1. His "Abbildung eines Kunstrichters," that is, "A Representation of a Critic," being his delineation of the character of a perfect critic. In the same year he produced, 2. "Anweisung, wie jemand ein neu-modischer Weltweiser werden könne," i. e. "Instructions how any one may become a modern Philosopher," 8vo. Whatever merit might belong to his works on philosophical and critical subjects, they were peculiarly his own, for he was not master of the learned languages. Yet his work on the elements of all the polite arts, was received by his countrymen with no inconsiderable approbation. It is entitled, 3. "Anfangs-Gründe aller schönen Künste und Wissenschaften," or "Introduction to the elegant arts and sciences;" and was printed at Halle, in 8vo, 1748—1750; and republished, in three parts, in 1754—1759. J. Matthew Gesner, however, in his *Isagoge*, is frequently severe against this author, and particularly derides his form of *Æsthetics*, which had been much applauded. Mejer died in 1777.

MELA (POMPONIVS), an ancient Latin writer, was born in the province of Bætica in Spain, and flourished in the reign of the emperor Claudius. His three books of "Cosmography, or *De situ Orbis*," are written in a concise, perspicuous, and elegant manner; and have been thought worthy of the attention and labours of the ablest critics. Isaac Vossius gave an edition of them in 1658, 4to, with very large and copious notes, in which he takes frequent occasion to criticize "Salmasius's Commentaries upon Solinus." James Gronovius published "Mela," in 1658, 12mo, with shorter notes; in which, however, as if he resented Vossius's treatment of Salmasius, he censures his animadversions with some degree of severity. To this edition of Mela, is added, "*Julii Honorii oratoris excerptum cosmographiæ*," first published from the manuscript; and "*Æthici Cosmographia*." Vossius answered the castigations of Gronovius, in an "Appendix to his Annotations, 1686," 4to; but, dying the same year, left his manes to be insulted by Gronovius, in another edition of Mela immediately published, with illustrations by medals. In this last edition by Gronovius, are added five books, "*De geographia*," written by some later author; by Jornandes, as Fabricius conjectures.

MELANCTHON (PHILIP), one of the wisest and greatest men of his age, was born at Bretten in the palatinate of the Rhine, Feb. 16, 1497. His father's name was George Schwartzferdt, which word signifies "black earth;" and therefore Reuchlin gave to his son Philip the name of Melancthon, which in the Greek signifies the same as Schwartzferdt. By a similar alteration of both his names, he has also been called Hippophilus Melangæus, but Hippophilus is only a change from one Greek compound to another, each denoting a lover of horses. He

Studied

studied first at the place of his nativity, and was afterwards sent to Pfortsheim, where he became known to Reuchlin, who was from that time strongly attached to him. In 1509, he was sent to Heidelberg, where he made so vast a progress in letters, that, before he was fourteen, he was intrusted with the tuition of the sons of the count of Leonstein. Baillet has deservedly reckoned Melancthon among his premature extraordinary young men. From him we learn, that at thirteen, he dedicated to Reuchlin a comedy, which he wrote without any assistance. Baillet adds [F], that he was “employed to make the greatest part of the harangues, that were publicly delivered in the university of Heidelberg:” which exactly agrees with Melchior Adam, who says, that “he wrote, while was but a boy, orations for the professors in that college, which were spoken in public.” “Good God,” says Erasmus[G], “what hopes may we not conceive of Philip Melancthon, who, although very young, and almost a boy, is equally to be admired for his knowledge in both languages? What quickness of invention; what purity of diction; what vastness of memory; what modesty and gracefulness of behaviour!”

He left Heidelberg in 1512 [H], partly because the air did not agree with him, partly because he was disgusted at being refused his master's degree, on account of his youth, and went to Tubingen, where he stayed six years. There he publicly read lectures upon Virgil, Terence, Cicero, and Livy; and also found time to assist Reuchlin in his quarrels with the monks. Melancthon was particularly fond of reading the Bible, and Reuchlin made him a present of one, which he always carried about with him [I]. But when he was seen at church to hold a book in his hands, much larger than a common prayer-book, his enemies, of which we may be sure he had no small number, took pains to have it believed, that he was reading something very different from what the occasion and place required. In 1518, he accepted the professorship of the Greek tongue in the university of Wittemberg, which Frederic the elector of Saxony offered him, upon the recommendation of Reuchlin. Here he soon contracted a friendship and intimacy with Luther, who was about fourteen years older than himself; and they went together to Leipzig in 1519, to dispute with Eccius.

In 1520, he read lectures upon St. Paul's Epistle to the Romans, at Wittemberg, which were so much approved by Luther, that he caused them to be printed for the general good of the church. He did still more; he wrote a Preface to it, in which he uses these words to Melancthon; “Ego, quod impii Thomistæ suo Thomæ

[F] In vitis philosoph. p. 186.

[H] Melch. Adam, in vit. phil. p. 185.

[G] Erasmus, in Thes. c. ii. apud Jo. Jac. Grynæum epist. select. p. 302.

[I] Camerarius, vita Philip Melancthon. p. 15. Lips. 1696.

mendaciter arrogant, neminem scripsisse melius in sanctum Paulum, tibi vere tribuor." The following years were a complication of hard labours to Melancthon. He wrote many books, and visited many churches. In 1521, hearing that the divines at Paris had condemned the books and doctrine of Luther by a formal decree, he opposed them with all his might, and affirmed Luther's doctrine to be sound and orthodox. In 1527, he was appointed by the duke of Saxony, to visit all the churches within his dukedom. But nothing cost him more pains than the task, which was imposed upon him in 1530, of drawing up a confession of faith. This was called the Augsburg confession, because it was presented to the emperor at the diet in that city.

All Europe was convinced, that Melancthon was not so averse to an accommodation as Luther; and that he would have sacrificed many things for the sake of peace. This appears chiefly by the book he wrote concerning things indifferent, which was so ill received by the faction of Illyricus. Melancthon advised them "not to contend scrupulously about things indifferent, provided those rites and ceremonies had nothing of idolatry in them; and even to bear some hardships, if it could be done without impiety." Illyricus, on the contrary, cried out, that they "ought to desert all the churches, and threaten an insurrection, rather than bear a surplice:" which calls to mind what a Jesuit said, that they "would not put out one wax taper, though it were to convert all the Hugonots." What Melancthon said to his mother, plainly shews, that he hated disputes in religion; and that he only entered into them, because they fell within his province. Being gone to the conferences at Spire, in 1529, he made a little journey to Bretten, to see his mother. This good woman asked him, what she must believe, amidst so many disputes, and repeated him her prayers, which contained nothing superstitious. "Go on, mother," said he, "to believe and pray, as you have done, and never trouble yourself about controversies:" which was the advice of a wise and good man.

This moderation and pacific disposition made him thought a proper person to settle the disputes about religion, which were then very violent in France; and therefore Francis I. desired him to come thither. Francis had assisted at a famous procession, in Jan. 1535, and had caused some heretics to be burnt. Melancthon was exhorted to attempt a mitigation of the king's anger; he wrote a letter therefore to John Sturmius, who was then in France, and another to Du Bellai, bishop of Paris. A gentleman, whom Francis had sent into Germany, spoke to Melancthon of the journey to France; and assured him, that the king would write to him about it himself, and would furnish him with all the means of conducting him necessary for his safety.

safety. To this Melancthon consented, and the gentleman upon his return was immediately dispatched to him with a letter. It is dated from Guise, June 28, 1535, and declares the pleasure the king had, when he understood by the gentleman, and by the letter which Du Bellai had received from Melancthon, that he was disposed to come into France, to put an end to their controversies. He wrote to the king, Sept. 28, and assured him of his good intentions: but was sorry, he could not as yet surmount the obstacles to his journey. The truth was, the duke of Saxony had very good reasons of state for not suffering this journey to the court of Francis I. and Melancthon could never obtain leave of him to go, although Luther had earnestly exhorted that elector to consent to it, by representing to him, that the hopes of seeing Melancthon had put a stop to the persecution of the Protestants in France; and that there was reason to fear, they would renew the same cruelty, when they should know, that he would not come. Henry VIII. king of England, had also a desire to see Melancthon, but neither he nor Francis I. ever saw him.

His time was now chiefly employed in conferences and disputes about religion. In 1539, there was an assembly of the Protestant princes at Francfort, concerning a reformation; and another in 1541, at Worms, where there happened a warm dispute between Melancthon and Eccius about original sin. But, by the command of the emperor, it was immediately dissolved, and both of them appointed to meet at Reinspurge; where Eccius proposing a sophism somewhat puzzling, Melancthon paused a little, and said, "that he would give an answer to it the next day." Upon which Eccius represented to him the disgrace of requiring so long a time; but Melancthon replied, like an honest man, "*Mi doctor, non quæro meam gloriam hoc in negotio, sed veritatem.*" In 1543, he went to the archbishop of Cologne, to assist him in introducing a reformation into his diocese; but without effect. He attended at seven conferences in 1548; and was one of the deputies, whom Maurice, elector of Saxony, was to send to the council of Trent, in 1552. His last conference with the doctors of the Romish communion, was at Worms, in 1557; and of the dissensions which afflicted him, there was none more violent than that which was raised by Flaccius Illyricus. He died at Wittemberg, April 19, 1560, in his 64th year; and was buried near Luther, in the church of the castle, two days after. Some days before he died, he wrote upon a piece of paper the reasons which made him look upon death as a happiness; and the chief of them was, that it "delivered him from theological persecutions." Nature had given him a peaceable temper, which was but ill-suited for the time in which he lived. His moderation greatly augmented his uneasiness.

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He was like a lamb in the midst of wolves. Nobody liked his mildness; it looked as if he was lukewarm; and even Luther himself was sometimes angry at it. It was, indeed, considering his situation, very inconvenient; for it not only exposed him to all kinds of slander, but would not suffer him to "answer a fool according to his folly." The only advantage it procured him, was to look upon death without fear, by considering, that it would secure him from the "odium theologicum," the hatred of divines, and the discord of false brethren. He was never out of danger, but might truly be said, "through fear, to be all his life-time subject to bondage." Thus he declared, in one of his works [κ], that he "had held his professor's place forty years without ever being sure, that he should not be turned out of it, before the end of the week." "Ego jam sum hic," says he, "Dei beneficio, quadraginta annos: & nunquam potui dicere aut certus esse, me per unam septimanam mansurum esse."

He married a daughter of a burgomaster of Wittemberg in 1520, who lived with him till 1557. He had two sons and two daughters by her; and his eldest daughter Anne, in 1536, became the wife of George Sabinus, who was one of the best poets of his time. His other daughter was married, in 1550, to Gaspar Peucer, who was an able physician, and very much persecuted. Melancthon was a very affectionate father; and there is an anecdote preserved of him, which perfectly agrees with his character for humility. A Frenchman, it is said, found him one day, holding a book in one hand, and rocking a child with the other; and upon his expressing some surprise, Melancthon made such a pious discourse to him about the duty of a father, and the state of grace in which the children are with God, "that this stranger went away," says Bayle, "much more edified than he came." Melchior Adam relates a surprising dialogue which passed between his son-in-law Sabinus, and cardinal Bembus, concerning Melancthon. When Sabinus went to see Italy, Melancthon wrote a letter to cardinal Bembus, to recommend him to his notice. The cardinal laid a great stress upon the recommendation; for he loved Melancthon for his abilities and learning, however he might think himself obliged to talk of his religion. He was very civil therefore to Sabinus, invited him to dine with him, and in the time of dinner asked him a great many questions, particularly these three: "What salary Melancthon had? what number of hearers? and what he thought concerning the resurrection and a future state?" To the first question Sabinus replied, "that his salary was not above 300 florins a year." Upon hearing this, the cardinal cried out, "Ungrateful Germany! to value at so low a price so many

[κ] Enarrat. Evangel. vol. i. p. 358.

labours of so great a man." The answer to the second was, "that he had usually 1500 hearers." "I cannot believe it," says the cardinal: "I do not know an university in Europe, except that of Paris, in which one professor has so many scholars." To the third, Sabinus replied, "that Melancthon's works were a full and sufficient proof of his belief in those two articles." "I should think him a wiser man," said the cardinal, "if he did not believe any thing about them."

Melancthon was a man, in whom many good as well as great qualities were wonderfully united. He had great abilities, great learning, great sweetness of temper, moderation, contentedness, and other qualities, which would have made him very happy in any other times, but those in which he lived. He never affected dignities, honours, or riches, but was rather negligent of them: too much so, in the opinion of some, considering he had a family; and his son-in-law Sabinus, who was of a more ambitious disposition, was actually at variance with him upon this subject. Learning was infinitely obliged to him on many accounts; on none more than this, that he reduced almost all the sciences, which had been taught before in a vague irregular manner, into systems. Considering the distractions of his life, and the infinity of disputes and tumults in which he was engaged, it is astonishing, how he could find leisure to write so many books. Their number is prodigious, insomuch that it was thought necessary to publish a chronological catalogue of them in 1582. His works indeed are not correct, as he himself confessed; but since he found them useful, he chose rather to print a great number, than to finish only a few; "which, however," as Bayle says, "was postponing his own glory to the advantage of others." His constitution was very weak, and required great tenderness and management; which made Luther, as hot and as zealous as he was, blame him for labouring too earnestly in the vineyard. "I am extremely grieved," says he, "for your very bad state of health; and my prayers are continually offered up for your recovery, that there may be somebody, when I am dead, who may be a bulwark to the house of Israel, against the ragings of Satan."

A few days before his death, he asked a poet of his acquaintance, to write him a short and simple epitaph; and by way of model gave him the following:

"Iste brevis tumulus miseri tenet ossa Philippi;
Qui qualis fuerit, nescio, talis erat."

His friend told him, that would do very well, provided he would suffer the word *talis* to be changed for *magnus*.

MELCTHAL (ARNOLD DE), was one of the principal founders of the liberty of Switzerland. He was born in the canton
of

of Underwald. Being irritated against Grisler, the governor appointed by the emperor Albert I. who for some offence had deprived his father of his eyes, he united himself with Werner Stouffacker, Walter Furst, and William Tell, and excited his countrymen to revolt against the Austrian yoke. Thus began the independence of the Swiss, the project of which was formed on Nov. 14, 1307. Grisler was slain by William Tell, with an arrow. Albert who was desirous of punishing the authors of the revolt, was prevented by death; but Leopold, archduke of Austria, assembled 20,000 men to attack them. The Swiss, like the Lacedæmonians at Thermopylæ, waited for their enemies at the pass of Morgarten, with a number not exceeding 500. The situation fought for them, and they defeated their numerous enemies by rolling down vast stones from the mountains. The other divisions of the enemy were defeated about the same time, by numbers not less disproportionate. This first victory being gained by the canton of Schweitz, two others gave their name to the confederation, and by degrees, all the cantons united. Berne did not come in till 1352. After the most heroic exertions of courage and perseverance, the Swiss succeeded in establishing their liberty, against all the power of Austria, and have continued independent to this day. A stronger lesson cannot easily be given to sovereigns, not to oppress and irritate a hardy people, from any rash miscalculation of their strength.

MELEAGER, a Greek epigrammatic poet, and the first collector of the epigrams that form the Greek Anthologia, was the son of Eucrates; and is generally considered as a native of Gadara in Syria, where he chiefly lived; but, according to Harles [L], was born rather at Atthis, an inconsiderable place, in the territory of Gadara. The time in which he lived has been a subject of controversy. Vavassor, in some degree, with the consent of Fabricius, and Reiske, in his *Notitia Poetarum Anthologicorum*, p. 131, contend, that he lived under Seleucus VI. the last king of Syria, who began to reign in Olym. 170. 3. A. C. 96. This is confirmed by an old Greek scholiast, who says, ἡκμασεν ἐπὶ Σελεύκῳ τῷ ἑσχατῷ. "He flourished under Seleucus the last." Saxius accordingly [M] inserts his name at the year above-mentioned. Some would carry him back to the 148th Olympiad, A. C. 186, which, however, is not incompatible with the other account; and Schneider [N] would bring him down to the age of Augustus, from a supposed imitation of an epigram of Strato, who lived then. But, as it may equally be supposed that Strato imitated him, this argument is of little validity. One of his epigrams in praise of Antipater Sidonius,

[L] In Edit. Fabricii Biblioth. Græc. vol. iv. p. 416.

[M] Onomast. Litter. vol. i. p. 142. [N] Schneider peric. Criticum. p. 65.

seems to prove that he was contemporary with him (Epig. cxxiii. Ed. Brunck.) and another, in which he speaks of the fall of Corinth as a recent event, which happened in Olym. 158. 4. may be thought to fix him also to that time. As he calls himself *πολυέτης*, or aged, in one of his compositions, there will be no inconsistency between these marks, and the account of the scholiast.

In his youth, Meleager lived chiefly at Gadara, and imitated the style and manner of Menippus, who had lived before him in the same city. He afterwards resided at Tyre; but in his old age, on account of the wars which then ravaged Syria, he changed his abode to the island of Cos, where he died. In the *Anthologia* are extant three epitaphs upon this poet, two of which, at least, are supposed to have been written by himself. That the following was his own composition, there can be little or no doubt from internal evidence, besides that it is so inscribed in all the old collections :

Νᾶσος ἐμὰ Θρέππειρα Τύρος· πάτρα δ' ἐμὲ τεκνοῖ
 Ατθίς, ἐν Ασσυρίοις ναίονμένα Γαδάροις.
 Εὐκράτῃ δ' ἔδλασεν ὁ σὺν Μύσαις Μελέαγρος,
 Πρῶτα Μενιππείαις συντροχάσας χάρισιν.
 Εἰ δὲ Σύρος, τί τὸ θαῦμα; μίαν, ξένη, πατρίδα, κόσμον
 Ναίομεν· ἐν θανάτῳ πάντας ἔτικτε χάος.
 Πολυετής δ' ἐχάραξα τὰδ' ἐν δέλτοισι πρὸ τύμβου·
 Γήρως γὰρ γείτων, κῆρυγθεν Αἰδέω.
 Ἀλλὰ με τὸν λάλιον καὶ πρεσβύτην σὺ προσεΐπῃς
 Χαίρειν, εἰς γῆρας καὶ τὸς ἴκοιο λάλων.

In Tyre I ripen'd, but my life began
 In Atthis, Gadara's contiguous clan.
 My fire was Eucrates, the fav'ring Muse
 Taught me the style Menippus lov'd to use.
 Such Meleager was—A Syrian!—True;
 Yet man at least, and brother thus to you.
 In age this record for my tomb I trac'd,
 Aware how near the tomb old age is plac'd.
 You then who blest my talkative old age,
 May you too live to talk in life's last stage!

One of the other epitaphs is very evidently taken from this, but inferior. There was a Cynic of Gadara, of the name of Meleager, whom some confound with this poet, and others distinguish; it seems very unlikely that this elegant writer was a Cynic. Meleager formed two collections of Greek verses, under the name of *Anthologia*; one, it is melancholy to say, was entirely dedicated to that odious passion of the Greeks, which among us it is a shame even to mention. To this infamous collection was prefixed a poem, still extant, in which the youths whose

whose beauty was celebrated, are described as flowers. A poet named Strato, increased this collection, and prefixed to it his own name: but Agathias and Planudes, to their honour, rejected this part altogether, and formed their collections from the second Anthologia of Meleager, which consisted of compositions entirely miscellaneous. On this the present collections of Greek epigrams are founded. The poems of Meleager in Brunck's edition, amount to 129, the greater part of which are epigrams. They display great elegance of genius, and do as much honour to the collection, as most of those which it contains. Lord Chesterfield's indiscriminate censure of the Greek epigrams, must be the result of mere ignorance, since many of them are of the highest elegance. He had seen, probably, a few of the worst, and knew nothing of the rest. Of the epigrams of Meleager, many are truly elegant, but those numbered, in Brunck's *Analeceta*, 50, 51, 52, 55, 57, 58, 61, 63, 109, 111, 112, and several others, have beauty enough to rescue the whole collection from the unjust censure of the witty, but not learned earl.

MELETIUS, bishop of Lycopolis in Thebais, known in church history as the chief of the sect of *Meletians*; having been convicted of sacrificing to idols, was, in the Dioclesian persecution, imprisoned and degraded by a council held by Peter, bishop of Alexandria. Upon his release, Meletius caused a schism about the year 301, separating himself from Peter, and the other bishops, charging them, but particularly Peter, with too much indulgence in the reconciliation of apostates. By the council of Nice, A. D. 325, he was permitted to remain in his own city, Lycopolis, but without the power either of electing, or ordaining, or appearing upon that account either in the country or city; so that he retained only the mere title of bishop. His followers at this time were united with the Arians. Meletius resigned to Alexander, bishop of Alexandria, the churches, over which he had usurped superiority, and died some time after. When he was dying, he named one of his disciples his successor. Thus the schism began again, and the Meletians continued their assemblies. They continued to the end of that century, particularly in Egypt.

MELITO, an ancient Christian father, was bishop of Sardis in Asia, and composed several works upon the doctrine and discipline of the church; of which we have nothing now remaining but their titles, and some fragments preserved by Eusebius. Among the rest [o], there is part of an humble petition, which he presented to the emperor Marcus Antoninus; in which he beseeches him, "to examine the accusations which were brought against the Christians, and to stop the persecution, by revoking

[o] Hist. Eccles. l. iv.

the edict, which he had published against them." He represents to him, that "the Roman empire was so far from being injured or weakened by Christianity, that its foundation was more firmly established, and its bounds considerably enlarged, since that religion had taken footing in it." He puts him in mind, that "the Christian religion had been persecuted by none but the worst emperors, such as Nero and Domitian; that Adrian and Antoninus had granted privileges in its favour; and that he hoped from his clemency and goodness, that they should obtain the same protection of their lives and properties from him." The venerable father, we may observe, has avoided the mention of Trajan on this occasion, and not without reason: for the example of an emperor, who was perhaps the best and wisest of all the emperors, and yet unhappily a persecutor of the Christians, would by no means have suited his purpose. There are also some fragments preserved by other authors; but they are too slight and inconsiderable to deserve much notice.

This father flourished at the latter end of the second century, about A. D. 170[P]; "and presented his petition to the emperor," as Dupin says, "about 182." He died before the pontificate of Victor, as we learn from a letter of Polycrates to that Pope, where he speaks of Melito, as of a man dead, and in the following terms: "What shall I say of Melito, whose actions were all guided by the operations of the Holy Spirit? who was interred at Sardis, where he waits the resurrection and the judgement." He passed, it seems, for a prophet in his day; that is, for a man inspired by God; according to the testimony of Tertullian, as Jerome represents it. The same Tertullian observes also, that he was an elegant writer and a good orator; which, however, it would not be easy to discover from the fragments that remain of him.

MELLAN (CLAUDE), a French engraver and designer; particularly celebrated for a mode of engraving peculiar to himself, and of his own invention, that of forming a whole head by one line of the graver, swelling it in various places to produce the shades. A head of our Saviour, formed of one spiral line, beginning at the tip of the nose, is his most famous work in this style. There are also portraits by him, of pope Clement VIII. and of the marquis Justiniani, and a set of the Justiniani gallery, all of which are highly esteemed. Charles II. was desirous of inviting him to settle in England, but an attachment to his country, and a happy marriage in it, fixed him at home. He was born at Abbeville in 1601, and died at Paris in 1688.

MELMOTH (WILLIAM, Esq.), a learned and worthy bencher of Lincoln's-inn, was born in 1666 [Q]. In conjunc-

[P] Biblioth. des auteurs eccles. tom.

[Q] Anecdotes of Bowyer, by Nichols, p. 381.

tion with Mr. Peere Williams, Mr. Melmoth was the publisher of "Vernon's Reports," under an order of the court of chancery. He had once an intention of printing his own "Reports;" and a short time before his death advertised them at the end of those of his coadjutor Peere Williams, as then actually preparing for the press. They have, however, not yet made their appearance. But the performance for which he justly deserves to be held in perpetual remembrance, is, "The Great Importance of a Religious Life." It is a somewhat singular circumstance that the real author of this most admirable treatise should never have been publicly known 'till mentioned in the anecdotes of Bowyer [R], and the more so, as it is plainly pointed out in the following "Short Character" prefixed to the book itself. "It may add weight, perhaps, to the reflections contained in the following pages to inform the reader, that the author's life was one uniform exemplar of those precepts, which, with so generous a zeal, and such an elegant and affecting simplicity of style, he endeavours to recommend to general practice. He left others to contend for modes of faith, and inflame themselves and the world with endless controversy: it was the wiser purpose of his more ennobled aim, to act up to those clear rules of conduct which Revelation hath graciously prescribed. He possessed by temper every moral virtue; by religion every Christian grace. He had a humanity that melted at every distress; a charity which not only thought no evil, but suspected none. He exercised his profession with a skill and integrity, which nothing could equal, but the disinterested motive that animated his labours, or the amiable modesty which accompanied all his virtues. He employed his industry, not to gratify his own desires; no man indulged himself less: not to accumulate useless wealth; no man more disdained so unworthy a pursuit: it was for the decent advancement of his family, for the generous assistance of his friends, for the ready relief of the indigent. How often did he exert his distinguished abilities, yet refuse the reward of them, in defence of *the widow, the fatherless, and him that had none to help him!* In a word, few have ever passed a more useful, not one a more blameless life; and his whole time was employed either in doing good, or in meditating it. He died on the 6th day of April, 1743, and lies buried under the Cloister of Lincoln's-Inn Chapel. MEM. PAT. OPT. MER. FIL. DIC." It is evident from the concluding words, that the character here cited was written by the son of the author. He has since published a short tract entitled, "Memoirs of a late eminent advocate," in which the character of his father is rather more unfolded, and is rendered of course still more ad-

[R] It had been commonly attributed to the first earl of Egmont, and particularly by Mr. Walpole in his Catalogue.

mirable. Let Mr. Melmoth's name therefore be handed down to posterity with the honour it so eminently deserves; let the author of the "Short Character" have his share of the honour due to the worthy Son [s] of a worthy Sire; and let it be mentioned, to the credit of the age, that, notwithstanding many large editions had before been circulated, 42,000 copies of this useful treatise had been sold in the eighteen years preceding 1784, and they have continued since to sell.

MELOT (JEAN-BAPTISTE), a learned man, esteemed in France for his memoirs, inserted in the volumes of the academy, and for an edition of Joinville's Life of St. Louis. He was born at Dijon in 1697, and died at Paris in 1760. Being made librarian to the king, he laboured at the catalogue of that vast collection. The occasion of his edition of Joinville is thus related: the abbé Sallier having found a very ancient manuscript of Joinville's history of St. Louis, of the date of 1309, it was thought desirable to republish that tract, with two others relative to the same prince, by other authors, which had not before appeared; and, on account of the obsolete form of the language, to construct a glossary for the whole. This labour Melot undertook, rather late in life. He had been employed upon it two years, had collected his chief materials, and begun to arrange them, when he died of an apoplexy at the age of 62. The edition was published, from his papers, in 1761. His character was no less upright and modest, than his learning was respectable.

MELVIL (Sir JAMES), the author of some useful and entertaining memoirs, was descended from an honourable family in Scotland, being the third son of the lord of Kaeth; and born at Halhill in Fifeshire, in 1530. At fourteen, he was sent by the queen regent of Scotland, to be page to her daughter Mary, who was then married to the dauphin of France: but by her leave he entered into the service of the duke of Montmorency, great constable and chief minister of France, who earnestly desired him of her majesty, having conceived a great fondness for his promising talents. He was nine years employed by him, and had a pension settled on him by the king. Then, obtaining leave to travel, he went into Germany; where being detained by the elector Palatine, he resided at his court three years, and was employed by him on several embassies. After this, prosecuting his intentions to travel, he visited Venice, Rome, and the most famous cities of Italy, and returned through Switzer-

[s] William Melmoth, esq; the celebrated translator of "Pliny," and of "Cicero's Letters;" and author of those which pass under the name of "Sir Thomas Fitzosborne." It is worthy of remark, that at the end of the "Memoirs" above-mentioned, published in 1796, a wrong date is

given of Mr. Melmoth's death. It is there put 1748 instead of 1743, and therefore makes him in the 83d instead of the 78th year of his age. It has evidently been a mistake of the printer, between the similar forms of 3 and 8, in writing.

land to the elector's court; where, finding a call from queen Mary, who was arrived at her kingdom of Scotland, after the death of her husband Francis II. he went and attended her service. The queen-mother of France at the same time offered him a large pension, to reside at her court; for she found it her interest, at that juncture, to keep up a good understanding with the Protestant princes of Germany; and she knew sir James Melvil to be the properest person to negotiate her affairs, being most acceptable to them all.

Upon his arrival in Scotland, in 1561, he was admitted a privy-counsellor and gentleman of the queen's chamber; and was employed by her majesty in her most important concerns, till her unhappy confinement at Lochleven; all which he discharged with an exact fidelity; and from his own account there is reason to think that, had she taken his advice, many of her misfortunes might have been avoided. He was afterwards regarded by the four successive regents in a special manner, and trusted by them with negociations of the greatest moment; though, after the queen's imprisonment, he had ever adhered to her son. When James came to the government, Melvil was especially recommended to him by the queen, then a prisoner in England, as one most faithful, and capable of doing him service: and thereupon was made by his majesty a member of his privy-council, of his exchequer, and a gentleman of his chamber. He always continued in favour and employment; and the king would gladly have taken him into England, at the death of Elizabeth, promising him considerable promotion: but sir James, now advanced in years, and desirous to retreat from the business of the world, begged his majesty to excuse him. He thought it right, however, to pay his duty to his majesty, and accordingly went to England: and then returning to his own house, as to an harbour, he sat down, and, reflecting of the past voyage of his life, and all the various weather and difficult storms in which he had been tossed, drew up memoirs of them for the use of his son, to whom they are addressed in an introductory epistle.

These memoirs were accidentally found in the castle of Edinburgh, in 1660, somewhat imperfect, and injured by time and civil confusion. They passed thence into the hands of sir James Melvil of Halhill, the author's grandson, from whom the editor George Scott received them, and published them in 1683, in folio, under this title, "The Memoirs of sir James Melvil, of Halhill, containing an impartial account of most of the remarkable affairs of state, during the last age, not mentioned by other historians: more particularly relating to the kingdoms of England and Scotland, under the reigns of queen Elizabeth, Mary queen of Scots, and king James: in all which transactions the author was personally and publicly concerned.

Now

Now published from the original manuscript." There is an epistle to the reader, prefixed by the editor, from which we have made this extract. It is remarkable, that nobody knew how these memoirs came to be deposited in the castle of Edinburgh, or when they were so: and also, that they were preserved almost entire, in a place which could not secure the public records of the kingdom, from the rude incursions of civil discord. They are much esteemed, and have been reprinted both in French and English. Sir James died at Halhill in 1606, at the age of 76.

MENAGE (GILES, or ÆGIDIUS), called, from his great learning, the Varro of his times, was born at Angers, Aug. 15, 1613. He was the son of William Menage, the king's advocate at Angers; and discovered so early an inclination to letters, that his father was determined to spare no cost or pains in his education. He was accordingly trained in the belles lettres and philosophy, in which he made, as was expected, a very extraordinary progress. His father also, to divert him from too severe an application to letters, employed masters to instruct him in music and dancing; but he did not succeed in either of these accomplishments; and had so little genius for music, that he never could learn a tune. He had more success in his application to the law; for his first profession was that of a barrister at law. Thus, as he says of himself[*r*], "in 1632, I was entered advocate at Angers, the place of my birth; and it was there, that I pleaded my first cause against Mr. Ayrault my cousin-german. I came up the same year to Paris, where I was likewise admitted advocate, and have pleaded for several years. In 1634, the parliament of Paris went to hold a general sessions at Poitiers, where I pleaded too. It was this which gave Mr. Costar occasion to say, that as there were no serjeants, who served warrants throughout the kingdom, I was in like manner a pleading advocate throughout the kingdom; and it was upon the same account, that F. Jacob, the Carmelite told me, in one of his lists of new books, which he did me the honour to address to me, *Atque erit in triplici par tibi nemo foro.*" "The Memoirs of Menage," printed before the "*Suite du Menagiana*," inform us, that he pleaded several causes in the parliament of Paris, and "among the rest, one for Mr. Sengebere, under whom he had studied law, who wanted to put away his wife on account of adultery." His father had always designed him for the law, and he now resigned his place of king's advocate in his favour. Menage, being at his father's house, did not refuse it; but tired of the profession, he sent him back the grant of that place, as soon as he got to Paris. He was but ill suited to the drudgery of the law: his genius, on the contrary, led him

[*r*] Origines de la langue Françoisse, upon the word *Rachat*, p. 611, edit. 1694.

strongly to the study of polite learning, by which he was induced to seek the acquaintance of learned men. He declared his design therefore of entering into the church, as the best plan he could pursue for the gratification of his disposition; and soon after he was provided with some benefices, and among the rest with the deanery of St. Peter at Angers. In the mean time his father was displeased at him for deserting his profession, and would not supply him with the money, that, over and above his own income, was necessary to support him at Paris. This put him upon looking out for some means of subsistence there, independent of his family; and at the recommendation of Chapelain, a member of the French academy, he was taken into the family of cardinal de Retz, who was then only coadjutor to the archbishop of Paris. In this situation he enjoyed the repose necessary to his studies, and had every day new opportunities of displaying his abilities and learning. He lived several years with the cardinal; but upon an affront, which he one day received from some of his dependants, he desired of the cardinal, either that reparation might be made him, or that he might be suffered to depart. He obtained the latter, and then hired an apartment in the cloister of Notre Dame, where he held every Wednesday an assembly, which he called his "Mercuriale." Here he had the satisfaction of seeing a number of learned men, French and foreigners; and upon other days he frequented the study of Messieurs du Puy, and after their death that of Thuanus. He was still in the house of cardinal de Retz, when he heard of his father's death, which happened Jan. 18, 1648; and, being the eldest son, he succeeded to an estate which he converted into an annuity, for the sake of living more disengaged, and being at leisure to pursue his studies. Soon after, he obtained, by a decree of the grand council, the priory of Montdidier; which he resigned also to the abbé de la Vieuville, afterwards bishop of Rennes, who procured for him, by way of amends, a pension of 4000 livres upon two abbeys. The king's consent, which was necessary for the creation of this pension, was not obtained for Menage, till he had given assurances to cardinal Mazarine, that he had no share in the libels which had been dispersed against that minister and the court, during the troubles at Paris. This considerable addition to his circumstances enabled him to prosecute his studies with more success, and to publish a great many works, which he generally did at his own expence. The excessive freedom of his conversation, and his total inability to suppress a witty thought, whatever might be the consequence of uttering it, created him many enemies; and he had contests with several men of eminence, who attacked him at different times, as the abbé d'Aubignac, Boileau, Cotin, Salo, Bohours, and Baillet. But all these were not nearly so formidable to him, as the danger

danger which he incurred in 1660, by a Latin elegy addressed to Mazarine; in which, among his compliments to his eminence, it was pretended, that he had satirized a deputation which the parliament had sent to that minister. It was carried to the grand chamber by the counsellors, who proposed to debate upon it; but the first president, de Lamoignon, to whom Menage had protested that the piece had been written three months before the deputation, and that he could not intend the parliament in it, prevented any ill consequences from the affair. Besides the reputation his works gained him, they procured him a place in the academy della Crusca at Florence; and he might have been a member of the French academy at its first institution, if it had not been for his "*Requête des dictionnaires*." As the memory of that piece, however, was effaced by time, when most of the academicians, who were named in it, were dead, he was proposed, in 1684, to fill a vacant place in that academy, and was excluded only by the superior interest of his competitor, M. Bergeret: for there was not one member, of all those who gave their votes against Menage, who did not own that he deserved the place. After this he would not suffer his friends to propose him again. Indeed he was no longer able to attend the academy, if he had been chosen, on account of a fall, which had put his thigh out of joint; and he scarcely ever went out of his chamber, but held daily a kind of an academy there. In July, 1692, he began to be troubled with a rheum, which was followed by a defluxion on the stomach, of which he died on the 23d, aged 79.

He composed several works, of the chief of which we will give a short account. 1. "*Origines de la langue Françoisse*, 1650," 4to; a very valuable work, and reprinted in folio after his death, in 1694, much enlarged and improved by himself. 2. "*Miscellanea*, 1652," 4to; a collection of pieces in Greek, Latin, and French, prose as well as verse, composed by him at different times, and upon different subjects; among which is, "*La requête des dictionnaires*," one of the most ingenious pieces of raillery that ever were written. It makes all the dictionaries complain, that the academy's dictionary will be their utter ruin, and join in an humble petition to prevent it. It was not written from the least malignity against the academy, but merely to divert himself, and that he might not lose several *bon mots*, which came into his head upon that occasion. He suppressed it for a long time; but at last it was stolen from him, and published by the abbé Montreuil, without his knowledge. It prevented him, as we have observed, from obtaining a place in the academy, at its first institution; which made de Monmor pleasantly say, "that he should be obliged to be a member, on account of that piece, as a man, who has debauched a girl, is obliged

obliged to marry her." 3. "Osservazioni sopra l'Aminta del Tasso, 1653," 4to. 4. "Diogenes Laertius Græcè & Latine cum commentario, Lond. 1663," in folio. Menage first published his observations and corrections separately at Paris, with a view only of sending a fair copy of them into England, where they were printed with Diogenes Laertius. He afterwards enlarged them so considerably, that the booksellers of Holland were induced to reprint that author at Amsterdam, in 1692, in 2 vols. 4to. This edition is much more beautiful, correct, and complete than the former, and is one of Menage's best and most useful works. 5. "Poëmata, 1656," 12mo [u]. They were often reprinted; and what is remarkable, his Italian poetry has been said to be esteemed even in Italy, although Menage could not speak two words in Italian. Baretti, however, condemns without mercy the Italian verses both of Menage and Reignier [x]. Morhoff pretends, that he has borrowed greatly from the Latin poems of Vincent Fabricius; and several have accused him of plundering the ancients. What was pleasant enough, and cannot be omitted, was, that having, according to the custom of poets, chosen mademoiselle de la Vergne, afterwards countess de la Fayette, for his poetical mistress, he gave her in Latin, inadvertently we may suppose, the name of Laverna, the goddess of thieves; and this gave occasion to the following smart epigram:

"Lesbia nulla tibi est, nulla est tibi dicta Corinna:
Carminè laudatur Cynthia nulla tuo.
Sed cum doctorum compiles scrinia vatum,
Nil mirum, si sit culta Laverna tibi."

6. "Recueil des eloges faits pour M. le cardinal Mazarin, 1666," folio. 7. "Origini della lingua Italiana, 1669," 4to. He undertook this work only to shew the academy della Crusca, that he was not unworthy of the place with which they had honoured him. 8. "Juris civilis amœnitates; 1664," 8vo. 9. "Les poësies de Malherbe, avec des notes, 1666," 8vo. They have been reprinted more than once. 10. "Observations sur la langue Françoisè, 1675, and 1676," in 2 vols. 12mo. 11. "Histoire de Sablé, contenant les seigneurs de la ville de Sablé, jusqu'à Louis I. duc d'Anjou & roy de Sicile; première partie, 1686," folio. He was very much prejudiced in favour of this history, and was engaged in the second part at his death. In the "Menagiana," he is represented as saying, that it is an incomparable book; that one may find every thing in it; and that in every page there are many learned observations: but the public have not been of this opinion. 12. "Historia mulierum philosophorum, Lugd. 1690," in 12mo. 13. "Anti-Baillet, 1690." A criticism of the "Jugemens des sçavans," of M.

[u] Journal des sçavans, pour Janv. 1724. Polyhistor. vol. i. lib. vii. c. i. § 15.

[x] See his Discours sur Shakespeare et M. de Voltaire, p. 162.

Baillet, who in that work had spoken of Menage in a manner that displeased him. 14. "Menagiana," not published till after his death, and printed at first in one volume, afterwards in two. But M. de la Monnoye published an edition with great additions, at Paris, 1715, in 4 vols. 12mo. "The collection entitled Menagiana [Y]," says Bayle, "is very proper to shew the extent of genius and learning, which was the character of Mr. Menage: and I may be bold to say, that the excellent works which he published, will not distinguish him more from other learned men, so advantageously as this. To compose books of great learning, to make good Greek and Latin verses, is not indeed a common talent, nor is it extremely rare. It is incomparably more difficult to find men, who can furnish discourse about an infinite number of things, and who are able to diversify it an hundred ways.—They who know Mr. Menage only by his books, might think he resembled those learned men: but if you shew the Menagiana, you distinguish him from them, and make him known by a talent, that is given to very few learned men. There it appears, that he was a man who spoke off-hand a thousand good things. His memory extended to what was ancient and modern, to the court and to the city, to the dead and to the living languages, to things serious and things jocose; in a word, to a thousand different sorts of subjects."

In our account of Menage's works, we have passed over some which are but inconsiderable, and now in a manner forgotten, that we may have room to mention a very singular quality in this extraordinary man, which, as Bayle observes, "has unaccountably been omitted by all those who have undertaken to give an account of him; and that is, his prodigious memory." This gift, with which he was eminently blessed, he not only preserved to an extreme old age; but, what is more rare, recovered it after some interruption. In order to form a judgement of the strength and extent of his memory, we need only read the verses in which he deplored the loss of it. The hymn, which he addressed to the goddess of memory, is to be found among his "Poems," in the Amsterdam edition of 1687, and begins thus:

"Musarum veneranda parens, quam Jupiter ipse,
Ille pater Divum, magno dilexit amore,
MNEMOSYNE, fidum tum me patrona clientem
Deferis? Ah! nemini, juvenis cum mille sophorum,
Mille recenserem sectarum nomina; mille
Stemmata narrarem, totasque ex ordine gentes.
Nunc oblita mihi tot nomina. Vix mihi nomen
Hæret mente meum. Memini, cum plurima Homeri,

Plurima Peligni recitarem carmina vatis:
 Omnia Virgilii memori cum mente tenerem.
 Nunc oblita mihi tot carmina. Non ego possim,
 Condita quæ nuper mihi sunt, meminisse meorum."

The sense is, "O Mnemosyne, dost thou withdraw thy patronage from me, thy faithful client? Alas! I remember, when in my youth I could have recited the names of a thousand philosophers, and of a thousand sects; could have related a thousand passages of history, and given an account of all the nations upon earth. But I have forgot all these names: I scarcely remember my own. I could have repeated a great part of Homer, Ovid, and the whole works of Virgil: now I have lost them all, and cannot even repeat the verses which, but the other day, I composed myself." Afterwards he implores the goddesses either to restore him to her favour, or to forsake him entirely, that he might not even remember his having ever known any thing.

"Si tales tu, Diva, preces audire recusas,
 Diva, precor, memorem omnem nobis eripe mentem.
 Orbilius fiam, cunctarum oblivio rerum;
 Nec meminisse queam, tot rerum non meminisse."

That is, "If, O goddesses! thou refusest to grant my petition, deprive me, I pray, of all memory whatever. Let me become another Orbilius, and forget every thing, that I may not be tormented with the remembrance of how much I have forgot." His prayer was heard, and his memory restored; for which he returned thanks to the goddesses in a poem, which he published Nov. 27, 1690, when he was 77 years, three months, and seven days old.

"Audisti mea vota: seni memorem mihi mentem
 Diva redonasti. Magnorum nomina mille,
 Et procures omnes ab origine Sablolienfes,
 Leges Romanas, sectas memorare sophorum,
 Tulli mille locos, & Homeri carmina centum,
 Et centum possum versus recitare Maronis.
 Ingenii pars illa mei, juvenis placuisse
 Qua potui, ecce redux. Tua sunt hæc munera, Diva.
 Ingenii per te nobis renovata juvena est."

That is, "Goddesses, thou hast heard my vows, and restored memory to an old man. I can now again recite the names of a thousand great men, and all the nobles of Sabbé from their beginning, the Roman laws, and the sects of the philosophers. I can repeat a thousand passages of Tully, and numberless verses from Homer and Virgil. That faculty, which enabled me to please the youth of both sexes, is returned; and by thy favour, goddesses, my genius has renewed its youth."

We

We will just observe, that the liveliness in conversation, and fertile vein of wit, with which Menage was singularly possessed, and which distinguished him in a particular manner from other learned men, was perhaps owing to nothing more, than to the intimacies and friendships which he constantly kept up with ladies of wit and learning; as Cicero is said to have spent the intervals of his leisure in the company of the ladies, for the sake of improving and polishing his style. "Auditus est nobis Læliæ, Caii filiæ, sæpe sermo: illam patris elegantia tinctam vidimus; & filias ejus Mucias ambas, quarum sermo mihi fuit, notus, &c. [z]."

MENANDER, an ancient Greek poet, was born at Athens, in the same year with Epicurus, which was the third of the 109th Olympiad. His happiness in introducing the new comedy, and refining an art which had been so gross and licentious in former times, quickly spread his name over the world. Pliny informs us [A], that the kings of Egypt and Macedon gave a noble testimony to his merit, by sending ambassadors to invite him to their courts, and even fleets to convey him; but that Menander was so much of a philosopher, as to prefer the free enjoyment of his studies to the promised favours of the great. Yet the envy and corruption of his countrymen denied, it seems, his merit the same justice at home, which it found abroad: for he is said to have won but eight victories, though he obliged them with above an hundred plays. Philemon, a contemporary poet in the same way [B], though much inferior to him, yet, by the partiality of the judges, often disappointed him of the prize: which made Menander once say to him, "Tell me fairly, Philemon, if you do not always blush, when the victory is decreed to you against me [c]?" Of his works, which amounted to above an hundred comedies, we have had a double loss; the originals being not only vanished, but the greatest part of them, as copied by Terence, having unfortunately perished by shipwreck, before they saw Rome. Yet the six plays, which Terence borrowed from him before that accident happened, are still preserved in the Roman habit; and it is chiefly from Terence that we must form our judgement of Menander: as the fragments that remain of him, though they abundantly shew the elegance of his style, give no knowledge of the conduct of his dramas. The ancients have said high things of Menander; and we find the old masters of rhetoric recommending his works, as the true patterns of every beauty and every grace of public speaking. Quintilian declares [D], that a careful imitation of Menander only will satisfy all the rules he has laid down in his Institutions.

[z] Cicer. Brutus, § 53.

[A] Nat. Hist. l. vii. c. 30.

[B] Aul. Gell. l. xvii. c. 4.

[c] Sueton. in vit. Terent.

[D] Lib. x. c. 1.

It is in Menander, that he would have his orator search for a copiousness of invention, for an elegance of expression, and especially for that universal genius, which is able to accommodate itself to persons, things, and affections. Menander's wonderful talent at expressing nature in every condition, and under every accident of life, gave occasion to that extraordinary question of Aristophanes the grammarian: "O Menander and Nature, which of you copied your pieces from the other's work?" And Ovid has made choice of the same excellency to support the immortality he has given him:

"Dum fallax servus, durus pater, improba læna,
Vivet: dum meretrix blanda, Menander erit."

Yet his wit is recorded to have been equal to his art; and so elegant and beautiful, says Plutarch [D], that it could only be supplied from the same waters whence Venus sprung. Julius Cæsar [E] has left the highest praise of Menander's works, when he calls Terence only a Half-Menander. For while the virtues of the Latin poet are so deservedly admired, it is impossible we should raise a higher notion of excellence, than to conceive the great original still shining with half its lustre unreflected, and preserving an equal part of its graces, above the power of the best copier in the world.

Menander died in the third year of the 122d Olympiad, as we are taught by the same old inscription from which we learn the time of his birth. His tomb, in the time of Pausanias, was to be seen at Athens, in the way from the Piræus to the city, close by the honorary monument of Euripides. Quintilian, in his judgement of Afranius the Roman comedian, who imitated him, censures Menander's morals, as much as he commends his writings; and his character according to Suidas is, that he was a very "mad fellow after women." Phædrus has given him the gait and dress of a most affected fop:

"Unguento delibutus, vestitu adfluens
Veniebat greffu delicatulo & languido." L. v. fab. 2.

The fragments and sentences of Menander have been collected by Henry Stephens, Grotius, &c. but the best edition of them, as being much larger than the former, is that by Le Clerc at Amsterdam, in 1709. To which the "Emendationes" of Philoleutherus Lipsiensis, that is, Dr. Bentley, must be considered as an indispensable supplement. These were printed at Cambridge in 1713.

MENANDRINO (MARSILIO), better known by the name of Marsilius of Padua, the place of his birth, was one of the most celebrated philosophers and lawyers of the 14th century.

[D] Aristoph. & Menand.

[E] Sueton. in vit. Terent.

He was educated at the university of Orleans; was afterwards made counsellor to the emperor Louis of Bavaria; and wrote an apology, entitled, "*Defensor pacis*," for that prince, in 1324. In this extraordinary work, for such at that time it might well be deemed, he boldly maintained, that the pope ought to submit to the emperor, not only in temporal affairs, but also in what regards the outward discipline of the church. He described in strong colours, the pride, the luxury, and other irregularities of the court of Rome; and shewed at large, that the pope could not, by divine right, claim any powers or prerogatives superior to those of other bishops. John XXII. at that time filled the papal chair, and was so provoked at this doctrine of Marsilius, as well as his manner of propagating it, that he issued out a long decree, in which he endeavoured to refute it, and by which he excommunicated the author, in 1327. Dupin relates, that on this book being translated into French without the author's name, pope Gregory XI. complained of it to the faculty of divinity at Paris; when the faculty declared, by an authentic act, that none of their members had any hand in that translation; and that neither Marsilius of Padua, nor John de Jande, who was likewise thought to have been concerned in the work, belonged to their body. Besides the "*Defensor pacis*, feu de re imperatoria & pontifica, adversus usurpatam Romani Pontificis jurisdictionem, libri tres," Marsilius wrote a treatise, entitled, "*De translatione imperii*;" and also another, "*De jurisdictione imperiali in causis matrimonialibus*." He died at Montemalto, in 1328; and, however his memory may have been honoured elsewhere, was ranked at Rome among the heretics of the first class.

MENARD (CLAUDE), a French magistrate and antiquary. France has had several authors of the name of Menard. Claude, who had a respectable situation in the magistracy of Angers (*lieutenant de la prévôté*), was distinguished for his knowledge and virtue. Having had the misfortune to lose his wife, towards the latter end of his career, he quitted the world, became an ecclesiastic, and led a very austere life. He was passionately attached to the study of antiquities, and rescued from oblivion several curious pieces. He died Jan. 20, 1652, at the age of 72. He published, 1. "*Joinville's History of St. Louis*," 4to, 1617, with notes full of erudition and judgement [F]. 2. "*The two books of St. Austin against Julian*," which he discovered in the library at Angers. 3. "*Researches concerning the body of St. James the greater*," who, as is pretended, was buried in the collegiate church of Angers. The credulity of this casts some shade upon his other works. It is also heavily written. 4.

[F] See an account of another edition, ART. MELOT.

"History of Bertrand du Gueschlin," 4to, 1618. The learning of this author was great, but his style was heavy and bad.

MENARD (*Dom* NICHOLAS HUGUES), a writer on the history of the saints, was a native of Paris, and a Benedictine of the congregation of St. Maur, among whom he was one of the first who applied severely to study. He died Jan. 21, 1644, at the age of 57. We have by him, 1. "Martyrologium San^m. ordinis S. Benedicti," 8vo, 1629. 2. "Concordia Regularum," a comparison of the life of St. Benedict, with the rules of his order. 3. "Sacramentarium Sancti Gregorii Magni," 4to, 1642. 4. "Diatriba de unico Dionysio," 8vo, 1643. All these works display a taste for research, and a talent for sound criticism. He found the epistle of St. Barnabas, in an ancient manuscript, in the abbey of Corbie.

MENARD (LEO), a counsellor in the presidial court at Nismes, was born at Tarascon, in 1706, and died in 1767. He lived chiefly at Paris, and employed himself in the study of history and antiquities, and in writing books, which, though approved for their learning, did not rescue him from the inconveniences of poverty. They are these: 1. "The civil, ecclesiastical, and literary History of the city of Nismes," 7 vols. 4to, published in 1750, and the following years. This work has no fault but that of prolixity. 2. "Mœurs et Usages des Grecs," a small and useful compilation, in 12mo, 1743. 3. "The Amours of Calisthenes and Aristoclea," 12mo, 1766, a novel, in which the author has skilfully painted the manners of Greece. 4. "A collection of fugitive pieces, illustrative of French history," 3 vols. 4to, published in 1748. The materials were communicated to him by the marquis d'Aubais. There was also a chronologer, named *Peter Menard*, who died the first year of this century; a *James Menard*, a lawyer of the sixteenth century; and one or two more of inferior note.

MENCKE (OTTO), in Latin MENCKENIUS, a learned German writer, was born of a good family, at Oldenburg in Westphalia, in 1644. He cultivated his first studies in his native place; and at seventeen went to Bremen, where he applied himself to philosophy. He stayed there one year, and removed to Leipzig, where he was admitted master of arts in 1664; and afterwards visited the other universities, Jena, Wittemberg, Groningen, Franeker, Utrecht, Leyden, and Kiel. Upon his return to Leipzig, he applied himself for some time to divinity and civil law. In 1668, he was chosen professor of morality in that university; and, in 1671, took the degree of licentiate in divinity. He discharged the duties of his professorship with great reputation, till his death, which happened in 1707. He was five times rector of the university of Leipzig, and seven times dean of the faculty of philosophy. He published several works;

many of his own, and some of other people. The edition of sir John Marſham's "*Canon chronicus*," at Leipzig, in 4to, and a new edition of "*Camden's Annals of queen Elizabeth*," were procured by him. But his moſt conſiderable work, and what alone is ſufficient to perpetuate his name, is the "*Acta eruditorum*" of Leipzig, of which he was the firſt author, and in which he was engaged till his death. When he had formed that deſign, he began a correſpondence with the learned men of all nations, in order to inform himſelf of what paſſed in the republic of letters. For the ſame purpoſe he took a journey to Holland, and thence to England. He afterwards formed a ſociety of ſeveral perſons of eminent abilities, to aſſiſt him in the work, and took all proper meaſures to render it laſting. The elector of Saxony contributed, by his generoſity, to the ſucceſs of the deſign. The firſt volume was publiſhed at Leipzig, in 1682, in 4to. Our author continued to publiſh, with the aſſiſtance of colleagues, every year a volume, while he lived, with ſupplements from time to time, and an index once in ten years; and, upon his death-bed, made his ſon promiſe to continue that work.

While he was at Jena in his youth, he is ſaid to have propoſed there a theſis, "*De præciſione inter creata realiter identificata, num objectiva ſit, an vero tantum formalis?*" We juſt mention this particular for the ſake of obſerving, that he was afterwards reſtored to common ſenſe, laid aſide all the prejudices he had been taught to conceive in favour of metaphyſical diſputations, and even lamented that he had ſpent ſo much time and pains upon words which had no meaning.

MENCKE (JOHN BURCARD), the ſon of Otto, was born at Leipzig, in 1674; and was admitted maſter of arts in that univerſity, in 1694. He ſpent ſome time there in the ſtudy of divinity, and then travelled into Holland and England. The reputation of his father, and his own great merit, procured him acceſs to all the men of learning in the places through which he paſſed. He ſpent one year in his travels; and immediately upon his return to Leipzig, in 1699, was appointed profeſſor of hiſtory. His firſt intention was to have fixed himſelf to divinity; but he quitted it ſoon after for the law, in which he ſucceeded ſo well, that he received the degree of doctor in that faculty at Hall, in 1701. After this, he returned to Leipzig, to continue his lectures in hiſtory, by which he gained great reputation, as well as by his writings. Frederic Auguſtus, king of Poland, and elector of Saxony, conceived ſo high an eſteem for him, that in 1708 he appointed him his hiſtoriographer. In 1709, he became counſellor to that king; and, in 1723, aulic counſellor. His health began to decline early in life, and he died April 1,

1732,

1732, aged 58. He had been chosen, in 1700, fellow of the Royal Society of London, and some time after of that of Berlin.

The books he wrote were very numerous, and very learned; one of which in particular, had it been as well executed as planned, would have been very curious and entertaining. Its title is the following: "*De Charlataneria eruditorum declamationes duæ; cum notis variorum. Accessit epistola Sebastiani Stadelii ad Janum Philomusum, de circumforanea literatorum vanitate, Lipsiæ, 1715,*" in 8vo. It has been said, that there never was a worse book with a better title. It has, however, been translated into French, and is entitled, "*De la Charlatanerie des sçavans, par M. Mencken: avec des remarques critiques de differens auteurs, Hague, 1721,*" in 8vo. Mencke's design here was to expose the artifices used by false scholars to raise to themselves a name; but, as he glanced so evidently at certain considerable persons, that they could not escape being known, some pains were taken to have his book seized and suppressed: which, however, as usual, made the fame of it spread the faster, and occasioned editions to be multiplied. In 1723, he published at Leipzig, "*Bibliotheca Menckeniana,*" &c. or, "*A catalogue of all the books and manuscripts in all languages, which had been collected by Otto and John Mencke, father and son.*" Mencke himself drew up this catalogue, which is digested in an excellent method, with a design to make his library, which was very magnificent and valuable, public: and so it continued till 1728, when he thought proper to expose it to sale; and for that purpose published catalogues, with the price of every book marked. Mencke had a considerable share in the "*Dictionary of learned men,*" printed at Leipzig, in German, in 1715, folio. He formed the plan of it, furnished the persons employed in it with the principal materials, and wrote the articles of the Italians and English. He continued the "*Acta eruditorum,*" as he had promised his father upon his death-bed, for twenty-five years, and published 33 volumes, including the supplements and the indexes. See his elogium in "*Acta eruditorum,*" for 1732, p. 233.

MENDOZA (GONZALES PETER DE), a cardinal, archbishop of Seville, and afterwards of Toledo, chancellor of Castille and Leon, was born at Guadalajara, in 1428, of an ancient and noble family. He made a great progress in the languages, in civil and canon law, and in the belles lettres. His uncle, Gautier Alvarez, archbishop of Toledo, gave him an archdeaconry in his church, and sent him to the court of John II. king of Castille. His merit and quality soon made him considered, and acquired him the bishopric of Calahorra. Henry IV. who succeeded John, trusted him with the most important affairs of state; and, with the bishopric of Sigüenza, procured a car-

dinal's hat for him, from Sixtus IV. in 1473. When Henry died, as he did the year after, he named cardinal Mendoza for his executor, and dignified him at the same time with the title of the cardinal of Spain. He did great services afterwards to Ferdinand and Isabella [G], in the war against the king of Portugal, and in the conquest of the kingdom of Granada over the Moors. He was then made archbishop of Seville and Toledo successively; and after governing some years, in his several provinces, with great wisdom and moderation, he died Jan. 11, 1495. It is said, that in his younger days he translated "Sallust," "Homer's Iliad," Virgil," and some pieces of "Ovid."

MENDOZA (JOHN GONZALES), an Augustine friar of the province of Castille, was chosen by the king of Spain to be ambassador to the emperor of China, in 1584. He was made bishop of Lipari in Italy, in 1593, bishop of Chiapi in New Spain, in 1607, and bishop of Propajan in the West-Indies, in 1608. He wrote "A History of China," in Spanish, which has been translated into several languages. A general idea of it may be taken from the mere title of the French translation, published at Paris, in 1589, which runs thus: "The history of the great kingdom of China in the East-Indies, in two parts: the first containing the situation, antiquity, fertility, religion, ceremonies, sacrifices, kings, magistrates, manners, customs, laws, and other memorable things of the said kingdom; the second, three voyages to it in 1577, 1579, and 1581, with the most remarkable rarities either seen or heard of there; together with an itinerary of the new world, and the discovery of New Mexico in 1583."

MENEDEMUS, a Greek philosopher [H], a native of Eretria in the island of Eubœa, who, going to study at Athens, was first a hearer of Plato, and then of Xenocrates; but, not being satisfied with their doctrines, went over to the Cyrenaic philosopher Parabates, and by him was led to the Megarensian Stilpo. Here, being delighted by the free manner of his new master, he learned to despise all scholastic forms and arts. He had now become so famous by his studies, that his countrymen, who at first had held him in no estimation, now voluntarily committed to him the direction of the state, with a large stipend; and he in return was able to render them essential services by the credit in which he stood with the kings of Macedon. After a time, however, he was exposed to the attacks of envy, that usual concomitant of greatness; and, being accused of a design to betray his country, died of grief at the imputation. He died in the reign of Alexander the Great, and the masters under whom he studied, mark sufficiently the earlier period of his life.

[G] Mariana Hist. Espagnol.

[H] Brucker, *Historia Philosophiæ*, Per. I. p. post. l. ii. cap. 5.

Menedemus was of a strong constitution, acute and penetrating in understanding; in dispute he was vehement, but in his manners gentle. He was fond of convivial meetings; but it was those in which philosophy, not luxury, presided. His most intimate friend and fellow-student was Asclepiades, whose steadiness of regard was highly honourable to both. After the death of Menedemus, his countrymen erected a statue to his memory. Some sarcastically called him *the Eretrian Bull*, from the gravity of his countenance. Being told one day, that it is a great felicity to have whatever we desire; "Yes," said he, "but it is a much greater to desire nothing but what we have."

MENEDEMUS, a Cynic philosopher, rather of a later period, just before that sect sunk into disrepute, and that of the Stoics under Zeno rose out of its ruins. It is probable that the extravagance of this very man contributed very materially to bring his sect into disrepute, for he went about, says Diogenes Laertius [1], dressed like a fury, and saying that he was sent by the infernal gods, to report to them the transgressions of men. His dress was this: a long black robe, reaching to his feet; a scarlet girdle; a large Arcadian cap, with the twelve signs of the zodiac embroidered on it; tragic buskins, a vast beard, and a strong ashen staff in his hand. Laertius says, that he was a pupil of Colotes of Lampascus, of whom, however, he gives no particular account. Others make him the disciple of Echeclus an Ephesian, another Cynic. Suidas by mistake, applies to Menippus the extravagant dress here attributed to Menedemus [κ]. Menippus, however, was a disciple of Menedemus.

MENESTRIER (JEAN BAPTISTE LE), of Dijon, one of the most learned and curious antiquaries of his time; died in 1634, at the age of seventy. His principal works are, 1. "Medals, Coins, and ancient Monuments of the Emperors of Rome," folio. 2. "Illustrious Medals of the ancient Emperors and Empresses of Rome," 4to. They are both written in French, but are not much esteemed. L'Advocat relates the following whimsical epitaph, as inscribed on the painted glass of St. Medard's church, at Dijon:

Ci gît Jean le Menestrier:
L'an de son vie soixante dix
Il mit le pied dans l'estrier
Pour s'en aller en Paradis.

MENESTRIER (CLAUDE FRANÇOIS), a Jesuit, born at Lyons in 1633. Besides being skilled in the ancient languages, and acquainted with the classic authors, he had a particular talent for heraldry, and for all kinds of public declarations at splendid ceremonies, such as canonizations &c. so that his plans

[1] Lib. vi. sub Menedemo.

[κ] In verbo φανε.

for those occasions were fought with great avidity. The fertility of his imagination constantly displayed itself in an incredible variety of inscriptions, devices, medals, and other ornaments. He travelled in Italy, Flanders, Germany, and England; and in all places gained improvement and amusement. His memory was so prodigious, that, in order to try it, Christina queen of Sweden, pronounced in his presence at Lyons, and had written down, 300 unconnected words, the strangest she could think of, and it is said that he repeated them all exactly in the same order. This wonderful memory supplied him with an inexhaustible fund of anecdotes, and he spoke Greek and Latin with as much facility as French. He died Jan. 31, 1705, being then seventy-four. His works that remain are, 1. "History of Louis the Great, by medals, emblems, devices, &c." 2. "Consular History of the city of Lyons," 1693, folio. 3. Several small treatises on devices, medals, heraldry, &c. particularly his "Methode de Blason," Art of Heraldry, an edition of which was published at Lyons, in 1770, 8vo, with many additions to the original work. 4. "La Philosophie des Images," 12mo, 1694, with several others of smaller consequence, which are all enumerated by Nicéron [L].

MENGES (ANTONY RAPHAEL), one of the most famous of modern painters in any country, was born at Aussig in Bohemia, in the year 1726. His father was painter to Augustus III. king of Poland, and he, observing the talents of his son for the same art, took him to Rome in 1741. After studying about four years, the young painter returned to Dresden, where he executed several works for Augustus with uncommon success. But his greatest patron was Charles III. king of Spain, who having, while only king of Naples, become acquainted with Menges and his merits, in 1761, which was within two years after his accession to the throne of Spain, settled upon him a pension of 2000 doubloons, and gave him a house and an equipage. Menges, nevertheless, did not go to Spain, but resided chiefly at Rome; where he died in 1779. The labours of his art, grief for the loss of a most beautiful and amiable wife, and the injudicious medicines of an empiric, his countryman, who pretended to restore his health, are said to have occasioned his death. His character was very amiable, with no great fault, but that which too commonly attends genius, a total want of œconomy; so that though his profits in various ways, for the last eighteen years of his life, were very considerable, he hardly left enough to pay for his funeral. In his address, he was timid and awkward, with an entire ignorance of the world, and an enthusiasm for the arts which absorbed almost all his passions. He left five daugh-

ters, and two sons, all of whom were provided for by his patron the king of Spain. He was an author as well as a painter, and his works were published at Parma in 1780, by the chevalier d'Azara, with notes, and a life of Mengs, in 2 vols. 4to. They consist chiefly of treatises and letters on taste, on several painters, and various subjects connected with the philosophy and progress of the arts. They were partly translated into French, in 1782, and more completely in 1787. All that is technical on the subject of painting, in the work of his friend Winckelman, on the history of art, was supplied by Mengs. He admired the ancients, but without bigotry, and could discern their faults as well as their beauties. The chief of his paintings are at Madrid, and at Rome. But some fine specimens are in England, and particularly the altar-piece in the chapel of All-souls-college, Oxford. Mengs endeavoured, and not wholly without success, to unite the peculiar excellencies of Raphael, Corregio, and Titian.

MENINSKI (FRANCISCUS A MESGNIEN), or MENIN, a most celebrated German orientalist, was born in Lorraine, then subject to the emperor, in the year 1623 [M]; and for copiousness of learning, elegance of genius, and profound knowledge of languages, particularly those of the East, proved undoubtedly one of the principal ornament of the age in which he lived. He studied at Rome under Giattino. When he was about thirty, his love of letters induced him to accompany the Polish ambassador to Constantinople, where he studied the Turkish language under Bobovius and Ahmed, two very skilful teachers. So successful was he in this study, that when he had been there only two years, the place of first interpreter to the Polish embassy at the Porte was promised to him. When the place became vacant, he was accordingly appointed to it, and obtained so much credit by his conduct, that, after a time, he was sent for into Poland, and again sent out with full powers as ambassador to the Porte. For his able execution of this office, he was further honoured, by being naturalized in Poland, on which occasion he added the Polish termination of *ski* to his family name, which was Menin. Being desirous afterwards to extend his sphere of action, he went to the court of the emperor, as interpreter of oriental languages, in 1661. Here also, as in other instances, his talents and behaviour obtained the highest approbation; on which account he was not only sent as interpreter to several imperial ambassadors at the Porte, but was intrusted in many important and confidential services, and, in 1669, having paid a visit to the holy sepulchre at Jerusalem, was made one of the knights of that order. After his return to Vienna he was advanced to further honours; being made one of the counsellors of war to the emperor, and first interpreter of

[M] Life of Meninski, prefixed to the new edition of this great work.

oriental languages. At Vienna he died, at the age of seventy-five, in the year 1698. His great work, 1. The "Thesaurus linguarum orientalium," was published at Vienna in 1680, in 4 vols. folio; to which was added, in 1687, another volume entitled, "Complementum Thesauri linguarum orientalium, seu onomasticum Latino-Turcico-Arabico-Persicum." The former volumes having become extremely scarce, partly on account of the destruction of a great part of the impression, in the siege of Vienna by the Turks in 1683, a design was formed some time ago in England of reprinting the work, by a society of learned men, among whom was sir William Jones. But as this undertaking, probably, on account of the vast expence which must have been incurred, did not proceed, the empress queen, Maria Theresa, who had heard of the plan, took it upon herself, and with vast liberality, furnished every thing necessary for its completion. In consequence of this, it was begun to be splendidly republished at Vienna in 1780, with this title: "Francisci a Mesnien Meninski Lexicon Arabico-Persico-Turcicum, adjecta ad singulas voces et Phrases interpretatione Latinâ, ad usitatiores, etiam Italicâ." Of this edition only 2 vols. folio, are yet published; extending no further than *zal*, the ninth letter of the Arabic alphabet; which is about a third of the whole. The delay of the rest is much to be lamented. In this edition, say the editors, the Lexicon of Meninski may be said to be increased, diminished, and amended. *Increased*, because many Arabic and Persian words are added, from Wankuli and Ferhengi, the best Arabic and Persic Lexicographers whom the East has produced; and, from Herbelot, are inserted the names of kingdoms, cities, and rivers, as well as phrases in common use among the Turks, &c.; *diminished*, because many useless synonyma are omitted, which rather puzzled than assisted the student; as well as all the French, Polish, and German interpretations, the Latin being considered as sufficient for all men of learning; *amended*, with respect to innumerable typographical errors; which, however, from a work of this nature, no care can perhaps altogether exclude. The other works of Meninski were occasioned chiefly by a violent contest between him and a man named J. B. Podesta, in which much acrimony was employed on both sides. These it is hardly worth while to enumerate, but they may all be seen in the account of his life from which this article is taken. It should be observed, however, that in 1674, Podesta published a book entitled, "Prodromus novi linguarum Orientalium collegii, jussu Aug. &c. erigendi, in Univ. Viennensi;" to which Meninski opposed, 2. "Meninskii Antidotum in Prodromum novi ling. orient collegii, &c." 4to. But such was the credit of his antagonist in the university, that soon after there came out a decree in the name of the rector and consistory,

consistory, in which that antidote of Menenski's is proscribed and prohibited, for six specific reasons, as impious and infamous. Meninski was defended against this formidable attack, by a friend, in a small tract, entitled, "Veritas defensa, seu iustitia causæ Dn. F. de M. M. [Meninski] contra infame decretum Universitatis Viennensis, Anno 1674, 23 Novembris, &c. ab Amico luci exposita, Anno, 1675," in which this friend exposes, article by article, the falsehood of the decree, and exclaims strongly against the arts of Podesta. This tract is in the British Museum. Podesta was oriental secretary to the emperor, and professor of those languages at Vienna; but is described in a very satirical manner by the defender of Meninski. "Podesta, natura Semi-Italus, statura nanus, cæcutiens, balbus, imo bardus repertus, aliisque vitiis ac stultitiis plenus, adeoque ad discendas linguas Orientales inhabilis." A list of the works of Podesta, is, however, given by the late editors of Meninski.

MENIPPUS, a Cynic, and a disciple of the second Menedemus above-mentioned, was a native of Gadara in Palestine. His writings were chiefly of a ridiculous kind, and very satirical; so much so, that Lucian, himself no very lenient satirist, calls him, in one passage, "the most barking and snarling of all the Cynic dogs." For this reason he is introduced into two or three of Lucian's dialogues, as a vehicle for the sarcasms of that author. It appears, that the satires of Menippus were written in prose, with verses occasionally intermixed; for which reason the satires of Varro, who wrote in the same style, were called Menippean; and the same title, that of "*Satyre Ménippée*," was given, for the same reason, to a famous collection, written in France against the faction of the league, in which compositions Pierre le Roy, Nicolas Rapin, and Florent Chrétien bore a principal share. Varro himself has been therefore called *Menippeus*, and sometimes *Cynicus Romanus*. Menippus was imitated also by his countryman Meleager, of whom an account has been given above. It is said by Laertius, that Menippus, having been robbed of a large sum of money, which he had amassed by usury, hanged himself in despair. The same author mentions some of his works, of which, however, no part is now extant. He had been originally a slave, but purchased his freedom, and procured himself to be made a citizen of Thebes.

MENZIKOFF (ALEXANDER), a prince of the Russian empire, and deeply concerned in the politics of his time. The general opinion of the origin of Menzikoff is, that his father was a peasant, who had placed him at Moscow with a pastry-cook, and that he carried little pies about the streets, singing as he went. In this situation, he was seen by the emperor Peter, who, pleased with the wit and liveliness which on examination he found in him, took him about his person, and thus opened
the

the way to his fortune. Others, however, say, that his father was an officer in the service of the Czar Alexis Michaelowitz, and that, as it was not extraordinary for gentlemen to serve in the stables of the czar, Menzikoff was there employed as one of the head grooms, and that in this situation his talents were noticed by the czar, and his advancement begun[N].

Whatever may in this respect be true, it is certain that when he had begun to attend the emperor, he soon made himself agreeable, and finally necessary to that prince; whose projects he seconded with great address; and, having studied several languages, was able to be useful in various situations. Being appointed to the government of Ingria, his services in that situation obtained him the rank of prince, with the title of major-general in the army. He signalized himself in Poland in 1708 and 1709; but in the year 1713, he was accused of peculation, and condemned to pay a fine of three hundred thousand crowns. The czar, however, remitted the fine, and having received him again into his favour, sent him with a command into the Ukraine in 1719, and ambassador to Poland in 1722. When the czar died, in 1725, Menzikoff had already contrived the means of continuing and increasing his own power. He was aware of the design of Peter, to give his throne to his empress Catherine, and therefore to secure her gratitude, Menzikoff prepared all parties to acquiesce in this arrangement. Catherine was not insensible of her obligations to him, and agreed that her son, afterwards Peter II. should marry the daughter of Menzikoff, which she made an article in her will. At her death in 1727, the prince being then under twelve years, Menzikoff was also one of the regency appointed by her will, and the most active member in it.

Soon after the accession of Peter II. that prince was affianced publicly to the daughter of Menzikoff, who then thought himself almost at the summit of happiness and elevation; he was made generalissimo by sea and land, duke of Cozel, and had the chief appointment in the household of the czar. Intoxicated at length with this extraordinary elevation, he behaved with a haughtiness towards the young czar, and with an imprudent ostentation in himself, which gave his enemies, particularly the princes Dolgorucki, the means of supplanting him in the affections of his sovereign, and compassing his final overthrow. His disgraces now followed fast upon each other. The emperor removed from the palace of Menzikoff, where he had hitherto resided, and he was ordered to quit Petersburg, and pass the remainder of his days at Oranienburgh, a petty town on the frontiers of the Ukraine, which he had built, and partly fortified.

On his departure, he added to his other imprudences, that of setting out in great pomp; but on his journey he was overtaken by an order to seal up all his effects, and leave him nothing but necessaries. Many complaints being now preferred against him, he was condemned to live altogether, for the rest of his life, at Beresowa, situated on the most distant frontiers of Siberia. His wife, grown blind with weeping, died upon the journey. His three children fell sick of the small-pox, and one of them, a daughter, died of it. Menzikoff bore his misfortunes with more firmness than might have been expected. He even recovered his health for a time, which had been injured by a grossness of habit; and being allowed ten roubles a day, he not only found them sufficient for his wants, but saved enough to build a small church, at which he worked himself. Yet he did not long survive his disgrace, for he died Nov. 2, 1729, and, it is said, of a plethora, there being no person at Beresowa skilful enough to open a vein. Some time after his death, the Dolgorucki's being in their turn disgraced, his surviving son and daughter were recalled by the czarina Anne; the son was made an officer in the guards, with a restoration of the fifth part of his father's fortune; and the daughter had the appointment of maid of honour to the empress, and soon after married advantageously.

Menzikoff had a very strong attachment to Peter I. and to his maxims for civilizing the Russian nation. He was affable and polite towards strangers, that is, to all who were submissive, and not ambitious of eclipsing him in wit, or other talents. His inferiors, in general, he treated with gentleness, and never forgot a service rendered to him. His courage was incontestible, and proved on many trying occasions. His friendship, when once fixed, was steady and zealous. On the other hand, his ambition was boundless; he could not bear a superior, or an equal; much less a rival in any quality or advantage. He was not destitute of wit; but for want of an early polish it was rather coarse. His avarice was insatiable, and led him into several difficulties, even with his indulgent master Peter I. and when he was disgraced, he was found to possess the value of three millions of roubles, in jewels, plate, and money, besides his vast estates. There are many features of resemblance between Menzikoff and Wolsey, not only in his rise from a low origin, but more particularly in the imprudence, haughtiness, and ostentation, which accelerated his fall.

MENZINI (BENEDICT), an Italian poet, born at Florence in 1646, of poor and humble parents. Notwithstanding the disadvantage of his circumstances, he began his studies under Miglioraccio, and pursued them with ardour; till, being noticed for his talents by Vincentio Salviati, he was removed from the difficulties

difficulties of poverty, received into the house of that patron, and encouraged to indulge his genius in writing [o]. In 1674, he inscribed a volume of poems to Cosmo III. of Medicis, but obtained no great approbation from that depraved man. In 1679, he published a book entitled, “*Costruzione irregolare della lingua Toscana*,” on the irregular construction of the Tuscan language; and, in the following year, a volume of lyric poems, by way of illustrating his own precepts. His first patron seems now to have deserted him, or not to have afforded him sufficient support, for we find him at this period, after several disappointments, and particularly that of not obtaining a professorship at Pisa, venting his discontent in twelve satires. These, however, were not published in his life, but given to a friend, Paulo Falconeri. When they did appear, they went through several editions. In 1685, Menzini obtained the notice and patronage of Christina queen of Sweden, whom he celebrated in Latin as well as in Italian. Under her protection he lived at Rome, and enjoyed the best period of his life. It was at this period, in 1688, that he published his “*Arte Poetica*,” which he dedicated to cardinal Azzolini. Being always more or less in want, owing to mismanagement, he contrived by these dedications to lay some of the chief nobility of his country under contribution: but he did not so succeed with cardinal Atestini, who received his dedication of “*Il Paradiso terrestre*,” without granting him any remuneration. As he had a wonderful vein of ready eloquence, one of his resources was that of composing sermons, for preachers who were not equally able to supply themselves. To this there is an allusion in one of the satires of his contemporary Sectanus.

Parte alia Enganius, pulchro cui pectus honesto
Fervet, et Ascræas libavit cominus undas,
Ut satur ad vigilem posuit remeare lucernam,
Cogitur indoctis componere verba cucullis.

We are told, by his biographer Fabroni, that being not a little in awe of the satirical talents of that writer, he had cultivated his kindness with no little anxiety; and thus, it may be supposed, obtained this compliment. He was now appointed by the pope, canon of St. Angelo in Piscina; and continued to publish several works, in Latin as well as in Italian: as, “*Orationes de morum, philosophiæ, humanarumque literarum studiis, et de Leonis X. P. M. Laudibus*.” But his Latin compositions did not so well satisfy the learned as those he produced in his own language, and their criticisms led him to write and publish a tract, “*De poësis innocentia, et de literatorum hominum invidia*.” This,

[o] Fabroni vitæ Italerum, tom. vii. p. 264.

however,

however, was prior to the present period, as it bears date in 1675. He published now a poetical version of the lamentations of Jeremiah, in Italian, which was so much approved by pope Clement XI. that he ordered it to be distributed to the cardinals in passion-week. Menzini was admitted a member of the society of Arcadi, under the name of Euganius, under which we have seen him mentioned by the satirist: and being also admitted of the academy *Della Crusca*, he was very anxious to have his verses cited in their dictionary, as authority. In this he could not prevail, except after a time for his satires, in which he had revived some classical Italian expressions then growing obsolete. In 1731, however, long after his death, and in the fourth edition of that vocabulary, all his Italian works were admitted, as affording classical citations. Towards the end of life he became dropsical, and died at the age of fifty-eight, in the year 1704. He left the fortune of a poet, his works only, which he bequeathed to a friend; and they have since been published collectively, in 4 vols. the contents of which are recited by Fabroni.

MERCATOR (GERARD), one of the most famous geographers of his time, was born in 1512, at Ruremonde in the Low Countries. He was so delighted with the study of mathematics, that he is said to have neglected eating and drinking. He composed a "Chronology," some "Geographical tables," an "Atlas, &c." and he engraved and coloured his maps himself. He wrote books also in philosophy and divinity. He died in 1594, aged eighty-two.

MERCATOR (NICOLAS), an eminent mathematician and astronomer, whose name in German was HAUFFMAN, was born in the beginning of the seventeenth century, at Holstein in Denmark. He came into England about the time of the Restoration, and was afterwards a fellow of the Royal Society. Several works in astronomy and mathematics were published by him at London; and some pieces of his are to be seen in the "Philosophical Transactions." He died in England, we know not in what year; probably about the time of the Revolution. He was one of those, who neither wholly espoused, nor wholly rejected, the imaginary science of astrology: he endeavoured, it is said, to reduce it to rational principles; which is the same thing as to endeavour to be mad with reason: "*idem est ac si des operam ut cum ratione insanias*," to use the language of Terence.

MERCIER (JEAN), or MERCERUS; a celebrated philologist, a native of Uzes in Languedoc, where he died in 1562. He was bred to the study of jurisprudence, which he quitted for that of the learned languages, Greek, Latin, Hebrew, and Chaldee; and in 1547, succeeded Vatablus in the professorship of Hebrew in the royal college at Paris. He was a little man, dried

dried and worn by excess of application, but with a voice which he could easily make audible to a large auditory. His literature was immense, and among the proofs of it are the following works: 1. "Lectures on Genesis, and the Prophets," folio, Geneva, 1598. 2. "Commentaries on Job, Proverbs, Ecclesiastes, and the Canticles," in 2 vols. folio, 1573, which have been much esteemed. 3. "Tables of the Chaldee Grammar," Paris, 4to, 1550. These are all written in Latin. He was considered as inclined to Calvinism.

MERCURIALIS (JEROME), an eminent physician of Italy [P], was born at Forli, Sept. 30, 1530; and was called Jerome, because his birth happened upon the festival of the holy father of that name. After having studied polite literature and philosophy at Padua, he applied himself to physic, and became a doctor in that faculty. He returned to Forli, and practised physic with such success, that he was saluted by the title of the son of Mercury. He was in such esteem with his countrymen, that in 1562, he was sent upon an embassy to pope Pius IV. During his residence at Rome, the cardinal Alexander Farnese, a great patron of literary men, conceived a vast affection for him, and prevailed on him to live with him, which he did for seven years; and then, in 1569, was recalled to Padua, to fill the chair of the first professor of physic. His reputation as a physician became so extensive, that, in 1573, the emperor Maximilian II. sent for him to Vienna, and reaped so much benefit from his prescriptions, that he not only conferred great presents, but even titles of honour upon him. In June, 1576, he was called to Venice, with Jerome Capovacoa, on account of the plague, which began to discover itself in that city. These two physicians maintained at first that the disorder was not the plague, and treated their patients according to their own notions: but they soon found themselves mistaken, the distemper beginning to rage furiously; and this mistake hurt their credit so much, and made them so unpopular, that they were obliged to retire with some precipitation. Mercurialis, however, though not a little chagrined, soon surmounted this disgrace; and removed afterwards, in 1587, to a professorship at Bologna, and five years after that to another at Pisa. This last he accepted at the request of the Grand Duke, who settled upon him a large stipend; and he had many advantageous offers from other princes, which he did not think proper to accept. He retired at the latter end of his life to Forli, where he died of the stone, Nov. 9, 1606. His writings, which were all on medical subjects, are very voluminous; but, in 1644, some select pieces were published at Venice, in one volume, folio, with this title, "*Opuscula aurea*

& selectiora, uno comprehensa volumine, viz. de arte gymnastica, libri sex; de morbis mulierum, libri quatuor; de morbis puerorum, libri tres; variarum lectionum libri sex; Alexandri Tralliani epistola de lumbricis; de pestilentia lectiones; de maculis pestiferis; de hydrophobia; & de venenis ac morbis venenosis. Quibus accessit novum consilium de ratione discendi medicinam." He published also at Venice, in 1588, an edition of "Hippocrates's works," in Greek and Latin, with notes of his own; but Thuanus tells us, "that it did not, by any means, answer the expectation of the learned."

MERE' (GEORGE BROSSIN, Chevalier de), a French writer, one of those who, by the credit of rank, and a degree of learning seldom connected with that situation, have obtained in their life a degree of reputation, which their works are unable to sustain. He was of one of the most illustrious families of Poitou, and after serving some years by sea, appeared at court, where he was much distinguished and admired. The classics were his familiar amusement, and it was his ambition to be as elegant and agreeable as he was accomplished. This desire affected his style, which, to make it remarkable, resembled rather the language of Moliere's *Précieuses-ridicules*, than that of a pure and good writer. Madame de Sevigné had the sagacity to distinguish his defects, even while he was in fashion, and speaks of him, and his "chien de style," his dog of a style. At present, he and his style are very nearly forgotten. Towards the latter end of his life, he retired to a fine estate which he had in Poitou, and there died in 1690, at an advanced age. His works are, 1. "Conversations of M. de Clerembault and the chevalier Méré," 12mo. 2. Two discourses, one on Wit, and the other on Conversation, 12mo. 3. "Les Agrémens du discours," the elegancies of discourse. 4. Letters. 5. "Treatises, on true Politeness, on Eloquence, and on Speech," published by the abbé Nadal, with some other posthumous works. He is criticized by Argonne, in the third volume of *Mélanges de Littérature*, &c. published under the name of Vigneul Marville. He conceived, however, that his writings had *le ton de la bonne compagnie*, the air of high life; which expression he introduced and made fashionable in France.

MERIAN (MARIA SIBYLLA), a lady much and justly celebrated for her skill in drawing insects, flowers, and other subjects of natural history, was born at Frankfort on the Maine, in 1647; being the daughter of a Dutch engraver of some celebrity, whose talents were continued and improved in her. She was instructed by Abraham Mignon. She married John Andriez Graff, a skilful painter and architect of Nuremberg, but the fame she had previously attached to her own name, has prevented that of her husband from being adopted. They had two children, both daughters,

ters, who were also skilful in drawing. By liberal offers from Holland, this ingenious couple were induced to settle there; but Sibylla, whose great object was the study of nature, had the courage to travel in various parts, for the sake of delineating the insects, and several other productions peculiar to each country. She ventured to take the voyage to Surinam, where she remained two years, for the express purpose of making the drawings which have since added so considerably to her fame; and, though it does not appear that there was any kind of disagreement between her and her husband, she went, if we mistake not, without him. His own occupations, probably, precluded such a journey. Madame Merian died at Amsterdam in 1717, at the age of seventy.

The drawings of this lady have a delicacy and a beauty of colour, which have seldom been equalled, and her designs are still in high estimation, notwithstanding the great attention which has since been paid to the accurate execution of such works. She published, 1. "The origin of Caterpillars, their nourishment and changes;" written in Dutch; Nuremberg, 1679—1688, in 2 vols. 4to. This was afterwards translated into Latin, and published at Amsterdam, in 4to, 1717. This work, much augmented by herself and daughters, with thirty-six additional plates, and notes, was published in French by John Marret, Amsterdam, folio, 1730, under the title of, "*Histoire des Insectes d'Europe.*" 2. "*Dissertatio de Generatione et Metamorphosis insectorum Surinamensium,*" Amst. folio, 1705. This contains only sixty plates. To some of the later editions twelve plates were annexed, by her daughters Dorothea and Helena. There is an edition of this in folio, Fr. and Dutch, printed at Amsterdam, in 1719. Another in French and Latin, 1726; and another in Dutch, in 1730. There have been also editions of the two works united, under the title of, "*Histoire des Insectes de l'Europe et de l'Amerique,*" Amst. 1730. Paris, 1768—1771. Many of the original drawings of this artist are in the British Museum, in two large volumes, which were purchased by sir Hans Sloane, at a large price. The current opinion is, that he gave five guineas for each drawing; but this is not sufficiently authenticated. Of these volumes, one contains the insects of Surinam, the other those of Europe, and among them are many designs which have never been engraved. Among those of the Surinam insects are several, which, though very elegantly finished, appear evidently, on examination, to be painted on impressions taken from the wet proofs of the engravings. Those of Europe are, perhaps, entirely original drawings. In the engraved works, much less justice has been done to the European insects than to those of America. Matthew Merian, the father of this lady, published many
volumes

volumes of topographical engravings, and collections of plates in sacred history.

MERLIN (AMBROSE), a British writer, who flourished towards the latter end of the fifth century; but of whom little memorial remains, except such as is wholly disfigured by fiction. He was reputed to be both an enchanter and a prophet, and to have been begotten by an incubus. For want of more authentic materials, we may be allowed to give the account of Spenser, in his *Faery Queen*, b. iii. canto 3. where, after speaking of his supposed magical powers, he thus tells his progeny:

And sooth men say that he was not the sonne
Of mortal fyre, or other living wight,
But wondrously begotten and begonne
By false illusion of a guileful spright
On a faire lady nonne, that whilome hight
Matilda, daughter to Pubiclius,
Who was the lord of Mathtraval by right,
And coosin unto king Ambrosius,
Whence he indued was with skill so marveilous.

Merlin is said to have foretold the arrival and conquests of the Saxons, to which allusion is made by Andrew of Wyntown, in his fifth book, ch. 12.

The Saxonys of Duche-land
Arrywyde that tyme in England,
Merlyne alfuá myftyi
That tyme made his prophecy,
How Vortygerne wytht hys falsheede
Of Brettane made the kyngis dede, &c. [Q].

It was supposed that Merlin did not die, but was laid asleep by magic, and was, after a long period, to awake and live again. Spenser alludes to this fable also.

MERRICK (JAMES), author of the best poetical English version of the Psalms now extant, was born about 1718. On the 14th of April, 1736, he entered at Trinity-college, Oxford; was admitted a scholar, June 6, 1737, took his two degrees in arts, in Dec. 1739, and Nov. 1742, and was received as a probationer fellow of his college in May, 1744. His works followed each other in the following order: 1. "A translation of Tryphiodorus," 1739. 2. In 1756, "Prayers for a time of Earthquakes and violent Floods," a small tract, at 1d. 3. "Poems on sacred Subjects; viz. the Benedicite paraphrased," &c. 1763, 4to. 4. "Annotations, critical and grammatical, on John i. 1—14." &c. 8vo, 1765. He is here styled, late fellow of Trinity. 5. "The Psalms translated or paraphrased,"

4to. This is his great work, the only defect of which was, that not being divided into stanzas, it could not be set to music for for parochial use. This objection has been removed, since the author's death, by the Rev. W. D. Tatterfall; who with great and laudable zeal for the improvement of our parochial psalmody, has published three editions properly divided, and procured tunes to be composed for them by the best masters; in which excellent work he still perseveres, at a prodigious expence of time, attention, and cost, which we cannot but hope will be finally crowned with success; as such an improved version is certainly very desirable. 6. "A second part of Annotations on St. John, reaching to the end of the second chapter," 8vo, 1767. 7. "Annotations on the Psalms," 4to, 1768. These are very learned and judicious, and are interspersed with many valuable notes by the late archbishop Secker. Mr. Merrick died at Reading, Jan. 5, 1769. His character is represented by his friends as having had many amiable points.

MERSENNUS (MARIN), a learned French writer[R], was born at Oyse, in the province of Maine, Sept. 8, 1588. He cultivated the belles lettres at the college of la Flèche; and afterwards went to Paris, and studied divinity at the Sorbonne. Upon his leaving the schools of the Sorbonne, he entered himself among the Minims, and received the habit of that order, July 17, 1611. In 1612, he went to reside in the convent of Paris, where he was ordained priest. He then applied himself to the Hebrew language, which he learned of father John Bruno, a Scotch Minim. From 1615 to 1619, he taught philosophy and theology in the convent of Nevers; and then returned to Paris, where he spent the remainder of his life. Study and conversation were afterwards his whole employment. He held a correspondence with most of the principal men of his time; Des Cartes, in particular, with whom he had contracted a friendship while he studied at la Flèche, which continued to his death. He was that philosopher's chief agent at Paris. Thus, when Merseennus gave out in that city, that Des Cartes was erecting a new system of physics upon the foundation of a vacuum, and found the public very indifferent to it on that very account, it was said, that he immediately sent intelligence to Des Cartes, that a vacuum was not then the fashion at Paris; which made that philosopher change his system, and adopt the old doctrine of a *plenum*. In the mean time, Merseennus's residence at Paris did not hinder him from making several journies into foreign countries; for he went to Holland in 1629, and stayed a year there; and he was in Italy four times; in 1639, 1641, 1644, and 1646. He fell sick, in 1648, of an abscess in the right side, which the

[R] Hilaire de Coste, vie du R. P. Marin de Merseenne, p. 2.

physicians took to be a bastard pleurisy; and bled him several times to no purpose. At last it was thought proper to open the side; but he expired in the midst of the operation, when he was almost sixty years of age. He ordered the physicians at his death to open his body, which they did, and found an abscess two inches above the place where they had opened his side; so that, if the incision had been made at the proper place, his life might possibly have been saved.

He was a man of universal learning, but excelled so much in physical and mathematical knowledge, that Des Cartes scarcely ever did any thing, or at least was not perfectly satisfied with any thing he had done, without first knowing what Mersennus thought of it. He published a great many books; the first of which we will mention, for the sake of a curious anecdote which relates to it. The title is, "*Quæstiones celeberrimæ in Genesim, cum accurata textus explicatione: in quo volumine athei & deisti impugnantur, &c.* Paris, 1623." Two sheets of this book, from column 669 to column 676 inclusive, were suppressed by him; and it is very difficult to meet with any copy, in which these sheets are not taken out. He had given there a list of the atheists of his time, mentioned their different works, and specified their opinions, as appears from the index in the word *Athei*, which has not been altered. Whether this detail was thought of dangerous consequence, or whether Mersennus had enlarged too much the number of atheists, it was judged proper that he should retrench all he had said upon that subject. Baillet calls Mersennus[s], to whose 671st page he refers, the most credulous man alive for believing, that there could be at that time, as he supposes, 50,000 atheists in Paris; and considers this pretended number, as nothing more than a fiction of the Hugonots, that they might take occasion thence to abuse the Catholics. It is to be observed further of this work, that he has inserted into it a vast variety of things, which are of quite a foreign nature. Thus he calls it in his title-page, "*Opus theologis, philosophis, medicis, jurisconsultis, mathematicis, musicis vero & catoptricis præsertim utile.*" His largest digression relates to music, to which he had greatly applied himself, and upon which he wrote several books. He attacks in several places Dr. Robert Fludd, fellow of the college of physicians in London; the severity of whose answers raised up many defenders for Mersennus, and among the rest the illustrious Gassendus, whose tract on this subject was printed at Paris in 1628, under this title: "*Epistolica exercitatio, in qua præcipua principia philosophiæ Roberti Fludd deteguntur, & ad recentes illius libros adversus patrem Marinum Mersennum*

[s] Jugemens des sçavans, tom. i. p. 185, Paris, 1722.

scriptos respondetur." This piece is reprinted in the third volume of Gassendus's works at Paris, in 1658, under the title of "Examen philosophiæ Fluddanæ, &c." The passion which Mersennus had, of being useful to the world, was not confined to the bounds of his life; for, as we have observed, he ordered the physicians at his death to open his body, in order to learn the cause and nature of his disease, of which they had been ignorant; and to enable them to succeed better in curing those who should afterwards be seized and afflicted with the same.

MERVILLE (MICHAEL GUYOT DE), a French journalist and dramatic writer, was born at Versailles in 1696. He travelled into Italy, Germany, Holland, and England; at last he fixed himself at the Hague, where he opened a bookseller's shop. In 1726, he began to publish a journal, which had some success. After a time, he quitted his bookselling and printing business, returned to Paris, and began to write for the theatres. At length, finding his affairs much deranged, he determined to amuse himself by resuming his travels. About 1751, he retired into Switzerland, to the house of a friend, with whom he passed the remaining days of his life. But, growing extremely discontented, he took the unfortunate resolution of putting an end to his troubles by destroying himself, which accordingly he did, in 1765, by drowning himself in the lake of Geneva. He was married, and his tenderness for his wife and daughter, in the midst of his distresses, tended to drive him to the melancholy catastrophe above related. He offended Voltaire by some critiques in his journal, and never could prevail on that irritable poet to lay aside his resentment. Besides his journal, which was extended to 6 vols. 12mo, and was entitled, "*Histoire Littéraire, contenant l'extrait des meilleurs livres, un catalogue choisi des ouvrages nouveaux*;" he wrote, 1. "*Voyage Historique*," in 2 vols. 12mo; and, 2. several comedies, namely, "*Les mascarades amoureuses*," "*Les amans assortis sans le savoir*," &c. His dramatic works were published at Paris, in 1766, by the widow Duchesne, in 3 vols. 12mo.

MERULA (GEORGE), an Italian of very uncommon talents and learning, was born at Alexandria, in the duchy of Milan, about 1420[T]. He taught youth at Venice and at Milan for forty years[U]; and laboured abundantly in restoring and correcting ancient authors. Jovius calls him "*Grammaticorum exactissimus*," the most exact of grammarians; and Erasmus, in his *Ciceronianus*, represents him as a man, who translated the Greek authors with a dignity and elegance sufficient to rank him with many of the ancients. He was a man too, who

[T] Vossius de Historic. Latin.

[U] In elog.

applied himself to things, as well as to words; for, besides his critical labours upon "Plautus," "Cicero," "Juvenal," "Martial," "the elder Pliny," "Statius," "Aufonius," "Quintilian," and others, he wrote and addressed to Ludovico Sforza, "*Antiquitates vice-comitum, &c.* or the actions of the dukes of Milan, in ten books," which were printed at Rome; and some other productions of a similar kind. He died at Milan of a quinsy, in 1494; "to the no great grief of Politian," says Vossius, "with whom, as indeed with many others, he was in a state of war;" for he was wonderfully quarrelsome, and virulent in his abuse of almost all his contemporaries who were scholars. He did not even spare his own master Philelphus, although they had lived long upon very good terms. But Philelphus happening to criticize him, for having written *Turcas* instead of *Turcos*, this irritable author, unable to bear it, although in a private letter to himself, published a violent invective against him; which is said to have affected the old man so sensibly, that he died in three days.

MERULA (PAUL), a very learned Hollander, was born at Dort, in 1558; and went to France and Geneva, to study the law. Afterwards he travelled to Italy, Germany, and England; and, having been absent nine years, returned to Dort. Here he frequented the bar four years, and then quitted it for the professorship of history, which was vacated by the cession of Justus Lipsius: this was in 1592. In 1598, the curators of the university of Leyden joined to it the office of public librarian, vacant by the death of the younger Doussa. He married in 1589, and had several children. He hurt his constitution so much by an overstrained application to books, that he died in 1607, when he was no more than forty-nine. Merula was the author or editor of several works, some of the principal of which are, 1. "*Q. Ennii annalium librorum xviii. fragmenta collecta & commentariis illustrata*, L. Bat. 1595," 4to. 2. "*Eutropii historiæ Romanæ, libri x.* 1592," 8vo. 3. "*Urbis Romæ delineatio & methodica ex variis authoribus descriptio*, 1599." 4. "*Vita Desiderii Erasmi ex ipsius manu fideliter representata. Additi sunt epistolarum ipsius libri duo*, 1607," in 4to. 5. "*Cosmographiæ generalis libri tres. Item geographiæ particularis libri quatuor, quibus Europa in genere, speciatim Hispania, Gallia, Italia describuntur, cum tabulis geographicis*, 1605," 4to. This work went through many editions; but its use is now superseded by the more accurate labours of Cluver and Cellarius. Merula published several other works.

MESENGUY (FRANCIS PHILIP), a French divine, who was born at Beauvais, in August, 1677. After having been a literary professor for several years, in the college of that place, he was invited by his friends to Paris, and there soon became

coadjutor to Coffin, then principal of the college of Beauvais, in that city. His zeal for some points, not approved at court, having undermined his favour there, he quitted the college in 1728, and lived the remainder of his days in literary retirement, though still at Paris; and from this time employed himself in several considerable works. This mode of life was so congenial to his feelings, which were of a candid and tranquil kind, that he attained the age of eighty-six, and died in Feb. 1769. He wrote, 1. for the use of his pupils, while employed in the college, his "Exposition de la doctrine Chretienne," 6 vols. 12mo. This work, though written with clearness and precision, contained some passages not approved at Rome, and therefore was condemned by Clement XIII. in 1761. Afterwards, 2. "Abrégé de l'Histoire, & de la morale de l'Ancien Testament," 12mo, Paris, 1728; a book which was highly commended by Rollin. 3. "Abrégé de l'Histoire de l'Ancien Testament, avec des éclaircissements et des réflexions," Paris, 10 vols. in 12mo. This is also a useful work, and, as may be supposed, chiefly an extension of the former plan. 4. An edition of the New Testament, with short notes. 5. "La constitution *Unigenitus*, avec des remarques," 12mo. 6. "Lettres a un Ami sur la constitution *Unigenitus*," also, in 12mo. 7. "Entretiens sur la religion," 12mo. This author had also a large share in the lives of the saints, published by the abbé Goujet; and in the *Missal* of Paris.

MESNARDIERE (HIPPOLYTE JULES PILET DE LA), a French poet, born at Loudun in 1610, admitted of the French academy in 1655, died in 1663. His original study was that of medicine, which he quitted to addict himself entirely to letters. He was protected by cardinal Richelieu, and wrote under the direction of that minister; particularly, 1. "A Treatise on Melancholy," 8vo, 1635, which was intended as an answer to Duncan a Scotch physician, who had proved, that the supposed possession of the nuns of Loudun, was a mere effect of a kind of melancholy madness. Richelieu employed him as his physician, and obtained for him the appointment of maître-d'hôtel to the king. By his order also, he wrote, 2. His "Poétique," 4to, 1639. It contains only his rules for tragedy, and was to have been succeeded by another volume, had not the plan been interrupted by the death of his patron, the cardinal. His examples are drawn from the ancients, but his precepts are delivered with an oratorical pomp little suited to the purpose; and it is thought that he was more qualified to exhibit a model of vanity, than of poetical skill. 3. Two bad tragedies: "Alinde," and "La Pucelle d'Orleans." 4. A faithful, but too servile translation of the three first books of Pliny's Letters. 5. A version, or rather a paraphrase, of the same author's Panegyric on

on Trajan. 6. A collection of poems, in folio; which are a set of emphatical nothings. 7. "Relations de la Guerre," 8vo.

MESSIS (QUINTIN), usually called MARSYS, but determined to be Messis or Messius, by a letter written from Antwerp, and pasted on the back of his portrait in the Florentine gallery [x]. He is also called the smith of Antwerp, at which place he was born in 1460. He followed the trade of a blacksmith for several years, at least till he was twenty years old. Authors vary as to their accounts of the cause of his change of occupation [y]. Some affirm, that the sight of a print, shewn to him when he was in ill health, from the labour of his first employment, animated him with the desire of learning the art of painting: others say, that love was the cause of the effort, the object of his affections being the daughter of a painter, who would accept him on no other terms. Whatever truth may be in either of these accounts, his genius was certainly extraordinary. His manner was perfectly his own; his pictures, strongly coloured, and carefully finished, though in some degree dry and hard. Had he studied in Italy he would probably have become an artist of the first merit; but he seems to have been inclined to imitate rather the defects than the beauties of nature. Some of his compositions of the historical kind are, however, said to deserve commendation; particularly a descent from the cross, which is, or was, in the cathedral at Antwerp. That painting has been generally admired for spirit, skill, and delicacy. The picture of this artist best known, and most remarkable, in England, is that of the two misers in the gallery at Windsor.

MESTON (WILLIAM), an ingenious burlesque poet of Scotland, born in the parish of Midmar in Aberdeenshire, about 1688. He received a liberal education at the Marischal college in Aberdeen, and, after finishing his studies, became one of the teachers in the high-school of New Aberdeen. Thence he removed into the family of Marshal, to be preceptor to the young earl of that name, and his brother, afterwards marshal Keith; and, in 1714, by the interest of the countess, was appointed professor of philosophy in the Marischal college. He did not long retain this situation, for, when the rebellion broke out in 1715, he followed the fortunes of his noble patrons, who made him governor of Dunotter castle. After the defeat at Sheriffmuir, he lurked among the mountains, till the act of indemnity was past, with a few fugitive companions, for whose amusement and his own, he composed several of the burlesque poems, which he called "Mother Grim's tales." He appears to have remained steady to his principles, and consequently was not restored to his professorship; but, while the countess of Marshal lived,

[x] Diction. Historique, in MESSIS.

[y] Pilkington's Dictionary of Painters.

resided chiefly in her family; where his great pleasantry and liveliness made him always an acceptable guest. After her death, he must have been for some time at a loss, till he commenced an academy at Elgin, in conjunction with his brother Mr. Samuel Meston. He was, however, little formed for prudence and regularity, but much more given to conviviality; for which cause probably, among others, this academy at Elgin after a time began to decline. He then successively settled at Tureff, on the confines of Aberdeenshire, and at Montrose, where he lost his brother and coadjutor. He made the same attempt at Perth, but soon after entered as preceptor into the family of a Mr. Oliphant. Here he continued till his health declined, when he removed to Peterhead for the benefit of the mineral waters. There he was chiefly supported by the bounty of the countess of Errol, under whose patronage he had formerly undertaken the academy at Tureff. At length he removed to Aberdeen, where he was taken care of by some relations, till he died of a languishing distemper in the spring of 1745.

Meston is said to have been one of the best classical scholars of his time, and by no means a contemptible philosopher and mathematician. His wit also was very lively, and shone particularly in jovial meetings, to which unhappily he was rather too strongly addicted. His poems were first published separately, as they were written, and doubtless by way of assisting him in his necessities. That called "the Knight," appears to have been first printed in 1723; and, after it had received several corrections, a second edition was printed at London. The first decade of "Mother Grim's Tales," afterwards appeared; and next, the second part, by *Jedocus*, her grandson. Some years after, the piece called, "Mob contra Mob." The whole were first collected in a small volume, 12mo, at Edinburgh, in 1767, to which a short account of his life is prefixed, whence the present memoirs have been extracted. The Knight, and several others of his poems, are in the style of Butler, whom he greatly admired and imitated, though too servilely, yet with some success. In the second decade, written under the name of *Jedocus*, there are several poems in Latin, and the title was in that language. It runs thus: "Decadem alteram, ex probatissimis auctoribus, in usum Juventutis linguæ Latinæ, præsertim veræ poeseos studiosæ, selectam, et in scholis ad propagandam fidem legendam: admixtis subinde nonnullis, in gratiam *Pulchrioris Sexus*, vernaculis, subjunxit Jedocus Grimmus Aniculæ nostræ pronepos." His Latin poetry is of no great excellence.

METASTASIO (PIETRO), the most illustrious poet of modern Italy, whose true name was TRAPASSI, was born at Rome Jan. 6, 1698, the second son of Felice Trapassi of Assisi. Felice, though a free citizen of Assisi, was very poor, and settled

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at Rome in a small way of business. His son was very early distinguished for an extraordinary talent at speaking extemporary verses; and, at ten years old, used to attract a little audience in the street by the melody of his voice, and the sweetness of his unpremeditated poetry. The celebrated Gravina, among others, accidentally heard him, and was so charmed with his talents, that, with the consent of his parents, he undertook to give him an education; and changed his name from *Trapassi* to *Metafasio*, a kind of italianized Greek translation of the former name: and so much was he pleased by his disposition and talents, that he finally adopted him, and made him his heir.

Though Gravina had first noticed his young friend for his extraordinary poetical talents, he was very desirous afterwards to wean him from that delightful art, and fix him to his own profession of the law; an attempt which has equally failed in the case of many other celebrated poets. Metafasio struggled hard to obey his patron, but his passion for poetry was insuperable, and Gravina was obliged to give way a little, and put the best poets into his hands. Thus indulged, he produced at fourteen the tragedy of *Giustino*, written, to please his master, exactly on the Greek model. Gravina appears to have been so mollified by this, as to be still more indulgent to his natural propensity, and carried him at eighteen to Naples, that he might contend, in singing extemporaneous verses, with the most celebrated *Improvvisatori* of Italy. This he did with a success that confirmed and much extended his fame. The order, clearness, and learning, with which he treated the subjects, the sweetness of his voice, the grace of his action, his modest deportment, with the expression, beauty, and dignity of his countenance, gained him universal admiration[z]. But with his poetical studies, Metafasio continued to pursue that of the law, and in order to obtain a passport to the two most promising roads to preferment in Rome, assumed the clerical habit, and took the minor order of priesthood. Hence he is usually styled Abate.

At the age of twenty, he lost his excellent preceptor and patron, Gravina, who died in 1718. Metafasio, whose writings evince him to have been all tenderness, bewailed his death in the celebrated elegy called, "*La strada della Gloria*," and found when the will was examined, that he was made heir to all his fortune. Being now become a patron, instead of a dependant, he kept a handsome table, at which, as may be supposed, he easily obtained guests: he abandoned the law, and cultivated poetry; and in about two years found himself nearly at the end of his 15,000 crowns, which had been the bequest of his patron. He now went to Naples, with a serious intention to return to the study

[z] Life of Metafasio, by Dr. Burney, 3 vols. 8vo.

of the law; but his instructor Paglietti was harsh, the admirers of his poetry were numerous, and, in 1721, we find him addressing an epithalamium to the marquis Pignatelli, at the desire of the countess of Althan. His drama of *Endymion*, the first that he produced expressly for music, was written about the same time. He went on, though partly by stealth, on account of the inexorable lawyer under whom he was studying; till the acquaintance of the *Bulgarella* detta *Romanina*, the greatest singer and actress of the time, finally determined him to quit both his preceptor, and that profession which he had ever studied so unwillingly. The effect of his first opera, "*The Garden of the Heperides*," upon the audience, is described as singular in the extreme. By the beauties of the verse, the excellence of the sentiments, and every species of merit, the audience, usually noisy, was charmed into profound attention, and the whole was heard with a silence then perfectly uncommon in the Italian theatres.

From this time Metastasio united his family establishment with that of the *Bulgarella* and her husband, and lived the life of a poet, amidst harmony and poetry. Thus situated, he wrote within a short period, three more dramas: "*Catone in Utica*," "*Ezio*," and "*Semiramide riconosciuta*." But it was now, in the year 1729, the 32d year of Metastasio's life, that he was to change his country. A letter, dated Aug. 31, in that year, from prince Pio of Savoy, invited him to the court of the emperor, as coadjutor to signior Apostolo Zeno, in the office of Imperial Laureat. All matters of appointment being settled to his mind, he resolved, though with reluctance, to quit Italy, and his Italian connections, for this new country: and he actually arrived at Vienna in July, 1730. From this time, the life of Metastasio was uniform, even beyond what is usual to men of letters. He resided continually in one city, Vienna; and in one house, that of M. Martinetz: with the exception only of a visit in the autumn, which for a long time was annual, to the countess of Althan in Moravia, where he sought health from the bracing air of the mountains. To make the uniformity of his life more singular, he was naturally and habitually attached to an exact regularity, and passed one day precisely as he passed another, allotting particular hours for particular occupations. His usual routine was this, according to the report of Dr. Burney. "He studied from eight in the morning till noon; then he visited his friends, and those families and individuals from whom he had received civilities. He dined at two; and at five received his most familiar and intimate friends. At nine, in summer, he went out in his carriage, visited, and sometimes played at ombre; a game which he liked better than those of mere chance, as it afforded him exercise of mind in calculation. He

He returned home at ten o'clock, supped, and went to bed before eleven." This monotonous mode of life has by some been ridiculed, and certainly would not be expected in a poet; but the varieties of human nature are endless, and in him the love of order had superseded the more common passion for change and variety. A very interesting part of the history of Metastasio, is his long and steady friendship with the celebrated Farinelli. From appearing first before the public about the same time, the one as a singer, the other as a poet, in 1723, they called each other *Gemelli*, or twins; and their attachment, which was of the most sincere and ardent kind, ended only with their lives, which were extended nearly to the same period. His other tuneful friend died early, namely, in the beginning of 1734, and, as a mark of her regard, left him heir to all her property, after the death of her husband, to the amount of 25,000 crowns; but Metastasio, with his usual sense of propriety, and with great generosity, relinquished the whole bequest, and restored it to the disposal of her husband.

"Whether Metastasio's connection with the Romanina was purely Platonic," says Dr. Burney, "or of a less seraphic kind, I shall not pretend to determine; but the husband residing in the same house with them, both at Naples and at Rome, and the friendly manner in which the poet always mentioned him in his letters to the wife, with the open manner in which he expressed his affliction, in writing to him after her death, would, in England, be thought indications favourable to conjugal fidelity. But a chaste actress, and opera singer," he adds, "is a still more uncommon phenomenon in Italy, than in Britain." The ideas of that country are indeed totally different from those which we entertain on these subjects; and it is very probable, that the mutual attachment of Metastasio and his wife, gave great pleasure to the husband Bulgarini, as an honour conferred upon his family.

In 1738, Metastasio was honoured by the voluntary gift of nobility, from the city of Assisi. In 1740, he lost his patron, the emperor Charles VI. His place was, however, continued under Charles VII. and Francis I. the successor of that prince. Through the interest of Farinelli, he afterwards enjoyed also the regard and patronage of the court of Spain, for which, though he did not visit the country, he was often employed to write.

Thus lived Metastasio. Always employed in writing, sometimes by imperial, sometimes by regal command: always anxious about the merit of his productions, and always composing such as ought to have removed all anxiety. He died, after a short illness, on the 12th of April, 1782, being himself just eighty-four. Farinelli, a letter to whom, from mademoi-
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felle Martinetz, gives the most exact account of his death, lived only to September of the same year. Metastasio was interred in the parish church of St. Michael, in Vienna. His funeral rites were performed with splendor by signior Joseph Martinetz, whom he had made his heir. The inheritance he left, "consisted in a well furnished habitation, a coach, horses, a great quantity of princely presents, a very ample and select collection of books, with a capital of 130,000 florins; from which, however, were to be deducted twenty thousand for each of Metastasio's sisters, and three thousand for each of his younger brothers." The circumstances of his life are chiefly preserved by means of his letters, a large collection of which has been published; and they are used by his English biographer for amplifying the narrative. His correspondents are among the most extraordinary men of his time, and, in all points of view, his character was respectable, and indeed amiable. His life has frequently been written, and his works appear united in editions published in several parts of Europe. He was an enemy to that pompous, verbose, and obscure style which prevailed in his country a few years ago; and he was persuaded that the first duty of a writer, in prose or verse, is to be understood. "The style of Metastasio," says an Italian critic, never fails to please those who give way to their own feelings, more than persons of profound meditation; and I would rather be accused of partiality to him whom I venerate and love, than ranked with cold philosophers and deep thinkers, whom I may respect but cannot love." He regarded "Atilio Regolo," as his best opera; "Betulia liberata," as his best oratorio; and "Artaserse," as the most fortunate of his dramas; for, however set or sung, it was always successful. To give a list of his works, as they are always found collectively, would be superfluous. Dr. Burney has given one that is very ample, and arranged in chronological order, with the character and peculiarities of each. Hence it appears, that he produced twenty-six operas, eight oratorios, or sacred dramas, besides occasional pieces, such as we should call Masques, in great numbers; with cantatas, canzonets, sonnets, and every kind of miscellaneous poetry. He wrote also, some translations from classics; an excellent analysis of Aristotle's poetics, entitled, "*Estratto dell' Arte Poetica d'Aristotile, et considerationi su la medesima*;" with short accounts of all the Greek dramas, tragic and comic, and his own critical remarks. Few authors have been more prolific, and none, perhaps, so completely successful in every effort of the mind. It is a pleasing reflection, that the goodness of Metastasio's heart was not less extraordinary than the force of his genius; and he was always as much beloved for his amiable qualities, as admired for those by which he was constituted a poet, and one of the most enchanting

chanting of all poets. Perfectly master of the resources of his art, he reduced the opera to rules. He banished from it machines, and other improbabilities, which amuse the eye without affecting the heart; substituting natural situations of interesting personages, which often produce the full effect of tragedy. His actions are great, his characters well conceived and supported, and his plots conducted with address. There are scenes of Metastasio's, says Voltaire, worthy of Corneille when he avoids declamation, or of Racine when he is not languid. Never, therefore, was patronage better bestowed than that of Gravina; and though such talents could not have been hidden, their early maturity and final perfection must be in a great part attributed to the culture and attentions of that able master.

METELLI (AUGUSTINO), was born at Bologna in 1609, and studied painting under Gabriello d'Ochiali. His excellence consisted in painting perspective and architecture; and, in conjunction with Michael Angelo Colonna, he executed several very magnificent works, which contributed highly to the honour of both artists. These artists were employed together, by Philip IV. of Spain, at Buon-Retiro, and several others of his palaces. Metelli died at Madrid in 1660.

METHODIUS, a father of the church [A], bishop of Olympus, or Patara, in Lycia, and afterwards of Tyre in Palestine, suffered martyrdom at Chalcis, a city of Greece, towards the end of Dioclesian's persecution in 302, or 303. Epiphanius says [B], "that he was a very learned man, and a strenuous assertor of the truth." St. Jerome has ranked him in his catalogue of church writers; but Eusebius has not mentioned him: which silence is attributed by some, though merely upon conjecture, to Methodius's having written very sharply against Origen, who was favoured by Eusebius. Methodius composed in a clear and elaborate style several works: a large one "Against Porphyry the philosopher;" "A Treatise about the Resurrection" against Origen; another about "Pythonissa," against the same; a book entitled, "The banquet of Virgins; one about "Freewill;" "Commentaries upon Genesis and the Canticles;" and several other pieces extant in St. Jerome's time. Father Combefis collected several considerable fragments of this author, cited by Epiphanius, Photius, and others, and printed them with notes of his own at Paris, in 1644, together with the works of Amphilochius and Andreas Cretensis, in folio. But afterwards Possinus, a Jesuit, found "The banquet of Virgins" entire, in a manuscript belonging to the Vatican library; and sent it, with a Latin version of his own, into France, where it was printed in 1657, folio, revised and corrected by another manuscript in

[A] Cave, Dupin, Fabricius, &c.

[B] Hæres. 64.

the library of cardinal Mazarine. We cannot doubt that this is the true and genuine work of Methodius; as well because it carries all the marks of antiquity in it, as because it contains word for word all the passages that Photius had cited out of it. It is written in the way of dialogue, after the manner of "Plato's Banquet of Socrates;" with this difference, that the speakers here are women, who indeed talk very learnedly and very elegantly.

METTRIE (JULIEN OFFRAY DE LA), a very eccentric French author and physician, was born at St. Maloes in 1709. He studied physic under Boerhaave, after which he removed to Paris, and became an army-surgeon in the French guards. The duke of Grammont, who was his protector, being taken very ill at the siege of Fribourg, he began, in his attendance upon him, to speculate upon the nature of the soul, and to perceive, as he fancied, that it is mortal. He wrote "The natural History of the Soul," which being highly impious in its doctrines, raised a storm against him from which his patron with difficulty could defend him. He then turned his pen against his brethren, and wrote "Penelope, or the Machiavel in medicine," in 3 vols. 12mo. The rage of the faculty, in consequence of this satire, drove him out of France; and he retired to Leyden, where he published, "L'Homme Machine," a treatise of materialism, wherein the philosophy is as incorrect and ill argued as it is pernicious. But he declaims with an ardour too likely to captivate weak minds, and draw them over to his opinions. This book could not obtain toleration even in Holland; it was publicly burnt, and the author obliged to fly for refuge to Berlin. This happened in 1748; and at this court he was protected, made a member of the academy, and honoured with places under the king. Here he lived in tranquillity, till his violent system of bleeding, very like that of Dr. Sangrado, put an early period to his life, as it had to those of several patients; and he died in 1751, being then only 48. His works were published collectively at Berlin the same year, in one vol. 4to, and two 12mo. The same kind of false philosophy pervades them all. The king of Prussia, however, conferred on him a very singular honour, even after his death; for he wrote his funeral oration, which he caused to be pronounced in the academy by one of his secretaries. Voltaire said of him, that he was a madman who wrote in a state of intoxication.

METZU (GABRIEL), a Dutch painter of small portraits, was born at Leyden in 1615. His master is not known, but he studiously imitated Gerard Dow, and Mieris. The beauty of his colouring is particularly esteemed, and he finished his paintings with great labour. His subjects were usually taken from low life, but they were all designed after nature, and represented with astonishing skill. They are, for instance, women selling

fish, fowls, or game; sick persons attended by the physician; chemists in their laboratories; painters rooms, shops, and drawing-schools, hung with prints and pictures; all which he finished with extraordinary neatness. By confining himself so closely to a sedentary life, he became violently afflicted with the stone. He submitted to the operation of cutting for it, but had not strength of constitution to survive the operation, and died in 1658, at the age of forty-three.

MEURSIUS (JOHN), a most learned Dutchman, was born in 1579 at Losdun, a town near the Hague, where his father was minister. At six years of age, his father began to teach him the elements of the Latin language; and the year after sent him to a school at the Hague, where he continued four years. He was then removed to Leyden, and made so great a progress in literature, that at twelve he could write with fluency in Latin. He advanced with no less rapidity in the Greek language, for which he conceived a particular fondness; insomuch that at thirteen he made Greek verses, and at sixteen wrote a "Commentary upon Lycophron," the most obscure of all the Greek authors. When he had finished the course of his studies, and gained the reputation of a person from whom much might be expected, the famous John Barnevelt intrusted him with the education of his children; and he attended them ten years, at home and in their travels. This gave him an opportunity of seeing almost all the courts in Europe, of visiting the learned in their several countries, and of examining the best libraries. As he passed through Orleans, in 1608, he was made doctor of law. Upon his return to Holland, the curators of the academy of Leyden appointed him, in 1610, professor of history, and afterward of Greek; and the year following, the States of Holland chose him for their historiographer. In 1612, he married a lady of an ancient and good family, by whom he had a son, called after his own name, who died in the flower of his age; yet, not till he had given specimens of his uncommon learning, by several publications.

Barnevelt having been executed in 1619, they proceeded to molest all who had been any way connected with him, and who were of the party of the Remonstrants, which he had protected. Meursius, as having been preceptor to his children, was unjustly ranked in this number, although he had never mixed himself in their theological disputes: but as he had always acquitted himself well in his professorship, they had not even a plausible pretence to remove him from the chair. They used, however, all the means of ill treatment they could devise, to make him quit it of himself: they reproached him with writing too many books, and said, that the university, on that account, did not reap any benefit from his studies. Meursius, thus ill-treated, only waited

for an opportunity of resigning his post with honour; and, at last, in 1625, the following fair one presented itself. Christiern IV. king of Denmark, offered him at that time the professorship of history and politics, in the university of Sora, which he had just re-established; and also the place of his historiographer. These Meursius accepted with pleasure, and went immediately to Denmark, where he fully answered all the expectations which had been conceived of his capacity, and was highly respected by the king and the chief men at court. He was greatly afflicted with the stone, at the latter end of his life, and died Sept. 20, 1639, as his epitaph at Sora shews; and not in 1641, as Valerius Andreas says in his "*Bibliotheca Belgica*."

All authors have agreed in extolling the ingenuity, learning, and merit of Meursius: so that, when Joseph Scaliger [c] treats him as an ignorant and presumptuous pedant, we must suppose that he spoke, as he often did, from prejudice and passion, and impute the severity of his censure to some motive of jealousy and ill-will. Meursius excelled particularly in the knowledge of the Greek language and antiquities; and, in respect to them, no one has done greater service to the republic of letters. He applied himself with indefatigable pains to correct, explain, translate, and publish many works of the ancients; which made John Imperialis assert [d], that more Greek authors, with Latin versions and emendations, had been published by Meursius alone, than by all the learned together for the last hundred years. He was the author and editor of above sixty works, many of which are inserted in the collection of Greek and Latin antiquities by Grævius and Gronovius. His "*Eleusinia, sive de Cereris Eleusinæ sacro & festo*," to which all who have since written upon that subject have been greatly indebted, is a very valuable work, but now become scarce. We do not know that it has been printed more than twice: first at Leyden, 1619, in 4to, and afterwards in the seventh volume of "*Gronovius's Greek Antiquities*." The works of Meursius altogether form twelve large volumes in folio, published at Florence in 1741.

It seems almost needless to observe, that the shamefully obscene Latin work, entitled, "*Meursius de elegantiss Latinæ linguæ*," was not written either by this author or his son; but was, as is said, the notable production of John Westrenus, a lawyer at the Hague. It probably had the name of John Meursius prefixed, by way of throwing a ridicule upon the grave and learned professor. His son produced, as we have said, some learned works, but not such as to rival those of his father.

MEUSNIER (PHILIP), a French painter of architecture; a disciple of James Rousseau, the painter of landscapes. He

[c] Scaligerana posteriora.

[d] Museum, p. 204.

was born at Paris, in 1655, became a member of the French academy, and was much honoured by Louis XIV. and XV. His paintings at the Louvre, Marly, and Versailles, were much esteemed, and his perspective particularly admirable. His colouring was brilliant, and his architecture regular, and in a fine style. He obtained his great knowledge of that science by studying the ancient buildings at Rome. He died at Paris, in 1734, at the age of seventy-nine.

MEYER (JAMES), a Flemish historian of some note, was born near Bailleul in Flanders, Jan. 7, 1491, whence he is sometimes called Baliolanus. He became an ecclesiastic, and finally rector of Blanckenberg, but had undertaken the education of youth as an additional source of support. He died Feb. 5, 1552. His principal productions are, 1. "*Annales rerum Flandricarum*," folio, published at Antwerp, in 1561. These annals are carried as far as 1477, and have been esteemed, not only for their matter, but for ease and purity of style. 2. "*Flandricarum rerum decas*," 4to, printed at Bruges, in 1531.

MEYER (FELIX), an eminent German painter, was born at Winterthur, in 1653, and received his instructions first from a painter at Nuremberg, and afterwards from Ermels, a good landscape-painter, whose manner he followed. He studied in Italy, but yet more in Stwitzerland, where the climate suited him better; and gained there a wonderful store of grand ideas for landscapes. He acquired an extraordinary freedom of hand, and readiness of execution; by some remarkable instances of which his fame was soon spread through Germany, after his return to it, and he obtained a good deal of employment. He died in 1713, at the age of sixty.

MEZERAU (FRANCIS EUDES DE), an eminent French historian, was born at Ry, near Argentau in Lower Normandy, in 1610. He was educated in the university of Caen, where he discovered an early inclination for poetry; and had himself so high an opinion of his talent in that art, that he thought he should be able to raise both a character and a fortune by it. But, upon going to Paris, he was dissuaded from pursuing poetry, by Vauquelin des Yveteaux, who had been the preceptor of Louis XIII. and advised to apply himself earnestly to history and politics, as the surest means of succeeding in life. Meanwhile, that gentleman procured him the place of commissary of war, which he held for two or three campaigns, and then quitted it. Upon his return to Paris, he resolved to spend the remainder of his life there; and, quitting the name of his family as being an obscure one, he took the name of Mezerai, which is a cottage in the parish of Ry. But his little stock of money made him apprehensive that he should not be able to continue long at Paris; and therefore, to support himself, he had recourse to writing

satires against the ministry: things, which were then extremely well received, and for which he had naturally a turn. M. Larroque, in his life of Mezerai, assures us, that he was author of all the pieces published against the government under the name of Sandricourt. They are written in a low and burlesque style, and adapted merely to please the populace. Larroque has given us the titles of nineteen of these pieces, but would not give those of others, which Mezerai wrote either during the minority of Louis XIV. or against cardinal Richelieu; "because," he says, "they ought to be forgotten, out of reverence to the persons whom they attacked."

By these Satires Mezerai gained a considerable sum, in less than three years; and being now in easy circumstances, applied himself, at the age of twenty-six, to compile an "History of France." Cardinal Richelieu, hearing of his character and circumstances, made him a present of 200 crowns, with a promise to remember him afterwards. He published the first volume of his history in 1643, which extends from Pharamond to Charles VI.; the second in 1646, which contains what passed from Charles VI. to Charles IX.; and the third in 1651, which comprehends the history from Henry III. till the peace of Verbins, in 1598; all in folio. This history procured him a pension from the king. It was received with extraordinary applause; as much, in short, as if there had been no history of France before: and perhaps there was none that a man could read with any tolerable pleasure. In 1668, he published, in 3 vols. 4to, an "Abridgement of the History of France:" in which there being several bold passages, which displeased Colbert, that minister ordered Perrault, of the French academy, to tell Mezerai, in his name, that "the king had not given him a pension of 4000 livres to write in so free a manner; that his majesty had indeed too great a regard for truth, to require his historiographers to disguise it, out of fears or hopes; but that he did not think they ought to take the liberty of reflecting, without any necessity, upon the conduct of his ancestors, and upon a policy which had long been established, and confirmed by the suffrages of the whole nation." Upon this remonstrance, the author promised to retouch the passages complained of, which he did in a new edition, 1672, in 6 vols. 12mo; but in such a manner, as satisfied neither the public, who were displeased to see the truth altered, nor the minister, who retrenched half his pension. Mezerai was extremely piqued at this, and complained of Colbert in very severe terms: so that at last it was entirely taken away from him: This made him downright angry. He declared that he would write history no longer; and that the reason of his silence might not be concealed, he put the last money which he received as historiographer, into a box by itself, with this note: "Here is
the

last money I have received of the king; he has ceased to pay me, and I to speak of him either good or ill." Mezerai had designed at first to revise his great work; but some friends giving him to understand, that a correct abridgement would be more acceptable, he followed their advice, as we have related, and spent ten whole years in drawing it up. The first edition of it met with greater applause than even his larger work, and was much sought after by foreigners as well as Frenchmen. Learned men, and critics in historical matters, have remarked many errors in it; but he did not value himself at all upon exactness, and used to tell his friends, who reproached him with the want of it, that "very few persons could perceive the difference between a history that is exact, and one that is not so; and that the glory, which he might gain by a greater accuracy, was not worth the pains it would cost."

In 1649, he was admitted a member of the French academy, in the room of Voiture; and, in 1675, chosen perpetual secretary of that academy. Besides the works above mentioned, he wrote a "Continuation of the general history of the Turks," in which he is thought not to have succeeded; "L'Origine des François," printed at Amsterdam, in 1682; "Les Vanités de la Cour," translated from the Latin of Johannes Sarisburiensis, in 1640; and a French translation of "Grotius de Veritate Christianæ Religionis," in 1644. He died July 10, 1683, aged 73. He was, according to Larroque, a man who was subject to strange humours. He was extremely negligent in his person, and so careless in his dress, that he might have passed for a beggar, rather than a gentleman. He was actually seized one morning by the *archers des pauvres*, or parish officers: which mistake was so far from provoking him, that he was highly diverted with it; and told them, that "he was not able to walk on foot, but that, as soon as a new wheel was put to his chariot, he would attend them wherever they thought proper." He used to study and write by candle-light, even at noon-day in summer; and, as if there had been no sun in the world, always waited upon his company to the door with a candle in his hand. He had a brother, father Eudes, a man of great simplicity and piety, whom he insidiously drew in to treat of very delicate points before the queen-mother, regent of the kingdom, who was of the Medicis family; and to lay down some things relating to government and the finances, which could not fail of displeasing that princess; and must have occasioned great trouble to father Eudes, if the goodness of the queen had not excused the indiscretion of the preacher. Not satisfied with having drawn his brother into this unlucky affair, he placed himself in a corner of the church during the sermon, and laughed heartily at him, for threatening the judgements of God and the pains

of hell against those "villainous leeches, which were come from behind the mountains." But of all his humours, none lessened him more in the opinion of the public, than the unaccountable fondness he conceived for a man, who kept a public house at Chapellein, called *Le Faucheur*. He was so taken with this man's frankness and pleasantry, that he used to spend whole days with him, notwithstanding the admonition of his friends to the contrary; and not only kept up an intimate friendship with him during his life, but made him sole legatee at his death. With regard to religion, he affected Pyrrhonism; which however was not, it seems, so much in his heart as in his mouth. This appeared from his last sickness: for, having sent for those friends who had been the most usual witnesses of his licentious talk about religion, he made a sort of recantation, which he concluded by desiring them "to forget what he might formerly have said upon the subject of religion, and to remember, that Mezerai dying, was a better believer than Mezerai in health." These particulars are to be found in his life by M. Larroque: but the abbé Olivet tells us [E], "that he was surpris'd, upon reading this life, to find Mezerai's character drawn in such disadvantageous colours." Be this as it will, Mezerai was certainly a very odd man; and though agreeable when he pleas'd in his conversation, yet full of whim, and not without ill-nature. It was a constant way with him, when candidates offer'd themselves for vacant places in the academy, to throw in a black ball instead of a white one: and when his friends ask'd him the reason of this unkind procedure, he answer'd, "that it was to leave to posterity a monument of the liberty of the elections in the academy." As an historian, he is valued very highly and deservedly for his integrity and faithfulness, in relating facts as he found them; but for this solely: for as to his style, it is neither accurate nor polite, although he had been a member of the French academy long before he wrote his "Abridgement."

MEZIRIAC (CLAUDE GASPARD BACHET, SIEUR DE), was one of the ablest men of the seventeenth century, and born at Bresse, of an ancient and noble family [F]. He was a very good poet in French, Italian, and Latin, an excellent grammarian, a great Greek scholar, and an admirable critic. In his youth, he spent a good deal of time at Paris and Rome. In the last of these places he wrote a small collection of Italian poems, in competition with Vaugelas, who was there at the same time; among which there are imitations of the most beautiful similes contained in the eight first books of the *Æneid*. He published also Latin and French poetry in 1621, and translated some of

[E] *Histoire de l'Académie Française depuis, 1652, jusqu'à 1700*, p. 221, edit. Paris, 1730. [F] *Pelisson Hist. de l'Académie Française*, p. 236

Ovid's epistles, which he illustrated with commentaries. The translation was nothing near so valuable as the commentary, which is reckoned very curious: for, as Bayle has observed, "he knew all the little by-ways in the country of fable; and there was nothing in mythology, but what he was acquainted with." Pellisson tells us, "that he was likewise well versed in the controversies, both in philosophy and religion; and he has given manifest proof that he was very deep in algebra and geometry." He published the six books of "Diophantus," and enriched them with a very able commentary and notes. The work was printed at Paris, in 1621, and has been reprinted several times in Germany. It is just worth mentioning, that Meziriac, accompanied with two or three friends, presented this book upon arithmetic to Malherbe the poet; and his friends bestowing extraordinary praises upon it, as a book of great use to the public, Malherbe asked them [G], "Whether it would reduce the price of bread?" We cannot give a more advantageous idea of Meziriac's knowledge in arithmetic and geometry, than by observing, that Des Cartes had an high opinion of it. Des Cartes was very nice and difficult to be pleased in those matters [H], and not apt to bestow encomiums upon mathematicians; yet he is said to have put a very singular value upon the genius and capacity of Meziriac.

He was indeed in all respects a very extraordinary man, and he was evidently thought so by the public: for before he left Paris, they talked of making him preceptor to Louis XIII. upon which account (so great was his wisdom and modesty) he left the court in great haste, and declared afterwards, that he never felt so much pain upon any occasion in his life: for that he seemed as if he had had already upon his shoulders the weight of a whole kingdom. He was, though absent, made a member of the French academy, when in its infancy; and, when it came to his turn to make a discourse in it, he sent up one, which was read to the assembly by Mr. de Vaugelas. We find in a book of M. Colomies [I], a particular of which Pellisson makes no mention: it is, that Meziriac was admitted into the order of Jesuits at the age of twenty, and that he had gone through his first class at Milan, where he fell ill, and became a secular again. He died at Bourg in Bresse, Feb. 26, 1638, aged 45, according to Pellisson; but somewhat older, according to Bayle. He had undertaken a translation of all Plutarch's works with notes, and had brought that great and laborious task almost to a conclusion when he died. He left behind him several finished works, that were not printed: they are as follow: "Elementorum arithmeticonum libri tre-

[G] La vie de Malherbe, par Racan.

[H] Baillet, la vie de M. Des Cartes, tom. i p. 91,

[I] Recueil de particularités, p. 110.

decim;" "Tractatus de geometricis quæstionibus per algebram." These two pieces were promised at the end of his preface to "Diophantus." The rest of "Ovid's Epistles" without comments; "Apollodori Atheniensis Grammatici Bibliothecæ five de Deorum origine libri tres," translated by him with very learned observations; and, in the last place, "Agathemerus," the Greek geographer, never yet printed. Guichenon, the historian of Bresse[κ], has said, and with a good deal of reason, of Meziriac, that "one might give him the elogium, which Quintilian has bestowed upon a great person of his times, who, if he pleased, could have left more excellent works behind than he did. Felix ingenium, quod voluit potuit: O utinam meliora voluisset!" That is, "he had so happy a genius, that he could easily have effected any thing he undertook. Would to God he had undertaken something nobler than what he did!"

MICHAEL ANGELO BUONAROTTI. See ANGELO.

MICHAEL ANGELO DU CARAVAGIO. See CARAVAGIO.

MICHAELIS (JOHN DAVID), a very learned and very celebrated professor, in the university of Goettingen, died Aug. 22, 1791, at the age of 75. Little is yet to be obtained, in this country, concerning the particulars of his life; and we must content ourselves with giving an account of his works. They are very numerous, and chiefly upon the subjects of divinity and oriental languages. A part of them are written in Latin, but by far the greater number in German. Of the former class there are these: 1. "Commentatio de Battologia, ad Matth. vi. 7." 4to, Bremen, 1753. 2. "Paralipomena contra Polygamiam," 4to, ib. 1758. 3. "Syntagma commentationum," Goett. 4to, 1759-1767. 4. "Curæ in versionem Syriacam Actuum Apostolorum," 4to, Goett. 1755. 5. "Compendium Theologiæ dogmaticæ," 8vo, ib. 1760. 6. "Commentationis regię soc. Scientiarum Goettingensis, per annos, 1758-1762, 4to, Bremen, 1775. 7. "Vol. 2, Ejusdem, 1769." 8. "Specilegium Geographiæ Hebræorum exteræ, post Bochartum," 4to, 2 tom. Goett. 1769-1780. 9. "Grammatica Chaldaica," 8vo, ib. 1771. 10. "Supplementa ad Lexicon Hebraicum," 6 tom. 4to, 1784-1792. 11. "Grammatica Syriaca," 4to, Halæ, 1784. The following are in German: 12. "Hebrew Grammar," 1778, 8vo, Halle. 13. "Elements of Hebrew accentuation," ib. 8vo, 1741. 14. "Treatise on the Law of Marriage, according to Moses," 4to, Goett. 1768. 15. "Paraphrase and remarks on the Epistles of Paul to the Galatians, Ephesians, Colossians, Thessalonians, Titus, Timothy, and Philemon." 4to, Bremen, 1769. 16. "Introduction to the Holy Scriptures of the New Testament," 8vo, Bremen, 1750. 17. "Prophetical plan of the

preacher Solomon," 8vo, ib. 1762. 18. "Thoughts on the Doctrine of Scripture concerning Sin," 8vo, Hamb. 1752. 19. "Plan of typical Divinity," 8vo, Brem. 1763. 20. "Criticism of the means employed to understand the Hebrew language." 21. "Critical Lectures on the principal Psalms which treat of Christ," 8vo, Frankf. 1759. 22. "Explanation of the Epistle to the Hebrews," 2 vols. 4to, Frankf. 1784. 23. "Questions proposed to a society of learned Men, who went to Arabia by order of the king of Denmark," 8vo, ib. 1762. 24. "Introduction to the New Testament," a second edition, 2 vols. 4to, Goett. 1788. 25. "Miscellaneous Writings," two parts, 8vo, Frankf. 1766-8. 26. "Programma concerning the seventy-two translators," 8vo, Goett. 1767. 27. "Dissertation on the Syriac language, and its use," 8vo, Goett. 1768. 28. "Strictures concerning the Protestant Universities in Germany," 8vo, Frankf. 1775. 29. "Translation of the Old Testament," 13 parts, Goett. 1769-83. 30. "Fundamental Interpretation of the Mosaic Law," 6 parts, with additions, 8vo, Frankf. 1770-5. 31. "Of the Seventy Weeks of Daniel," 8vo, Goett. 1772. 32. "Arabic Grammar and Chrestomathy," 8vo, ib. 1781. 33. "Oriental and exegetical Library," 24 parts, and two supplements, 8vo, Frankf. 1771-89. 34. "New Oriental and exegetical Library," 9 parts, Goett. 1786-91. 35. "Of the Taste of the Arabians in their Writings," 8vo, ib. 1781. 36. "Dissertation on the Syriac Language and its uses, together with a Chrestomathy," 8vo, ib. 1786. 37. "On the Duty of Men to speak Truth," 8vo, Kiel, 1773. 38. "Commentary on the Maccabees," 4to, Frankfort, 1777. 39. "History of Horses, and of the breeding of Horses in Palestine," &c. 8vo, ib. 1776. 40. "Thoughts on the doctrine of Scripture, concerning Sin and Satisfaction," 8vo, Bremen, 1779. 41. "Illustration of the History of the Burial and Resurrection of Christ, 8vo, Halle, 1783. 42. "Supplement, or the fifth Fragment of Lessing's Collections," 8vo, Halle, 1785. 43. "German Dogmatic Divinity," 8vo; Goett. 1784. 44. "Introduction to the Writings of the Old Testament," 1st vol. 1st part, 4to, Hamb. 1787. 45. "Translation of the Old Testament, without remarks," 2 vols. 4to, Goett. 1789. 46. "Translation of the New Testament," 2 vols. 4to, ib. 1790. 47. "Remarks for the unlearned, relative to his translation of the New Testament," 4 parts, 4to, ib. 1790-1792. 48. "Additions to the third edition of the Introduction to the New Testament," 4to, ib. 1789. 49. "Ethics," a posthumous work, published by C. F. Stëndlin, 2 parts, 8vo, Goett. 1792.

The work of Michaelis most known in this and other countries, is the "Introduction to the New Testament," which was first published in 1750. An English translation of it, in a thin quarto volume, appeared in 1761. In the mean time, the
learned

learned professor was improving and extending his work, which he afterwards considered as the performance of a novice, and published a second edition in 1765, and a third in 1777. The fourth was printed in 1788, and had now become six times as large as the original publication. Still, though the first specimen had been much approved, no further attempt towards an English translation was made, till the year 1793; when the Rev. Herbert Marsh, fellow of St. John's-college, Cambridge, having been long resident at Leipzig, and perfectly versed in the German language, published a commencement of the undertaking, in 3 vols. 8vo. The German original, in its complete form, consists of two quarto volumes; of which, the first contains an examination of the title, authenticity, inspiration, and language, of the New Testament, the various readings, ancient versions, and manuscripts of the Greek Testament, the quotations of the fathers, critical and theological conjectures, commentaries and editions of the Greek Testament, accents and other marks of distinction, with the ancient and modern divisions of the sacred text. The second volume contains a particular introduction to each book of the New Testament, separately considered [L]. The first of these volumes only has hitherto been translated by Mr. Marsh, who has enriched his version with very learned and elaborate notes; and has excited in the learned world a strong desire of seeing the whole completed. It has not been found practicable to obtain, in good time, any further account of professor Michaelis himself. Abundant materials for a life will doubtless be hereafter received from Germany.

MICKLE (WILLIAM JULIUS), a modern poet, chiefly celebrated for his translation of the *Lusiad*, was born at Langholm in Dumfriesshire, Sept. 29, 1734. He was the son of the Rev. Alexander Mickle, minister of Longholm, who resided some time in London, and was one of the translators of Bayle's Dictionary. His son received part of his education from him in the country; but after his death was sent by an aunt to the high school at Edinburgh. He discovered an early propensity to poetry; but often declared that he did not become attached to books till he met with Spenser's *Faery Queene*, by whose imagery he was delighted, and led to immediate imitation. This happened when he was about thirteen. At the age of sixteen, he quitted the high school, and superintended the books of his aunt, who was a widow, and continued her husband's trade of a brewer. In Oct. 1755, he commenced the same business on his own account; but, though he paid more duty to the excise than any brewer in Edinburgh, he was un-

[L] Marsh's Preface, p. 4.

successful; and thus added another to the proofs already numerous, that a poet is seldom fit for trade. Much of his time was probably devoted to study; as he frequently declared that before he was eighteen, he had written two tragedies, and half an epic poem, all of which he afterwards very prudently committed to the flames. Some of his early performances appeared in the "Scots Magazine," one of which was entitled, "On passing through the Parliament-Close at Midnight." In 1762, he published an ethic poem, entitled, "Providence, or Arandus and Emilec," a languid, tedious, and incorrect performance, which, after some unsuccessful attempts to alter and shorten it, he finally abandoned.

In 1763, Mickle quitted Edinburgh, and went to London to solicit a commission in the marine service, but did not succeed. He introduced himself, however, to lord Lyttelton, of whose talents as an author, he had a high opinion, and a friendly intercourse took place between them. Through this interest he endeavoured, but in vain, to obtain some mercantile appointment to visit the East or West-Indies; and the only fruit of patronage which he gained, was the correction of his poems, and a slight degree of countenance, at a time when he was little known in London. Yet he always spoke of lord Lyttelton with a respect bordering on reverence. It is remarkable, that at this time he wrote his name William Mickle; why he afterwards added the name Julius is not known [M]. From some circumstance not known at present, he did not go abroad, but was employed as a corrector of the Clarendon-press at Oxford; a situation apparently more to his taste than that of a merchant's clerk. His publications now followed each other fast. In 1765, appeared his "Pollio, an Elegiac Ode," &c. written on the death of a brother. In 1767, he published "The Concubine, a poem, in two cantos, in the manner of Spenser," 4to; which, after going through three editions, was improved and republished in 1777, under the title of sir Martyn; the former title, as he acknowledges in his introduction, giving a very improper idea both of the subject, and of the spirit of the poem. In 1769 he published "a Letter to Dr. Harwood," &c. 8vo, against the Arian heresy. In 1770, his "Mary queen of Scots," an elegy; "Knowledge," an ode; and "Hengist and Mary," a ballad, first appeared in Pearch's collection of poems: and, in the same year, he produced, "Voltaire in the Shades, or Dialogues on the Deistical Controversy;" and about that period was a frequent writer in the Whitehall Evening-Post.

[M] Dr. Anderson's Life of Mickle; in the *British Poets*, vol. xi. whence the chief part of this account is taken.

At length he entered upon the work which was to establish his fame, and fix him in the rank of a British poet. Early in life he had read Castéra's French translation of the *Lusiad* of Camoens, and had meditated giving an English version, which various avocations had hitherto prevented. At length, having acquired a competent knowledge of the Portuguese language, he published the first book as a specimen, in 1771; and, finding it approved, determined to proceed, and devote his time to the work. To do this without interruption, he quitted his employment at Oxford, and resided at a farm house at Forest-hill; where he pursued his plan with such attention, that the translation, which proceeded at the press as he went on, was published in 1775, with the following title: "The *Lusiad*, or the discovery of India, an epic poem," 4to, Oxford. To the translation he prefixed an introduction containing, "The History of the Discovery of India, of the Rise and Fall of the Portuguese Empire in the East; a Life of Camoens; a Dissertation on the *Lusiad*," &c. with notes and illustrations." In issuing this work, he had the mortification to experience, in common with many other authors, the cold and tardy nature of modern patronage. But the applause of the public soon indemnified him for the mortifications with which the first appearance of his work had been attended. A second edition was published in 1778; but though he was gratified by praise, he still suffered from narrowness of circumstances, and was desirous to gain some foreign appointment. At length he went out to Lisbon, as secretary to his friend governor Johnstone, and there, in 1781, published his "*Almada Hill*, an epistle from Lisbon," 4to, 1781. In this situation, he acquired enough to afford him what he considered as a competency; and, in June, 1782, married miss Tomkins, daughter of the person with whom he had resided at Forest-Hill, and took a house at Wheatley, a few miles from Oxford. The efficient patronage of governor Johnstone, deserves to be remembered to his honour. On the death of this real friend and patron, Mickle shewed his affection and gratitude by a copy of "Elegiac Verses." During the last seven years of his life, he wrote occasionally for the *European Magazine*; where the "*Fragments of Leo*," and many of the reviews of books, proceeded from his pen. In September, 1788, at the request of a friend, he wrote, "*Eskdale Braes*," a song, in honour of the place of his birth, a spot most beautifully Arcadian, and the centre of that district, on the borders of Scotland. This was the last composition which he lived to finish. After a short illness, he died at Wheatley, Oct. 25, 1789, in the 55th year of his age. He left a son, with but a scanty provision.

The

The poems of Mickle were published in one volume, 4to, in 1794; including those which had been printed separately, except Providence; with "the Sorcerers," and other original pieces, and his tragedy of "the Siege of Marseilles," which he had laboured in vain to introduce on the stage, being rejected by all the managers. They have since, without the tragedy, been republished in the Edinburgh collection of the British poets, under the care of Dr. Anderson. A portrait of his character, in which his imperfections are commendably thrown into shade, was given in the European Magazine; and may be inserted here. "He was in every point of view, a man of the utmost integrity, warm in his friendship, and indignant only against vice, irreligion, or meanness. The compliment paid by lord Lyttelton to Thomson, might be applied to him, with the strictest truth; not a line is to be found in his works, which dying, he would wish to blot. During the greatest part of of his life he endured the pressure of a narrow fortune without repining; never relaxing his industry, to acquire by honest exertion that independence which he at length enjoyed. He did not shine in conversation; nor would any person, from his appearance, have been able to form a favourable judgement of his talents. In every situation in which fortune placed him, he displayed an independent spirit, undebased by any meanness; and when his pecuniary circumstances made him, on one occasion," the failure of his first patronage "feel a disappointment with some force, he even then seemed more ashamed at his want of discernment of character, than concerned at his loss. He seemed to entertain, with reluctance, an opinion, that high birth could be united with a sordid mind. He had, however, the satisfaction of reflecting that no extravagant panegyric had disgraced his pen. Contempt certainly came to his aid, though not soon; he wished to forget his credulity, and never after conversed on the subject by choice. To conclude, his foibles were but few, and those inoffensive; his virtues many, and his genius very considerable. He lived without reproach, and his memory will always be cherished by those who were acquainted with him." The character of Mickle as a poet, ranks high among the bards of Scotland. His versification is undoubtedly vigorous and manly, but is far from being equally remarkable for correctness. His *Lusiad* is a classical performance, and unrivalled, except by that to which of course it yields, the English *Iliad*.

MICRELIUS (JOHN), professor of divinity at Stetin, and a very learned man, was born at Cuslin in Pomerania, in 1597 [N]. He began his studies in the college of his own country;

[N] Vit. Micrel. ab Hartnaccia.

and,

2nd, in 1614, removed to Stetin, where he studied theology under professor Cramer. In 1616, he maintained a dispute "*de Deo uno & trino*," which gained him a great reputation; and went the year after to the university of Königsberg, where he disputed again "*de veritate transcendentali*." He received, in 1621, the degree of master of philosophy at the university of Gripswald, after having maintained a thesis "*de meteoris*;" and, some time after, went to Leipzig to finish his studies. He was made professor of rhetoric in the royal college at Stetin in 1624, rector of the senate school in 1627, and rector of the royal college, and professor of theology, in 1649. The same year he received his doctor of divinity's degree, in the university of Gripswald, and which he was, we are told, led to ask; because, in a famous dispute he had with John Bergius, first preacher at the court of the elector of Brandenburg, upon the differences between the Lutherans and Calvinists, the latter arrogantly boasted of his being an old doctor in divinity; to which Micrelius could only answer, "that he had received the degree of master in philosophy before Bergius." He had obtained by his solicitations, in 1642, when he was made professor of rhetoric, that there might be also professors of law, physic, and mathematics, in the royal college; and that a certain number of students might be maintained there at the public charge. He made a journey to Sweden in 1653, and had the honour to pay his respects to queen Christina, who gave him very obliging marks of her liberality, and who had before defrayed the charges of his doctor's degree. He died Dec. 3, 1658.

This professor wrote several learned works, which were well received, and went through several editions: among which were, 1. "*Ethnophronius contra Gentiles de principiis religionis Christianæ*;" to which he afterwards added a continuation, "*Contra Judaicas depravationes*." 2. "*Lexicon philosophicum*." 3. "*Syntagma historiarum ecclesiæ*." 4. "*Syntagma historiarum politicarum, &c. &c.*" He was married three times.

MIDDLETON (Sir HUGH), a public-spirited man, and a great benefactor to the city of London, by bringing in thither the New River[o]. He was a native of Denbigh in North Wales, and a citizen and goldsmith of London. This city not being sufficiently supplied with water, three acts of parliament were obtained for that purpose; one in queen Elizabeth's, and two in king James the First's reign; granting the citizens of London full power to bring a river from any part of Middlesex and Hertfordshire. The project, after much calculation, was

[o] Stow's Survey of London, with Strype's additions, vol. i. edit. 1720.

laid aside as impracticable, till sir Hugh Middleton undertook it: in consideration of which, the city conferred on him and his heirs, April 1, 1606, the full right and power of the act of parliament granted unto them in that behalf. Having therefore taken an exact survey of all springs and rivers in Middlesex and Hertfordshire, he made choice of two springs, one in the parish of Amwel near Hertford, the other near Ware, both about twenty miles from London; and, having united their streams, conveyed them to the city with very great labour and expence. The work was begun Feb. 20, 1608, and carried on through various soils, some ouzy and muddy, others extremely hard and rocky. Many bridges in the mean time were built over his New River; and many drains were made to carry off land-springs and common-sewers, sometimes over and sometimes under it. Besides these necessary difficulties, he had, as may easily be imagined, many others to struggle with; as the malice and derision of the vulgar and envious, the many causeless hindrances and complaints of persons through whose grounds the channel was to be cut, &c. When he had brought the water into the neighbourhood of Enfield, almost his whole fortune was spent; upon which he applied to the lord-mayor and commonalty of London; but they refusing to interest themselves in the affair, he applied next to king James. The king, willing to encourage that noble work, did, by indenture under the great seal, dated May 2, 1612, between him and Mr. Middleton, covenant to pay half the expence of the whole work, past and to come; and thus the design was happily effected, and the water brought into the cistern at Islington on Michaelmas-day, 1613. Like all other projectors, sir Hugh greatly impaired his fortune by this stupendous work: for though king James had borne so great a part of the expence, and did afterwards, in 1619, grant his letters-patent to sir Hugh Middleton, and others, incorporating them by the name of "The Governors and Company of the New River, brought from Chadwell and Amwell to London;" empowering them to choose a governor, deputy-governor, and treasurer, to grant leases, &c. yet the profit it brought in at first was very inconsiderable. There was no dividend made among the proprietors till the year 1633, when 11l. 19s. 1d. was divided upon each share. The second dividend amounted only to 3l. 4s. 2d. and instead of a third dividend, a call being expected, king Charles I. who was in possession of the royal moiety aforesaid, reconveyed it again to sir Hugh, by a deed under the great seal, Nov. 18, 1636, in consideration of sir Hugh's securing to his majesty and his successors a fee-farm rent of 500l. per annum, out of the profits of the company, clear of all reprises. Sir Hugh charged that sum upon the holders

holders of the king's shares. For many years, however, the New River has yielded a large revenue, and is so valuable, that the shares in it sell for thirty years purchase. In the mean time, although sir Hugh was a loser in point of profit, yet he was a gainer in point of honour; for king James made him first a knight, and then a baronet, for the services he had done. When and where he died, we cannot tell; but, at his death he bequeathed a share in his New River water to the company of goldsmiths in London, for the benefit of the poor members of it. A portrait of him is preserved in their hall.

This short account was due to the memory of sir Hugh Middleton, whose name deserves to be transmitted with honour and gratitude to posterity, as much as those of the builders of the famous aqueducts in ancient Rome.

MIDDLETON (CONYERS), a celebrated English divine, was the son of William Middleton, rector of Hinderwell near Whitby in Yorkshire, and born at York Dec. 27, 1683. His father gave him a liberal education; and at seventeen he was sent to Trinity-college in Cambridge, of which, in 1706, he was chosen fellow. In 1707, he commenced master of arts; and two years after joined with other fellows of his college in a petition to Dr. John More, then bishop of Ely, as their visitor, against Dr. Bentley their master. But he had no sooner done this, than he withdrew himself from Bentley's jurisdiction, by marrying Mrs. Drake, daughter of Mr. Morris, of Oak-Morris in Kent, and widow of counsellor Drake of Cambridge, a lady of ample fortune. After his marriage, he took a small rectory in the Isle of Ely, which was in the gift of his wife; but resigned it in little more than a year, on account of its unhealthy situation.

In Oct. 1717, when George the First visited the university of Cambridge, Middleton was created, with several others, a doctor of divinity by mandate; and was the person who gave the first motion to that famous proceeding against Dr. Bentley, which so much occupied the attention of the nation. Bentley, whose office it was to perform the ceremony called Creation, made a new and extraordinary demand of four guineas from each of the doctors, on pretence of a fee due to him as divinity-professor, over and above a broad piece, which had by custom been allowed as a present on this occasion. Upon this a warm dispute arose; the result of which was, that many of the doctors, and Middleton among the rest, consented to pay the fee in question, upon condition that the money should be restored if it were not afterwards determined to be his right. It was determined against Bentley, but still he kept the money: upon which Middleton commenced an action against him for the recovery of his share of it. Bentley behaving with contumacy,
and

and shewing all imaginable contempt to the authority of the university, was at first suspended from his degrees, and then degraded. He petitioned the king for relief from that sentence: upon which Middleton, by the advice of friends, thought it expedient to put the public in possession of the whole affair. This occasioned him to publish, within the year 1719, the four following pieces: (1.) "A full and impartial Account of all the late Proceedings in the University of Cambridge, against Dr. Bentley." (2.) "A Second Part of the full and impartial Account, &c." (3.) "Some Remarks upon a Pamphlet, intituled, The Case of Dr. Bentley farther stated and vindicated, &c." The author of the piece here remarked, was the well-known Dr. Sykes; and he is treated here by Dr. Middleton with great contempt and severity: who seems, however, afterwards to have changed his opinion of him, and to have been upon very charitable terms with him: for, in his "Vindication of the Free Enquiry into the Miraculous Powers," which was published after his death, he appeals to his authority, and calls him "a very learned and judicious writer." The last tract is entitled, (4.) "A true Account of the present State of Trinity-college in Cambridge, under the oppressive Government of their Master Richard Bentley, late D. D." But this regards only the quarrel betwixt him and his college, and is employed in exposing his misdemeanors in the administration of college affairs. It seems to have been written in order to take off a suspicion which many then had, that the proceedings of the university against Dr. Bentley did not flow so much from any real demerit in the man, as from a certain spirit of resentment and opposition to the court, the great promoter and manager of whose interest he was thought to be there: for, it must be remembered, that, in that part of his life, Dr. Middleton was a strong tory; though, like bishop Gouge, and other considerable persons, his contemporaries in the university, he afterwards became a very zealous whig.

But Middleton had not yet done with Bentley. The latter, in 1720, published "Proposals for a new Edition of the Greek Testament, and Latin Version." Middleton, in 1721, published, (5.) "Remarks, Paragraph by Paragraph, upon the Proposals, &c." and at setting out, "only desires his readers to believe, that they were not drawn from him by personal spleen or envy to the author of them, but by a serious conviction, that he had neither talents nor materials proper for the work he had undertaken." Middleton's motto to this piece was very happily chosen, and deserves to be transcribed. It is taken from an oration of Peter Burman, who, with a view of defending his brother critic against his adversaries, says, in

a strain of irony [P], “*Doctus criticus & adfuetus urere, fecare, inclementer omnis generis libros tractare, apices, syllabas, voces, dictiones confodere, & stylo exigere, continebitne ille ab integro & intaminato divinæ sapientiæ monumento crudes unguis?*” Bentley defended his “Proposals” against these “Remarks,” which however he did not ascribe to Middleton, but to Dr. Colbatch, a learned fellow of his college, and casuistical professor of divinity in the university. He very well knew the true author, but was resolved to dissemble it, for the double pleasure it would give him, of abusing Colbatch, and shewing his contempt of Middleton. He did, indeed, abuse Colbatch to that degree, that the vice-chancellor and heads of the university, at a meeting in Feb. 1721, pronounced his book to be a most scandalous and malicious libel, and resolved to inflict a proper censure upon the author, as soon as he should be discovered: for no names had yet appeared in the controversy. Middleton then published, with his name, an answer to Bentley’s Defence, entitled, (6.) “Some farther Remarks, Paragraph by Paragraph, upon Proposals lately published for a new Edition of a Greek and Latin Testament, by Richard Bentley,” 1721. His motto, “*Occupatus ille eruditione secularium literarum scripturas omnino sanctas ignoraverit, &c.*” Hieron. These two pieces against Bentley are written with great acuteness and learning; and though the critic affected greatly to despise them, yet they destroyed the credit of his Proposals so effectually, that his intended publication of the New Testament came to nothing.

Upon the great enlargement of the public library at Cambridge, by the addition of bishop More’s books, which had been purchased by the king at 6000*l.* and presented to the university, the erection of a new office there, that of principal librarian, was first voted, and then conferred upon Dr. Middleton: who, to shew himself worthy of it, published, in 1723, a little piece with this title, (7.) “*Bibliothecæ Cantabrigiæ ordinandæ methodus quædam, quam domino procancelario senatuique academico considerandam & perficiendam, officii & pietatis ergo proponit.*” The plan is allowed to be laid out properly, and the whole performance expressed in elegant Latin. After the decease of his first wife, Middleton travelled through France into Italy, and arrived at Rome early in 1724. Much leisure, with an infirm state of health, was the cause of his journey to Italy: where, though his character and profession were well known, he was treated with particular respect by persons of the first distinction both in church and state. The

[P] Pet. Burm. Orat. Lugd. Bat. 1720.

author of the account of his life, in the *Biographia Britannica*, relates, that when Middleton first arrived at Rome, he met with an accident, which provoked him not a little. “Dr. Middleton,” says he, “made use of his character of principal librarian, to get himself introduced to his brother librarian at the Vatican; who received him with great politeness; but, upon his mentioning Cambridge, said he did not know before that there was any university in England of that name, and at the same time took notice, that he was no stranger to that of Oxford, for which he expressed a great esteem. This touched the honour of our new librarian, who took some pains to convince his brother not only of the real existence, but of the real dignity of his university of Cambridge. At last the keeper of the Vatican acknowledged, that, upon recollection, he had indeed heard of a celebrated school in England of that name, which was a kind of nursery, where youth were educated and prepared for their admission at Oxford; and Dr. Middleton left him at present in that sentiment. But this unexpected indignity put him upon his mettle, and made him resolve to support his residence at Rome in such a manner, as should be a credit to his station at Cambridge; and accordingly he agreed to give 400*l.* per annum for a hotel, with all accommodations, fit for the reception of those of the first rank in Rome: which, joined to his great fondness for antique curiosities, occasioned him to trespass a little upon his fortune.”

He returned through Paris towards the end of 1725, and arrived at Cambridge before Christmas. He had not been long employed in his study, before he incurred the displeasure of the whole medical faculty, by the publication of a tract, entitled, (8.) “*De medicorum apud veteres Romanos degentium conditione dissertatio; qua, contra viros celeberrimos Jacobum Sponium & Richardum Meadium, servilem atque ignobilem eam fuisse ostenditur, Cant. 1726.*” Mead had just before published an Harveian Oration, in which he had defended the dignity of his profession: so that this seeming attempt of Middleton to degrade it, was considered by the faculty as an open attack upon their order. Much resentment was shewn, and some pamphlets were written and published, : one particularly with the title of “*Responsio,*” of which the late professor Ward of Gresham-college was the author. Ward was supposed to be chosen by Mead himself for this task: for his book was published under Mead’s inspection, and at his expence. Middleton defended his dissertation in a new publication entitled, (9.) “*Dissertationis, &c. contra anonymos quosdam notarum brevium, responsionis, atque animadversionis auctores, defensio. Pars prima, 1727.*” The purpose of this tract seems to have been, not to pursue the controversy, for he enters little into

it, but to extricate himself from it with as good a grace as he could: for nothing more was published about it, and the two doctors, Mead and Middleton, without troubling themselves to decide the question, became afterwards very good friends. We say published; for a "*Pars secunda*" was actually written, and printed, though not published, after his death, by Dr. Heberden, in 1761, 4to. In 1729, Middleton published, (10.) "*A Letter from Rome, shewing an exact Conformity between Popery and Paganism: or, The Religion of the present Romans derived from that of their Heathen Ancestors.*" This letter, though written with great politeness, good sense, and learning, yet drew upon the author the displeasure of some even of our own church; because he attacked in it the Popish miracles with a gaiety, which seemed, in their opinion, to condemn all miracles. A fourth edition came out in 1741, 8vo, to which were added, 1. "*A prefatory Discourse, containing an Answer to the Writer of a Popish Book, intituled, The Catholic Christian instructed, &c. with many new Facts and Testimonies, in farther Confirmation of the general Argument of the Letter:*" and, 2. "*A Postscript, in which Mr. Warburton's Opinion concerning the Paganism of Rome is particularly considered.*"

Hitherto Dr. Middleton stood well with mankind: for, notwithstanding the offence he had given to some bigots, by certain passages in the above-mentioned letter, yet the reasonable part of Christians were very well pleased with it, as thinking, very justly, that he had done great service to Protestantism, by exposing the absurdities and impostures of Popery. He had several personal qualities, which had recommended him to the world: he was an excellent scholar, and an elegant writer: he was further, what every good scholar and even fine writer is not, a very polite man; he seems to have been so naturally, yet was probably made more so by travelling into foreign countries, since this contributes more than any thing, to clear learning from pedantry, and religion from bigotry. In short, he was a general favourite with the public, as well as with the community in which he lived; when an affair fell out, which ruined all his hopes, proved fatal to his hopes of preferment, and disgraced him with his countrymen as long as he lived.

About the beginning of 1730, was published Tindal's famous book called, *Christianity as old as the Creation*: the design of which was to destroy revelation, and to establish natural religion in its stead. Many answerers rose up against it, and, among the rest, the well-known Waterland, who published a *Vindication of Scripture, &c.* Middleton, not liking his manner of vindicating Scripture, addressed, (11.) "*A letter to him, containing some remarks on it, together with the*
sketch,

sketch, or plan, of another answer to Tindal's book, 1731." Two things contributed to make this performance as obnoxious to the clergy as possible: and those were, first, the popular character of Waterland, who was then at the head of the champions for orthodoxy, yet whom Middleton, instead of reverencing, had ventured to treat with the utmost contempt and severity; secondly, the very free things that himself had asserted, and more especially his manner of saying them. His name was not put to the tract, nor was it known for some time who was the author of it. While Waterland continued to publish more parts of Scripture vindicated, &c. Pearce, the late bishop of Rochester, took up the contest in his behalf; which drew from Middleton, (12.) "A Defence of the Letter to Dr. Waterland against the false and frivolous Cavils of the Author of the Reply, 1731." Pearce replied to this Defence, and treated him now, as he had done before, as an infidel, or enemy to Christianity in disguise; who, under the pretext of defending it in a better manner, meant all the while to subvert it. Middleton was now known to be the author of the letter; and he was very near being stripped of his degrees, and of all his connections with the university. But this was deferred, upon a promise that he would make all reasonable satisfaction, and explain himself in such a manner, as, if possible, to remove every stumbling-block of offence. This he attempted to do in, (13.) "Some Remarks on Dr. Pearce's second Reply, &c." wherein the author's sentiments, as to all the principal points in dispute, are fully and clearly explained in the manner that had been promised, 1732: and he at least effected so much by this piece, that he was suffered to be quiet, and to remain *in statu quo*; though he was esteemed ever after a very indifferent believer, and reproached by some of the more zealous clergy, by Venn in particular, with downright apostacy. There was also published, in 1733, an anonymous pamphlet, entitled, Observations addressed to the author of the Letter to Dr. Waterland; which was written by Dr. Williams, public orator of the university; and to which Middleton replied in, (14.) "Some remarks, &c." but Williams's was a poor performance, and hurt himself rather than Middleton. The purpose of Williams was to prove Middleton an infidel; that his letter ought to be burnt, and himself banished: after declaiming on which in a very low and persecuting strain, he presses him to confess and recant in form. "But," says Middleton [Q], "I have nothing to recant on the occasion; nothing to confess, but the same four articles that I have already confessed: first, that the Jews borrowed some of their customs from Egypt;

[Q] Works, vol. ii. p. 315.

secondly, that the Egyptians were possessed of arts and learning in Moses's time; thirdly, that the primitive writers, in vindicating Scripture, found it necessary sometimes to recur to allegory; fourthly, that the Scriptures are not of absolute and universal inspiration. These are the only crimes that I have been guilty of against religion: and by reducing the controversy to these four heads, and declaring my whole meaning to be comprised in them, I did in reality recant every thing else, that through heat or inadvertency had dropped from me; every thing that could be construed to a sense hurtful to Christianity." The truth is, Middleton had asserted nothing under any of these heads, that had not been asserted by eminent divines before him; but they did not say it in so exceptionable a manner: they did not mix satire and ridicule with what they said, as he did; nor did they level their artillery at popular divines, who for their zeal and orthodoxy were revered, and almost adored by the clergy. Otherwise it is well known, that several have interpreted the story of the fall allegorically; that several have supposed the Jews to borrow rites from the Egyptians, as Spencer, &c. that several have held the Scriptures not to be of universal inspiration; among whom may be reckoned Grotius: yet none of these were suspected of meaning ill to revelation.

During this terrible conflict, he was appointed, in Dec. 1731, Woodwardian professor; and in July, 1732, published his inauguration speech, with this title, (15.) "*Oratio de novo physiologiæ explicandæ munere, ex celeberrimi Woodwardi testamento instituto: habita Cantabrigiæ in scholis publicis.*" It is easy to suppose, that the reading of lectures upon fossils was not an employment suited either to Middleton's taste, or to the turn of his studies; and therefore we cannot wonder that he should resign it, as he did, in 1734. Soon after this, he married a second time, Mary, the daughter of the Rev. Conyers Place, of Dorchester; and upon her death, which happened but a few years before his own, a third, who was Anne, the daughter of John Powell, esq; of Boughroya, of Radnor, in North Wales. In 1735, he published, (16.) "*A Dissertation concerning the Origin of printing in England: shewing, that it was first introduced and practised by our countryman William Caxton, at Westminster, and not, as is commonly believed, by a foreign printer at Oxford;*" an hypothesis that has been since ably controverted in Bowyer and Nicholls's *Origin of Printing*, 1776.

In 1741, came out his great work, (17.) "*The History of the Life of M. Tullius Cicero,*" in two vols. 4to. This is indeed a very fine performance, whether we regard the materials or the language; and will probably be read, as long as
taste

taste and polite literature shall continue to prevail among us. It is written in the most correct and elegant style, and abounds with every thing that can instruct and entertain, that can inform the understanding, and polish the taste. Nevertheless, there is one fault in it, which is commonly observed in the writers of particular lives, that they are apt to be partial and prejudiced in favour of their subject, and to give us sometimes panegyric instead of history. They work up their characters as painters do their portraits, taking the praise of their art to consist not in copying, but in adorning nature; not in drawing a just resemblance, but in giving a fine picture, or exalting the man into the hero. This Middleton has certainly done in regard to Cicero: he has laboured every where to cast a shade over his failings, to give the strongest colouring to his virtues, and out of a good character has endeavoured to draw a perfect one; which, though he was undoubtedly a great man, could not be applicable even to him. This, however, is a very slight blemish to his work; and the learned reader especially has it always in his power to correct it, as he goes along. The life of Cicero, was published by subscription, and dedicated to lord Hervey, who was much the author's friend, and promised him a great number of subscribers. "His subscription," he tells us [R], "was like to be of the charitable kind, and Tully to be the portion of two young nieces" (for he had no child living by any of his wives) "who were then in the house with him, left by an unfortunate brother, who had nothing else to leave." It has been printed several times in 8vo, and once in 4to, since the first edition.

In 1743, he published, (18.) "The Epistles of M. T. Cicero to M. Brutus, and of Brutus to Cicero, with the Latin text on the opposite page, and English notes to each epistle: together with a prefatory dissertation, in which the authority of the said epistles is vindicated, and all the objections of the Rev. Mr. Tunstall particularly considered and confuted." Tunstall had, in a Latin performance addressed to Dr. Middleton, questioned the authority and genuineness of the said epistles, and attempted to prove them to be the forgery of some sophist: and Middleton thought it incumbent on him to vindicate their credit, and assert their real antiquity, having made much use of them in his Life of Cicero. "The reasons," he tells us [S], "why he chose to give an English answer to a Latin epistle, are, first, the perpetual reference and connection which this piece will necessarily have with his Life of Cicero; and, secondly, as it will be a proper preface to this English edition of the letters themselves." In 1745, he published, (19.)

[R] Works, vol. ii. p. 477.

[S] Works, vol. iv. p. 249, 250.

“Germana quædam antiquitatis eruditæ monumenta, quibus Romanorum veterum ritus varii, tam sacri quam profani, tum Græcorum atque Ægyptiorum nonnulli, illustrantur; Romæ olim maxima ex parte collecta, ac dissertationibus jam singulis instructa,” 4to; and in 1747, (20.) “A Treatise on the Roman senate,” in two parts; the first of which contains the substance of several letters, formerly written to the late lord Hervey, concerning the manner of creating senators, and filling up the vacancies of that body in old Rome.

The same year came out a publication which laid the foundation of another terrible controversy with the clergy, it was called, (21.) “An introductory Discourse to a larger Work, designed hereafter to be published, concerning the miraculous powers which are supposed to have subsisted in the Christian church from the earliest ages, through several successive centuries; tending to shew, that we have no sufficient reason to believe, upon the authority of the primitive fathers, that any such powers were continued to the church after the days of the apostles. With a Postscript, containing some Remarks on an archidiaconal charge, delivered last summer by the Rev. Dr. Chapman, to the clergy of the archdeaconry of Sudbury.” This undertaking justly alarmed the clergy, and all friends to religion, since it was impossible to succeed, without entirely destroying the reputation of the fathers; and many were also of opinion, that the miracles of the three first centuries could not be rejected as forgeries and impostures, without tainting in some degree the credit of the Scripture miracles. They thought too, that even the canon of Scripture must not be a little affected, if the fathers, on whose credit the authenticity of its books in some measure depends, were so utterly despised and set at nought. The “Introductory Discourse” was therefore immediately attacked by two famous polemics, Dr. Stebbing, and Dr. Chapman; the former of whom endeavoured chiefly to shew, that Dr. Middleton’s scheme was inseparably connected with the fall of Christianity; while the latter laboured to support the authority of the fathers. This attack Middleton endeavoured to repel by, (22.) “Some remarks on both their performances, 1748;” and, in Dec. the same year, published his larger work, with this title, (23.) “A free inquiry into the miraculous powers, which are supposed to have subsisted in the Christian church from the earliest ages, through several successive centuries.” Innumerable answerers now appeared against him; two of whom, namely, Dodwell and Church, distinguished themselves with so much zeal and ability, that they were complimented by the university of Oxford with the degree of doctor in divinity.

Before

Before Middleton thought proper to take notice of any of his antagonists, he surpris'd the public with, (24.) "An Examination of the lord bishop of London's Discourses concerning the use and intent of Prophecy: with some cursory animadversions on his late Appendix, or additional dissertation, containing a farther enquiry into the Mosaic account of the Fall, 1750." He tells his reader in the beginning of this "Examination," that though these discourses of Dr. Sherlock had been "published many years, and since corrected and enlarged by him in several successive editions, yet he had in truth never read them till very lately; or otherwise these animadversions might have made their appearance probably much earlier." To this assertion, from a man so devoted to study, it is not easy to give credit; especially when it is remembered also that Middleton and Sherlock had been formerly not only acquaintance, but friends; were of the same university, and nearly of the same standing; and that, however severely and maliciously Middleton may treat his antagonist in the present Examination, yet there was a time when he triumphed in him [T], as "the principal champion and ornament of church and university." Different principles and different interests separated them afterwards: but is it possible to conceive that Middleton, who published his Examination in 1750, should never have read these very famous discourses till just before, though they were published in 1725? There is too great reason, therefore, to suppose, that this publication was drawn from him by spleen and personal enmity. Whether the bishop preferred, had not been sufficiently mindful of the doctor unpreferred, or whether the bishop had been an abettor and encourager of those who opposed the doctor's principles, we cannot positively say; but we believe both these causes to have concurred, in creating an enmity between the doctor and the bishop, and the latter especially to have occasioned this "Examination." It was refuted by Dr. Rutherford, divinity professor at Cambridge: but Middleton, whose end seems to have been answered, which was to abuse the bishop a little, pursued the argument no further. It is indeed to be wondered, that he should begin it from any motive whatever, when he had so much business upon his hands; as he had certainly antagonists enough, without raising up more. It does not appear that he originally intended to reply to any of them separately, for he was meditating a general answer to all the objections made against the Free enquiry; but being seized with illness, and imagining he might not be able to go through it, he singled out Church and Dodwell, as the two most considerable of his adversaries, and employed himself in

preparing a particular answer to them. This, however, he did not live to finish, but died of a slow hectic fever and disorder in his liver, on the 28th of July, 1750, in his 67th year, at Hildersham in Cambridgeshire, an estate of his own purchasing. A little before his death, he thought it prudent to accept of a small living from sir John Frederick, bart. A few months after was published, his (25.) "Vindication of the Free enquiry into the miraculous powers, &c. from the objections of Dr. Dodwell and Dr. Church." The piece is unfinished, as we have observed, but very correct and pertinent as far as it goes, and that is about fourscore pages in quarto.

In 1752, were collected all the above-mentioned works, except "The Life of Cicero," and printed in four volumes, 4to, under the title of "Miscellaneous Works;" among which were inserted these following pieces, never before published, viz. 26. "A Preface to an intended Answer to all the objections made against the Free enquiry." 27. "Some cursory reflections on the dispute, or dissention, which happened at Antioch, between the Apostles Peter and Paul." 28. "Reflections on the variations, or inconsistencies, which are found among the four Evangelists, in their different accounts of the same facts." 29. "An Essay on the gift of Tongues, tending to explain the proper notion and nature of it, as it is described and delivered to us in the sacred Scriptures, and it appears also to have been understood by the learned both of ancient and modern times." 30. "Some short Remarks on a Story told by the Ancients concerning St. John the Evangelist, and Cerinthus the Heretic; and on the use which is made of it by the Moderns, to enforce the duty of shunning Heretics." 31. "An Essay on the allegorical and literal interpretation of the creation and fall of Man." 32. "De Latinarum literarum pronuntiatione dissertatio." 33. "Some Letters of Dr. Middleton to his Friends." A second edition of these "Miscellaneous works," has since been published, in five volumes, 8vo. Nothing but the singular spirit, elegance, and ingenuity of the writer, could have carried works so principally controversial to a second edition. But, as a writer, Middleton has had and will have few rivals. He tells his patron, lord Hervey, in his dedication of The life of Cicero, that "it was Cicero who instructed him to write; your lordship," he goes on, "who rewards me for writing: for next to that little reputation with which the public has been pleased to favour me, the benefit of this subscription is the chief fruit that I have ever reaped from my studies." Of this he often speaks, sometimes in terms of complaint, and sometimes, as in the following passage, in a strain of triumph: "I never was trained," says he [U], "to

pace in the trammels of the church, nor tempted by the sweets of its preferments, to sacrifice the philosophic freedom of a studious, to the servile restraints of an ambitious life: and from this very circumstance, as often as I reflect upon it, I feel that comfort in my own breast, which no external honours can bestow. I persuade myself, that the life and faculties of man, at the best but short and limited, cannot be employed more rationally or laudably, than in the search of knowledge, and especially of that sort which relates to our duty, and conduces to our happiness, &c." This, however, was the philosophy of a disappointed man. It is true, indeed, that he felt the free spirit he describes, which was manifest in all his writings, yet from many of them it is no less clear that he felt anger and disappointment also, at not being preferred, according to his own internal consciousness of merit. So inconsistent are even the most able men. He made his preferment impossible, and then repined at not obtaining it. A list of Dr. Middleton's MSS. and several very singular traits in his character, may be seen in the "Anecdotes of Mr. Bowyer," pp. 62, 125, 553, 554, 641.

MIEL (JAN), a celebrated Flemish painter of history, hunting, and conversation pieces, was born in Flanders in 1599, and was first a disciple of Gerard Segers, in whose school his talents were much distinguished; but went to complete his studies in Italy, where he was distinguished by the name of Giovanni delle Vite. He particularly studied and copied the works of the Caracci and Coreggio, and was admitted into the academy of Andrea Sacchi, who would have employed him as an assistant to himself in some great works, had he not unfortunately preferred the familiar style of Bamboccio, to the elevated conceptions of Sacchi. His general subjects for his easel pictures, which are the finest of his performances, were of the familiar kind; but he also painted history, in a large size, in fresco, and in oil. His pictures of huntings are particularly admired; the figures and animals of every species being designed with uncommon spirit, nature, and truth. The transparence of his colouring, and the clear tints of his skies, enliven his compositions; nor are his paintings in any degree inferior to those of Bamboccio, either in their force or lustre. His large works are not so much to be commended for the goodness of the design, as for the expression and colouring; but it is in his small pieces that the pencil of Miel appears in its greatest delicacy and beauty [x]. The singular merit of Miel recommended him to Charles Emanuel duke of Savoy, who appointed him his principal painter, and

[x] Pilkington's Dictionary of Painting.

afterwards honoured him with the cross of St. Mauritius. He died in 1664, aged 65.

MIERIS (FRANCIS), called old Francis Mieris, one of the most remarkable disciples of Gerard Douw, was born at Leyden, in 1635. He imitated his master with great diligence, and has been thought in some respects to surpass him. Minute accuracy, in copying common objects on a small scale, was the excellence of this artist, with the same sweetness of colouring, and transparency that marks the paintings of Douw. In design, he has been thought more comprehensive and delicate than his master, his touch more animated, with greater freshness and force in his pictures. His manner of painting silks, velvets, stuffs, or carpets, was so studiously exact, that the differences of their construction are clearly visible in his representations. His pictures are scarce, and generally bear a very high price. He died in 1681, at the age of forty-six. He left two sons, John and William, who were both eminent painters. John, however, died young; William is the subject of the ensuing article.

MIERIS (WILLIAM), called the young Mieris, was born at Leyden in 1662, and during the life of his father made a remarkable progress under his instructions. When he lost this aid, which was at the age of nineteen, he turned his attention to nature, and attained still higher excellence by an exact imitation of his models. He painted history occasionally, and sometimes animals, and even landscapes; and modelled in clay and wax with so much skill, as to deserve the name of an excellent sculptor. In the delicate finishing of his works, he copied his father, and also in the lustre, harmony, and truth of his paintings; altogether, however, they are not quite equal to those of the elder Mieris. He died in 1747, at the age of eighty-five. He left a son named Francis, who is called the young Francis Mieris, to distinguish him from his grandfather. He painted in the same style, but was inferior to his father and grandfather; yet there is no doubt that his pictures are often sold in collections under the name of one of the former.

MIGNARD (NICOLAS), an ingenious French painter, born at Troyes, about 1608; whence, having learned the rudiments of his art, he went to Italy, to be made perfect in it. On his return he married at Avignon, which occasioned him to be called Mignard of Avignon. He was afterwards employed at the court and at Paris, and became rector of the academy of painting. He excelled principally in colouring; and there are a great number of portraits and historical pieces painted by him. He died of a dropsy in 1668, leaving behind him a brother, Peter Mignard, who succeeded Le Brun, in 1690, as first painter to the king, and as director and chancellor of the royal academy

academy of painting. He died March 13, 1695, aged eighty-four. His portraits are extremely beautiful.

MIGNARD (PETER), called the Roman, was the younger brother of Nicolas, and born also at Troyes, in 1610. He passed upwards of twenty years at Rome, whence he obtained his honourable distinction above-mentioned. He is generally allowed to have excelled his brother in point of genius. While he remained at Rome, he painted the popes Urban VIII. and Alexander VII. besides many of the nobility of that city. Being invited to Paris by Louis XIV. he became considerably in favour with that prince, who sat to him ten times, ennobled him, and after the death of Le Brun, appointed him his principal painter. He owed, perhaps, some of his favour to his talent for paying elegant compliments. The last time Louis sat to him, he said to the painter, "Do you find me grown older?" "Sire," replied Mignard, "I can discern a few more campaigns on your countenance." He died in 1695.

MIGNON (ABRAHAM), a painter of Frankfort, born in 1639, and celebrated for his delicate and accurate touch in painting flowers, insects, fruit, and still life. The insects introduced by him are exquisitely painted, and the drops of dew upon the fruits and flowers, have all the transparency of real water. In a word, he would have been esteemed the first painter in this style had not Van Huysum appeared. He died in 1679.

MILBOURNE (LUKE), M. A. of Pembroke-hall, Cambridge, was rector of St. Ethelburga's, and lecturer of St. Leonard, Shoreditch; author of a "Poetical Translation of Psalms, 1698 [Y];" of a volume, called "Notes on Dryden's Virgil, 1698;" of "Tom of Bedlam's Answer to Hoadly, &c." He is frequently coupled with Blackmore, by Dryden, in his Poems, and by Pope in "The Art of Criticism;" and is mentioned in "The Dunciad." He published thirty-one single "Sermons," between 1692 and 1720. A whimsical copy of Latin verses, by Luke Milbourne, B. A. is in the "*Lacrymæ Cantabrigienses*, 1670," on the death of Henrietta dutchess of Orleans. Dr. Johnson, in the Life of Dryden, speaking of that Poet's translation of Virgil, gives also an account of Milbourne. His words are these: "It certainly excelled whatever had appeared in England, and appears to have satisfied his friends, and, for the most part, to have silenced his enemies. Milbourne, indeed, a clergyman, attacked it; but his outrages seem to be the ebullitions of a mind agitated by stronger resentment than bad poetry can excite, and previously resolved not to be pleased. His criticism extends only to the Preface,

Pastorals, and Georgicks; and, as he professes to give this antagonist an opportunity of reprisal, he has added his own version of the first and fourth Pastorals, and the first Georgick. The world has forgotten his book; but since his attempt has given him a place in literary history, I will preserve a specimen of his criticism, by inserting his remarks on the invocation before the first Georgick, and of his poetry, by annexing his own version." He died April 15, 1720.

MILL (JOHN), a very learned English divine, was born at Shap in Westmoreland, about 1645 [Z]. In 1661, he was entered a servitor of Queen's-college in Oxford, of which he was afterwards chosen fellow. Then he entered into holy orders, became an eminent preacher and tutor, and was made a minor prebendary of Exeter by Dr. Lamplugh, bishop of that see, to whom he was chaplain. In 1681, he took the degree of doctor in divinity, being about the same time appointed chaplain in ordinary to Charles II. and in 1685, he was elected principal of St. Edmund's-hall in Oxford. He published, in 1676, at London, in 4to, "A Sermon preached on the Feast of the annunciation of the blessed Virgin Mary, at St. Martin's in the Fields, Westminster, on Luke i. 28." His edition of the "Greek Testament," for which he will be ever memorable, was published about a fortnight before his death, which happened June 23, 1707. The following is the title of it: "Novum Testamentum Græcum, cum lectionibus variantibus MSS. exemplarium, versionum, editionum, S. S. patrum & scriptorum ecclesiasticorum; & in eisdem notis. Accedunt loca Scripturæ parallela, aliaque exegetica. Præmittitur dissertatio de libris Novi Testamenti, canonis constitutione, & sacri textus novi foederis ad nostra usque tempora historia." This most elaborate work was undertaken by the advice of Dr. John Fell, bishop of Oxford; and the impression was begun at his charge, in his lordship's printing-house near the theatre. But after the bishop's death, his executors were not willing to carry on the undertaking; and therefore Dr. Mill refunded the sums which the bishop had paid, and finished the impression at his own expence. He was employed thirty years upon this edition; and if the expectations of the learned foreigners, as well as English, were raised pretty high about it, we do not find, that they were at all disappointed. "I own," says Mr. L'Enfant, in a letter to Le Clerc [A], "that the prolegomena especially have even exceeded mine." It was, however, attacked at length by the learned Dr. Daniel Whitby, in his "Examen variantium lectionum Johannis Milli, S. T. P. &c. in 1710, or, An Examination of the various readings of Dr.

[Z] Athen. Oxon.

[A] Biblioth. chois. tom. xvi. art. 5.

John Mill upon the New Testament; in which it is shewn, I. That the foundations of these various readings are altogether uncertain, and unfit to subvert the present reading of the text. II. That those various readings, which are of any moment, and alter the sense of the text, are very few; and that in all these cases the reading of the text may be defended. III. That the various readings of lesser moment, which are considered at large, are such as will not warrant us to recede from the vulgarly received reading. IV. That Dr. Mill, in collecting these various readings, hath often acted disingenuously; that he abounds in false citations, and frequently contradicts himself." The various readings, which Mill had collected, amounted, as it was supposed, to above 30,000; and this alarmed Dr. Whitby, who thought that the text was made precarious, and a handle thereby given to the Free-thinkers. Thus Collins, in his Discourse upon Free-thinking, urges a passage out of this book of Whitby's, to shew that Mill's various readings of the New Testament must render the text itself doubtful. But to this objection Bentley, in his *Phileleutherus Lipsiensis*, has given a full and decisive answer, the substance of which we will here transcribe for the benefit of the reader: "The 30,000 various lessons then," says Bentley, "are allowed and confessed; and if more copies yet are collated, the sum will still mount higher. And what is the inference from this? why one Gregory, here quoted, infers, that no profane author whatever has suffered so much by the hand of time, as the New Testament has done. Now if this shall be found utterly false, and if the Scriptural text has no more variations, than what must necessarily have happened from the nature of things, and what are common, and in equal proportion, in all classics whatever, I hope this panic will be removed, and the text be thought as firm as before. If," says he, "there had been but one MS. of the Greek Testament at the restoration of learning about two centuries ago, then we had had no various readings at all. And would the text be in a better condition then, than now we have 30,000? So far from that, that in the best single copy extant we should have had hundreds of faults, and some omissions irreparable: besides that the suspicions of fraud and foul play would have been increased immensely. It is good, therefore," says he, "to have more anchors than one; and another MS. to join with the first, would give more authority, as well as security. Now chuse that second where you will, there shall be a thousand variations from the first; and yet half or more of the faults shall still remain in them both. A third therefore, and so a fourth, and still on, are desirable; that, by a joint and mutual help, all the faults may be mended; some copy preserving the true reading in one place, and some

in another. And yet the more copies you call to assistance, the more do the various readings multiply upon you: every copy having its peculiar slips, though in a principal passage or two it do singular service. And this is a fact, not only in the New Testament, but in all ancient books whatever. It is a good providence, and a great blessing," continues he, "that so many MSS. of the New Testament are still among us; some procured from Egypt, others from Asia, others found in the Western churches. For the very distances of the places, as well as numbers of the books demonstrate, that there could be no collusion, no altering or interpolating one copy by another, nor all by any of them. In profane authors, as they are called, whereof one MS. only had the luck to be preserved, as Velleius Paterculus among the Latins, and Hesychius among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors. On the contrary, where the copies of any author are numerous, though the various readings always increase in proportion, there the text, by an accurate collation of them, made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author.—It is plain therefore to me," concludes he, "that your learned Whitbyus, in his invective against my dead friend, was suddenly surprised with a panic; and under his deep concern for the text, did not reflect at all, what that word really means. The present text was first settled almost 200 years ago out of several MSS. by Robert Stephens, a printer and bookseller at Paris; whose beautiful, and, generally speaking, accurate edition, has been ever since counted the standard, and followed by all the rest. Now this specific text, in your doctor's notion, seems taken for the sacred original in every word and syllable; and if the conceit is but spread and propagated, within a few years that printer's infallibility will be as zealously maintained, as an evangelist's or apostle's. Dr. Mill, were he alive, would confess to your doctor, that this text fixed by a printer is sometimes, by the various readings, rendered uncertain; nay, is proved certainly wrong. But then he would subjoin, that the real text of the sacred writer does not now, since the originals have been so long lost, lie in any single MS. or edition, but is dispersed in them all. It is competently exact indeed, even in the worst MS. now extant: nor is one article of faith or moral precept either perverted or lost in them; chuse as awkwardly as you can, chuse the worst by design, out of the whole lump of readings. But the lesser matters of diction, and among several synonymous expressions, the very words of the writer must be found out.

out by the same industry and sagacity, that is used in other books; must not be risked upon the credit of any particular MS. or edition; but be sought, acknowledged, and challenged wherever they are met with.—Not frighted therefore with the present 30,000, I for my part, and as I believe many others, would not lament, if out of the old manuscripts yet untouched, 10,000 more were faithfully collected; some of which, without question would render the text more beautiful, just, and exact; though of no consequence to the main of religion, nay, perhaps, wholly synonymous in the view of common readers, and quite insensible in any modern version," p. 88, &c.

MILL (HENRY), many years principal engineer to the New-river company [B]; a man to whom the city of London and its environs have had many and great obligations, was the son of a gentleman, and nearly related to a baronet of that name: he was born in London, in or near Red-Lion square, Holborn, soon after the year 1680. He had a liberal education, and was for some time at one of the universities. Genius, we know, blazes forth at different ages, and often in a manner altogether unexpected. Mr. Mill, at a very early period of life, displayed his skill in mechanics; and though we are unable to fix either his age, or the time, yet it is certain that he was very young when the New-river company engaged him as their principal engineer; in which station he continued, with the highest esteem, till his death. The almanacks tell us when the New-river was brought to London, by sir Hugh Middleton, namely, in the year 1614 [C]; but of the chasm from sir Hugh's death to the appointment of Mr. Mill, we can say nothing. Mr. Mill has told his friends that sir Hugh accomplished two mains, as they are called, and no more; Mr. Mill completed many, as may be seen at the company's works at Islington. His attention to the interest of his employers, and to the accommodation of the town, was indefatigable. His general knowledge, the fruit of constant study, was great, but in hydraulics he was probably unequalled. The company placed implicit confidence in him, and with the utmost reason: for through his skill, and labours, their credit, their power, and their capital, were continually increasing. A share in their property, which was originally 100*l.* is now worth between seven and eight thousand. Mr. Mill supplied also the town of Northampton with water, for which he was presented with the freedom of that corporation. His skill carried also an ample supply of water to the noble seat of sir Robert Walpole, at Houghton in Norfolk, which was before so deficient in that

[B] Gent. Mag. 1779, p. 537.

[C] It was brought to Islington on Michaelmas-day, 1613.

respect, that Cibber one day, being in the gardens, exclaimed, "Sir Robert, sir Robert, here is a crow will drink up all your canal!" Mr. Mill, through age, becoming infirm, particularly from a paralytic stroke; an assistant was taken into the company's service, (Mr. Mylne, the present engineer), but without derogation to him; on the contrary, though he ceased to take an active part, he constantly attended on the board days, his advice was asked, and his salary was continued to his death. Though Mr. Mill was an old bachelor, and by his dress and manner looked like one, yet nothing testy, sour, or morose, escaped him: he was of a pleasing amiable disposition; his manners were mild and gentle, and his temper chearful. He was a man of great simplicity of life and manners: in a word, it seemed to be his care, to "have a conscience void of offence;" and, as far as we can see another's heart, his was wholly free from guile.

On Christmas-day, 1770, Mr. Mill was suddenly seized with a fit, and died before the next morning. His surviving sister, Mrs. Hubert (who, in 1780, was near seventy years of age), erected a monument to his memory in the parish-church of Breemoore, near Salisbury.

MILLER (JAMES), an English dramatic poet, was the son of a clergyman in Dorsetshire, and born in 1703. He was at first designed for a trade, and was for some time with a merchant, who was a near relation, in London; but not being able to endure the drudgery there required, he was sent to Wadham-college in Oxford, where he received his education. While he was resident in that university, he composed part of his famous comedy called, "The Humours of Oxford;" which was acted in 1729, at the recommendation of Mrs. Oldfield. He published afterwards other dramatic pieces: in 1733, "The Mother-in-law, or, The Doctor the disease, a comedy, taken from Moliere's *Malade imaginaire*, or, *The Hypochondriac*;" in 1736, "The Man of taste, a comedy," which had a run of thirty nights; the same year, "Universal passion, a comedy, altered from Shakespear's *All's well that ends well*;" in 1737, "Art and nature, a comedy;" the same year, "The coffee-house, a farce;" in 1739, "An Hospital for Fools, a farce;" in 1743, "Mahomet the impostor, a tragedy," during the run of which the author died. Miller was also the author of many occasional pieces in poetry; of which his "Harlequin Horace" is the most considerable. This satire is dedicated to Mr. Rich, the manager of Covent-garden theatre; in which, with an ironical severity he lashes that gentleman, on account of some offence Rich had given him. He published likewise a volume of "Sermons;" and was principally concerned in the translation of "Moliere's Comedies," published by Watts. He had

had no benefice till a few weeks before his death, but is said to have subsisted chiefly by his pen. He was then presented to the living of Upcerne in Dorsetshire, which his father possessed before him; but did not live long enough to enjoy the benefit of it.

MILLER (PHILIP), author of the *Gardener's Dictionary*, was born in 1691. His father was gardener at Chelsea, to the company of apothecaries, in which place his son succeeded him in 1722. He raised himself, by his merit, to a degree of eminence but rarely attained by a gardener[D]. It is not uncommon to give the name of botanist to any man who can recite by memory the plants in his garden. Miller was far above this class. To the knowledge of the theory and practice of gardening, he added that of the structure and characters of plants, and was early and practically versed in the methods of Ray and Tournefort. Habituated to the use of these, from his youth, it was not without reluctance that he embraced the system of Linnæus, but was persuaded at length by the arguments of sir William Watson, and Mr. Hudson. To his superior skill the curious owe the culture and preservation of many fine plants, which, in less able hands, would have failed, at that time, to adorn the conservatories of England. His attention was not confined to exotics, few have been ever more acquainted with our indigenous plants, the most rare species of which he cultivated with success. Miller had some remembrance of Ray, and spoke with evident delight of having seen that venerable botanist. He was admitted not only a fellow of the Royal Society in England, but also a member of the Botanical Society at Florence; he had an extensive correspondence in foreign countries, and was sometimes by foreigners styled, *Hortulanorum Princeps*. Of his *Dictionary*, Linnæus has said, "*Non erit Lexicon Hortulanorum, sed Botanicorum.*" A short time before his decease, Miller was induced by increasing infirmities to resign his place at Chelsea, and died Dec. 18, 1771, in the 80th year of his age.

The works of Miller are rather important than numerous. He published, 1. without his name, "*A Catalogue of Trees, Shrubs, and Flowers, which are hardy enough to bear the cold of our climate in the open air; and are propagated in the gardens near London,*" in 1730, folio, with 21 plates. 2. "*Catalogus Plantarum Officinalium quæ in Horto Botanico Chelseiano aluntur,*" 8vo, 1730. 3. In 1731, he published his "*Gardener's Dictionary,*" in folio, which has passed through several editions, "in each of which," says Dr. Pultney, "it received such improvements and augmentations, as have ren-

[D] Pultney's sketches of the Hist. of Botany in England, vol. ii. p. 242.

dered it in the end the most complete body of gardening extant. It has been translated," says the same author, "into various languages; and the reception it has every where met with, is a sufficient proof of its superiority." The new edition of it, now proceeding under the care of professor Martyn [E], will, we doubt not, support to a late period the reputation of the author, and of the editor. 4. In the same, or the ensuing year, he published, "The Gardener's Kalendar," in 8vo, which has run through a vast number of editions. To one, which appeared in 1761, the author prefixed, 5. "A short Introduction to the Knowledge of the science of Botany," in which he explains the Linneæan terms, and illustrates the characters of the classes in five plates. This introduction was also sold separately. 6. He began, in 1755, to publish his "Figures of Plants," adapted to his Dictionary, which proceeded in numbers, till it amounted to two volumes, in folio, containing 300 plates. His extensive correspondence with botanists and others, in various parts of the globe, enabled him to execute a work of this kind in a superior manner. From the Cape of Good Hope, from Siberia, from North America, and particularly from the West Indies, by means of Dr. William Houston, he received for a long series of years, a plentiful supply of rare, and frequently of new species, which his successful culture seldom failed to preserve. His original design was no less than to give one or more species of all the genera; but this was found impracticable, and the work was therefore confined to such plants as he esteemed the most beautiful, useful, or uncommon. 7. "The method of cultivating Madder, as it is practised by the Dutch in Zealand," 4to, 1758. Besides these publications, he wrote, 8. Several valuable papers in the Philosophical Transactions, which may be seen in Vol. xxxv. p. 485. xxxvii. p. 81. xlviii. p. 153. xlix. p. 161, &c.

MILLETIERE (THEOPHILUS BRACHET, Sieur de la), "a man who gained," as Bayle says, "more reputation than was good, by meddling in religious affairs, and endeavouring to reconcile the Roman Catholics and Protestants of France." Samuel Maret, in his book "De antichristo revelato [F]," tells us, "that Milletiere studied the law a little at Heidelberg, and was admitted advocate, or barrister; that, not succeeding in this profession, he turned divine, studied Hebrew, and affected a mighty zeal against Arminianism; that, gaining an interest by degrees, he managed the conference between Camero and Tilenus, obtained the office of elder in the consistory of the church of Paris, and was afterwards elected a

[E] A volume was just completed when this article was written.

[F] Lib. ii. cap. ult.

representative of the province at the assembly of Rochelle; that he had a principal share in the warm resolutions of this assembly, and wrote with an extraordinary vehemence against his adversary Tilenus." Tilenus, it seems, under the name of Abraham Elintus, had, in 1621, addressed a book to the French Protestants assembled at Rochelle; in which he exhorted them earnestly to submit themselves to their prince, and by no means to take up arms in defence of the edicts granted in their favour. Milletiere, being secretary to this assembly, wrote an answer with this title, "*Discours des vraies raisons, &c. or, a Discourse setting forth the true reasons, for which the Protestants in France may and ought in good conscience to resist by force of arms the open persecution, which the enemies of their religion and the state have raised against them.*" Tilenus made a short reply to this book; but the chamber of the edict, sitting at Beziers, caused it to be burnt by the hand of the common hangman, and enquiry to be made after the name of the author. It is worth observing also, that Grotius highly disapproved of Milletiere's publishing a work [G], which was so likely to render the Protestants odious to crowned heads. Milletiere afterwards solicited for the duke of Rohan at the court; and being suspected of holding intelligence with foreign enemies, and of being engaged in a plot against the government, he was apprehended and sent to Thoulouse. There he was put to the rack, and suffered a long imprisonment; but at last, being set at liberty by the intercession of friends, and the king's clemency, he undertook to bring all the Hugonots to the Roman Catholic religion. To this purpose he printed several reconciling tracts; but, not taking any notice of the complaints of the consistory of Charenton, he was at last excommunicated; upon which, some time after, he abjured Protestantism in March, 1645, and professed himself of the Roman Catholic communion.

He continued to write controversy, and to testify his belief, that a re-union of religions might be brought about. Among other books, he published at Paris, "*Le triomphe de la verité pour la paix de l'église, pour convier le roi de la Grand Bretagne d'embrasser la foi Catholique*;" that is, "*The triumph of truth for the peace of the church, in order to persuade the king of Great Britain to embrace the Catholic faith.*" This was dedicated to Charles II. in his exile: and though the king, we may be sure, was highly displeased with the dedication from the first, yet he had some inclination to be ruled by those who advised him to despise it, and not to give any public testimony of his displeasure. But considering afterwards, that

such an attempt must needs give a handle to the insults of his enemies, he commanded the learned bishop Bramhall, who attended him in his exile, to answer it, without taking any notice, excepting incidentally, of that pompous book, to which it was prefixed. This answer was printed at Geneva, in 1655, with an advertisement prefixed; where it is observed, that Milletiere, having once passed this Rubicon, becomes one of our most cruel adversaries. He has harassed," says the advertiser [H], "all the Protestant ministers, &c.; but what has surprised all sensible people of both religions, is to see, that he has forgot himself so far, as to dedicate his book to the king of Great Britain; a prince, whom he knew very well to be of a persuasion quite opposite to that which he has attempted to establish in his book; and to whom he could not address things of that nature, without drawing his just indignation upon himself, and fomenting the unjust suspicions of his rebellious subjects. His epistle dedicatory is no other than a torrent of reproaches against the church which he has abandoned, after having torn her entrails; than outrageous attacks on the memory of the deceased king of England; than flattering insinuations to his successor, and imaginary victories over those, whom neither he nor the leaders of his party durst fairly look in the face: and all this precious stuff must have the pompous title truly, of, "The triumph of truth for the peace of the church." It was indeed necessary to correct the insolence, as well as folly of this dedicatory, who could think of making his court to Charles II. by presenting him with a book, in which he affirms, that Charles I. died an invisible, but true member of the church of Rome: at least, if Charles II. had any thoughts of being restored to the crown of England.

It is said of Milletiere, that he was so shocked, after his conversion to Popery, upon hearing a bishop draw a parallel between the Virgin Mary and Jesus Christ, and upon his giving the superiority to the former, as frankly to declare, "that, sooner than be obliged to hear such sermons often, he would actually turn Protestant again."

MILLOT (CLAUDE FRANCIS XAVIER), a late French historian, was born at Besançon, in March, 1726, and belonged, for some time, to the order of Jesuits. He was one of those who were appointed to preach, and continued so to do after he had quitted that society. But the weakness of his voice, his timidity, and the embarrassed manner of his delivery, obliged him to relinquish that duty. The marquis of Felino, minister of the duke of Parma, founded a professorship of history, and Millot, through the interest of the duke of Nivernois, was appointed to it. A revolt having arisen among the people

of Parma, while he was there, in consequence of some innovations of the minister, Millot very honourably refused to quit him. It was represented that by so doing he risked his place. "My place," he replied, "is to attend a virtuous man who is my benefactor, and that office I am determined not to lose." After having held this professorship, with great reputation for some time, he returned into France, and was appointed preceptor to the duke of Enghien. He was still employed in this duty in 1785, when he was removed by death, at the age of fifty-nine. Millot was not a man who shone in conversation; his manner was dry and reserved, but his remarks were generally able and judicious. D'Alembert said of him, that he never knew a man of so few prejudices, and so few pretensions. His works are carefully drawn up, in a pure, natural, and elegant style. They are these: 1. "Elements of the History of France, from Clovis to Louis XV." 3 vols. 12mo; an abridgement made with remarkable judgement in the selection of facts, and great clearness in the divisions and order. 2. "Elements of the History of England, from the time of the Romans to George II." This work has the same characteristic merits as the former. 3. "Elements of Universal History," 9 vols. 12mo. It has been unjustly said, that this is pirated from the general history of Voltaire. The accusation is without foundation; the ancient part is perfectly original, and the modern is equally remarkable for the selection of facts, and the judicious and impartial manner in which they are related. 4. "History of the Troubadours," 3 vols. 12mo. This work was drawn up from a vast collection of materials made by M. de St. Palaye, and, notwithstanding the talents of the selector, has still been considered as uninteresting. 5. "Political and military Memoirs towards the History of Louis XIV. and XV. composed of original documents collected by Adrian Maurice, duke of Noailles, marshal of France," 6 vols. 12mo. There are extant also, by Millot, some 6. "Discourses on academical Subjects," and, "Translations of some select ancient Orations, from the Latin Historians." All these are written in French. Notwithstanding a few objections that have been made to him, as being occasionally declamatory, there is no doubt that Millot is a valuable historian, and his elements of French and English history have been well received in this country in their translations.

MILTON (JOHN), a most illustrious English poet, was descended from an ancient family at Milton near Oxford [1]. His grandfather, Mr. John Milton, was under-ranger

[1] Life of Milton by Toland, prefixed to his historical, political, and miscellaneous works, printed in 1699; and by Birch, prefixed to the same, in 1739.

of the forest of Shotover near Oxford, and a zealous Papist: his father, whose name was John Milton also, embraced the Protestant religion in his youth, and was on that account disinherited. This event removed him to London, where he applied himself to the business of a scrivener; and, marrying afterwards a gentlewoman of good family, settled in a house which he purchased in Bread street. Here the poet, his eldest son, was born, Dec. 9, 1608, and was trained with great care from his infancy by his parents. He had first a private tutor at home, a Mr. Young [K], with whom he held an affectionate correspondence for several years: afterwards he went to St. Paul's school, where he applied so intensely to books, that he hurt his constitution, which naturally was not strong; for from his twelfth year he generally sat up half the night at his studies, and this, with his frequent head-achs, is supposed to have done the first injury to his eyes. He made an extraordinary progress, and gave some early specimens, both in Latin and English, of an admirable genius for poetry.

In 1625, he was admitted of Christ's-college in Cambridge, under the tuition of Mr. William Chappel, afterwards bishop of Ross in Ireland; and, in 1628, proceeded bachelor of arts, having neglected no part of academical learning, although his chief pleasure lay in cultivating his poetical talents. His father designed him for the church, nor had he himself any other intentions for some time: but afterwards, being displeased with the public administration of ecclesiastical affairs, and by degrees dissatisfied with the established form of church-government, he dropped all thoughts of that destination.

After he had taken the degree of master of arts, in 1632, he left the university, and returned to his father; who having acquired a competency of fortune, with which he was satisfied, had quitted business, and settled himself at Horton near Colnbrook, in Buckinghamshire. In a five years retirement here, he enriched his mind with the choicest stores of Grecian and Roman learning, drawn from the best authors in each language, constantly keeping his eye upon poetry, for the sake of which chiefly these treasures were collected: and the poems entitled, (1.) "Comus," (2.) "l'Allegro," (3.) "Il Penseroso," and (4.) "Lycidas," all written within this period, would have transmitted his fame to the latest posterity, if he had never performed any thing else. The mask of Comus was written in 1634, and afterwards printed under the following title, "A Mask presented at Ludlow-castle, 1634, on Michaelmasse-night, before the right honourable John earl of Bridgwater, viscount Brackley, lord-president of Wales, and one of his majesty's

most honourable privy-council;" and the dedication by Mr. Henry Lawes, who set the music, shews that Milton wrote it at the solicitation of the Bridgwater family. In his *Lycidas* he laments the death of Mr. Edward King, fellow of Christ's-college in Cambridge, who was drowned August 10, 1637, aged twenty-five years, in his passage from Chester to Ireland, where his father was secretary to Charles I. In the mean time, attentive as he was to poetry, he kept the best company, made frequent excursions to London to buy books, and even cultivated other arts, as mathematics, and music.

Upon the death of his mother, of whom he has spoken very respectfully [L], he obtained leave to travel abroad: and having procured some recommendations, as well as proper advice for his conduct, from his neighbour sir Henry Wotton, then provost of Eton-college, he set out in the spring of the year 1638, accompanied by one servant, who attended him through his travels. He went first to France, and passing a few days at Paris, where he had procured an introduction to the celebrated Hugo Grotius, by means of the English ambassador there, he took the direct road to Nice. There he embarked for Genoa, and passed from thence through Leghorn and Pisa to Florence; in which city he spent two months, and distinguished himself so much by his talent in poetry, that he was treated with singular respect and kindness by persons of the first eminence, both for rank and learning. He received also encomiums from Rome; one of which, written by Salvaggi, was this distich:

"Græcia Mæonidem, jactet sibi Roma Maronem:
Anglia Miltonum jactat utrique parem."

Of which Dryden's celebrated epigram of six lines, generally prefixed to *Paradise Lost*, is little more than a paraphrase:

"Three poets in three distant ages born,
Greece, Italy, and England did adorn.
The first in loftiness of thought surpass'd,
The next in majesty: in both the last.
The force of nature could no farther go,
To make a third, she join'd the other two."

From Florence he passed through Sienna to Rome, where he stayed likewise two months, and was honoured with the acquaintance of several learned men; particularly with that of Holstenius, keeper of the Vatican library, who shewed him the curiosities of it, and introduced him also to cardinal Barberini, from whom he received extraordinary civilities. His next remove was to Naples, whence his design was to pass into Sicily and Greece; but, hearing of the commotions then beginning in England, his

[L] See a letter of his to Milton, printed in *Reliquiæ Wottonianæ*.

literary curiosity gave way to his religious zeal, which rose to such a height, that he returned in haste to Rome, and was with difficulty restrained from defending Protestantism openly. He paid little regard to sir Henry Wotton's advice, which was, "to keep his thoughts close, and his countenance open:" he had greatly offended against it at Naples, where he had talked freely upon matters of religion; insomuch that the famous Giovanni Baptista Manso, who had done him considerable favours, and intended him more if he had been more reserved, dismissed him with the following distich, alluding to that indiscretion, and to pope Gregory's remark upon the beauty of the English youths:

"Ut mens, forma, decor, facies, mos, si pietas sic;
Non Anglus, verum hercle angelus ipse fores."

He stayed two months at Rome, and as long at Florence, making only a short excursion to Lucca; then crossing the Apennines, he passed by the way of Bologna and Ferrara to Venice; where staying only one month, he went through Verona, Milan, and along the Alps, down Leman-lake to Geneva. After spending some time in this city, where he contracted a friendship with Giovanni Diodati, and Frederic Spanheim, he returned through France, and arrived in England after an absence of about fifteen months. It was about the time of the king's second expedition against the Scots, in which his forces under lord Conway were defeated by general Lesley, August 29, 1639.

His father, having left Horton, resided with a younger son at Reading in Berkshire; but the poet thought it expedient to continue in London, and hired a lodging in St. Bride's church-yard, Fleet-street, where he employed himself in educating his sister's two sons, Edward and John Phillips: and being solicited by several friends to undertake the same care of their children, he took a handsome garden-house in Aldersgate-street fit for the purpose. Here he formed the plan of his academical institution, afterwards set forth in his Tractate of education: in which he leads his scholar from Lilly, as he expresses it, to his commencing master of arts. His method of teaching being designed to subvert the university education, of which he always thought ill, was totally the reverse of that commonly practised in schools; so that we are not to wonder if it never was followed. But though thus employed in the education of children, and at the same time projecting the plan of some great poem, for he was not yet determined as to the kind, from which he expected to reap immortal fame; yet, in 1641, he found time to give vent to that wrath, which he had been treasuring up for some years against the prelates, by publishing the five following tracts: (5.) "Of reformation touching church-discipline in England, and the causes that have hitherto hindered it."

it." (6.) Of Prelatical Episcopacy, and whether it may be deduced from the Apostolical times, by virtue of those Testimonies, which are alledged to that purpose in some late Treatise, one whereof goes under the name of James archbishop of Armagh." (7.) "The Reason of Church-government urged against the Prelacy." (8.) "Animadversions upon the Remonstrant's defence against Smectymnus." (9.) "An Apology for Smectymnus."

In 1643, he married a daughter of Richard Powell, esq; of Foresthill in Oxfordshire, a gentleman of good estate and reputation, but a firm Royalist, who had not cohabited with her husband much above a month, when, under a pretence of visiting her friends, she deserted him. Mr. John Phillips, who wrote his uncle's life, imputes this desertion to the different principles of the two families; and supposes, that some of Mr. Powell's relations might begin to repent of having formed a connection, which they thought might be a disadvantage to them, whenever the court should flourish again, as they then expected it soon would. Milton sent repeated messages and letters to his wife, but she took no notice of them, nor entertained the least thought of returning; upon which he became so incensed, that he made a resolution never to receive her any more, and wrote four compositions in defence of that resolution. The first is entitled, (10.) "The Doctrine and Discipline of Divorce restored to the good of both Sexes, from the bondage of the canon law and other mistakes, to the true meaning of Scripture in Law and Gospel compared, &c." The grand position which he maintains in this treatise is, that "indisposition, unfitness, or contrariety of mind, arising from a cause in nature unchangeable, hindering, and ever likely to hinder, the main benefits of conjugal society, which are solace and peace, is a greater reason of divorce than natural frigidity; especially if there be no children, and that there be mutual consent." The second piece was, (11.) "The Judgement of Martin Bucer concerning divorce, &c." the third, (12.) "Tetrachordon, or expositions upon the four chief places in Scripture, which treat of marriage, or nullities in marriage, &c." the fourth, (13.) "Colasterion, a Reply to a nameless Answer against the doctrine and discipline of divorce." Milton did something more to convince the world of the sincerity of his opinion, and resolution founded thereon; he even proceeded to make his addresses to a young lady of great wit and beauty, with a design to marry her: but this proceeding, which was intended to cut off all thoughts of a restoration, proved the very means of effecting it.

In the mean time, he did not suffer this incident to affect his care and assiduity in the academy; and in 1644, at the request of

of his friend Mr. Samuel Hartlib, to whom it is addressed, he published his small tract, (14.) "Upon Education;" and also another, entitled, (15.) "Areopagitica, or a speech for the liberty of unlicensed printing." His father being come to live with him upon the surrender of Reading, in April, 1643, and his academy increasing, he hired a larger house in Barbican; but before his removal thither, visiting a relation in the neighbourhood, he was surprised with the entrance of his wife, who submitting herself, implored pardon and reconciliation on her knees. He took her again to his bosom, and received her, as soon as he was settled at his new house in Barbican, about July, 1645. Mr. Elijah Fenton, in his "Life of Milton [M]," observes, that it is not to be doubted, that this interview between Milton and his wife must wonderfully affect him; and that perhaps the impression it made on his imagination, contributed much to the painting of that pathetic scene in "Paradise Lost," where Adam's reconciliation to Eve after her fall is thus described:

" ——— Soon his heart relented
Towards her his life so late, and sole delight,
Now at his feet submissive in distress."

Book x. 909.

This same year, 1645, he published his (16.) "Juvenile poems," both Latin and English; the songs of which were set to music by Mr. Henry Lawes.

Upon the death of his father, which happened about 1647, his wife's friends took their leave of him: for it may be said, much to his honour, that he had sheltered them under his roof, from the time of his re-union with her; nor did they leave him, till Mr. Powell's affairs were accommodated by Milton's interest with the victorious party. The same year he removed to a smaller house in Holborn, and kept close to his studies; pleased to observe the public affairs daily tending to the great end of his wishes, till all was completed in the destruction of kingly government by the death of the king. But after this blow was struck, the outcry that was raised against it by the Presbyterians, making him apprehensive of a miscarriage in the design of settling a commonwealth, he again came forward, in a work entitled, (17.) "The tenure of Kings and Magistrates, proving that it is lawful, and hath been held so through all ages, for any; who have the power, to call to account a tyrant or wicked king, and after due conviction to depose and put him to death, if the ordinary magistrate have neglected or denied to do it; and that they, who of late so much blame deposing, are the men that did it themselves," 1649. The Scotch Presbyter-

[M] Prefixed to *Paradise Lost*, edit. 1727, in 8vo.

rians, settled at Belfast in Ireland, revolting soon after from the parliament, and joining the marquis of Ormond, he set his pen to work, to prevent the dangers threatening the new establishment by these proceedings. This tract is called, (18.) "Observations on the articles of peace between James earl of Ormond for king Charles I. on the one hand, and the Irish Papists and rebels on the other hand, &c. and animadversions on the Scotch Presbytery at Belfast, dated Feb. 15, 1648." This was no sooner dispatched, than he entered upon his (19.) "History of England," a work planned likewise in the same republican spirit; being undertaken, as he declares himself, with a view of preserving his country from submitting to any monarchical government in any future time, from the example of the past. The four first books were finished at this time, and the two following afterwards; the whole is inserted in the first volume of Kennet's History of England.

It was his design to have proceeded in this History of England; but he was prevented by being taken into the service of the commonwealth, and by being made Latin secretary to the council of state, who resolved neither to write to others abroad, nor to receive any answers, except in the Latin language, which was common to them all; and the famous "Εἰκὼν Βασιλική, or the Pourtraiture of his Sacred Majesty in his Solitudes and Sufferings," coming out about this time, that is, in 1649, Milton, by the command of his masters, wrote and published his (20.) "Εἰκονοκλαστικὴς," the same year. In 1651, he published his celebrated work, entitled, (21.) "Pro populo Anglicano defensio, contra Claudii Salmasii defensionem regiam;" which performance spread his fame over all Europe. He undertook this also by command; but, as he himself tells us, "without any view of a reward;" and Toland says, "that the 1000l. which he received for it from the commonwealth, was given him afterwards." While he was writing this, he lost his eye-sight, which had been decaying for several years: nevertheless he persisted in defending the cause he had undertaken, with as much spirit and resolution as before. In 1652, was printed at London, (22.) "Joannis Phillippi Angli responsio ad apologiam anonymi cuiusdam tenebrionis pro rege & populo Anglicano infantissimam:" by which title Milton had a mind to give the honour to his nephew and ward, Mr. John Phillips, who might indeed prepare the first draught; but that was so carefully examined and amended by Milton as to pass for his own. This year he lost his wife, who died soon after the delivery of her fourth child; but he soon married a second, going on in the mean time as usual in the employment of his pen. In 1654, he published his (23.) "Defensio secunda pro populo Anglicano, contra infamem libellum anonymum, cui titulus, Regii sanguinis clamor ad cœlum

cœlum adversus parricidas Anglicanos." Milton treats Alexander Morus as the author of the *Regii sanguinis clamor*, &c." and censures him very coarsely; but Morus was only the publisher, the book being actually written by Peter du Moulin the younger, afterwards prebendary of Canterbury. Morus replying, Milton attacked him the year after, in his (24.) "*Defensio pro se*, &c." in which, unwilling to own his mistake, he insists that Morus was the author of the work in question; and thus ended the controversy.

Being now at ease from state-adversaries and public contests, he had leisure again to prosecute his own studies and private designs; particularly his *History of Britain*, and his projected "*Thesaurus linguæ Latinæ*," according to the method of Robert Stephens. He had begun this last work long before, and went on with it at times to his dying day: yet the papers were found after his death so irregular and deficient, that they could not be made fit for the press. But they gave birth to the "*Cambridge Dictionary*," published in 1693, 4to, the editors of which observe, "that they made three large folio volumes, containing a collection out of all the best and purest Roman authors." In 1658, he published, (25.) "*Sir Walter Raleigh's Cabinet Council*, containing the chief Acts of Empire and Mysteries of State, &c.," and the year after, two tracts, namely, (26.) "*A Treatise of the Civil Power in Ecclesiastical Causes*," and, (27.) "*Considerations touching the likeliest Means to remove Hirelings out of the Church*." Upon the dissolution of the parliament by the army, after Richard Cromwell had been obliged to resign the protectorship, Milton wrote (28.) "*A Letter*," in which he lays down the model of a commonwealth; not such as he thought the best, but such as might be the most readily settled at that time, to prevent the restoration of kingly government, and domestic disorders; till a more favourable season and better dispositions for erecting a perfect democracy. He drew up likewise another tract with the same view, which seems to have been addressed to general Monk: and in Feb. this year, 1660, upon a prospect of the king's return, he published, (29.) "*A ready and easy Way to establish a free Commonwealth*." This was soon after attacked in a burlesque pamphlet, pretended to be written by Mr. James Harrington's Republican club, and printed under the title of *The Censure of the Rota upon Mr. Milton's Book*, intituled, *A ready and easy Way to establish a free Commonwealth*; London, printed by Paul Giddy, Printer to the Rota, at the Windmill in Turnagain-lane, 1660. A sermon being preached by Dr. Matthew Griffith, at Mercer's-chapel in March, and afterwards published with the title of, *The Fear of God and the King*, Milton wrote and published immediately, (30.) "*Brief Notes upon it*," which were as speedily remarked upon

upon by Roger L'Estrange, in a performance entitled, *No blind Guides*, printed in his *Apology* at London, 1660.

Perceiving the king's restoration unavoidable, he began to consider the means of procuring his own safety. He had been removed from the office of Latin secretary to the parliament just before; and it is manifest, that he acquitted himself well in the execution of it. His (31.) "*Letters*," which are published, are an illustrious proof of his great command of that language: they are composed upon the most difficult subjects, and may serve as the best models to his successors in that post. To these is generally added the (32.) "*Protector's Manifesto*," containing the reasons of his making war with Spain in 1655, as being the undoubted production of Milton's pen; and some have, not without probability, given him the honour of the Latin verses sometimes ascribed to his friend Andrew Marvell, and sent with his picture as a present to Christina queen of Sweden. Meanwhile he withdrew to a friend's house in Bartholomew-close; and by this precaution, although his "*Iconoclastes*," and "*Pro populo Anglicano defensio*," were both burnt by the hangman, yet he escaped the particular prosecution at first intended against him. His friends, Andrew Marvell particularly, then member for Hull, acted vigorously in his behalf, and made a considerable party for him in the house of commons; and a just esteem for his admirable parts and learning having procured him many favourers, even among those who detested his principles, he was included in the general amnesty. As soon as the storm was quite over, he quitted his place of secrecy, and took a house in Holborn, near Red-Lion-Fields; for, ever since the year 1652, he had lived in Petty-France, Westminster, in a house which opened into St. James's-Park. He soon removed to Jewen-street, near Aldersgate; from which place, marrying a third wife, he not long after removed to a house in the Artillery-Walk leading to Bunhill-Fields. Mr. Phillips observes, that "this was his last stage in the world;" but it was of many years continuance, more, perhaps, than he had enjoyed in any other place. Here, we are told, that he used to sit in a grey coarse cloth coat, at the door in warm summer weather, to enjoy the fresh air; and thus, as well as in his own room, received the visits of persons of distinguished abilities and rank.

Though his circumstances were much reduced by considerable losses at the Restoration, yet his principles not suffering him to seek or to accept any public employment at court (for it is said that Charles II. would have continued him Latin secretary), he sat down to his studies, and applied himself diligently to finish his grand poem. In this pursuit he had a person to read to him; and Mr. Thomas Ellwood, afterwards an eminent writer among the Quakers, attended him for this purpose, and went every day,
in

in the afternoon, except Sunday, to read to him some book in Latin. In 1665, he retired with his family from the plague to a small house which was hired for him at St. Giles's Chalfont in Buckinghamshire: and there Mr. Ellwood visiting him, had (33.) "Paradise Lost," then finished, put into his hands by Milton, who desired, "that he would read it over, and give him his judgement." Upon returning it, he modestly and freely did so: "and after some farther discourse about it," says Mr. Ellwood [N], "I pleasantly told him, that he had said much of Paradise Lost: but what had he to say of Paradise found?" From this hint he began his (34.) "Paradise Regained," and finished it not long after his return to London, which was as soon as the sickness was over in 1666. "Paradise Lost," was published in 1667; in 1670, "Paradise Regained," a poem in four books, to which was added, (35.) "Samson Agonistes, a Dramatic Poem." The second edition of Paradise Lost, came out in 1674, in which, among other alterations, was this, that the poem, which at first contained only ten, was divided into twelve books. The third edition was published in 1678; and the fourth, a very pompous one in folio, with Paradise Regained, and Samson Agonistes, annexed to it, in 1688, by subscription: wherein appear the names of Dorset, Waller, Dryden, and all the men of distinguished talents in polite literature at that time. It has since gone through numberless editions; particularly one in 1727, 8vo, with an account of Milton's life by Mr. Elijah Fenton, and another in 1749, by Dr. Newton in 4to, and afterwards in 8vo, with notes of various authors. Dr. Bentley published an edition of this poem in 1732, 4to, but it did not gain any credit; for it was attacked by several writers, particularly by Dr. Zachary Pearce, afterwards bishop of Rochester, who, in 1733, published, at London, in 8vo, "A Review of the text of the Twelve Books of Milton's Paradise Lost, in which the chief of Dr. Bentley's Emendations are considered, and several other Emendations and Observations are offered to the Public." Dr. Pearce observes in this piece, "that Milton took the first hint of his design, to write a tragedy upon the subject of his poem, from an Italian tragedy called 'Il Paradiso perduto;' for it is certain, that Milton first designed a tragedy; and there are still extant several plans of Paradise Lost in the form of a tragedy, in our poet's own hand-writing." It may be as well to observe here, that Dr. Newton afterwards published a third volume, in the same variorum manner as the two former, containing, Paradise Regained, Samson Agonistes, and the rest of Milton's poems: which complete collection of his poetical works has since been printed in 3 vols. 8vo.

[N] Ellwood's Life, p. 154, edit. 1714.

In 1669, Milton published his "History of Britain," on which he had been so long employed: but Toland observes, that "we have not this history as it came out of his hands; for the licensers," says he, "those sworn officers to destroy learning, liberty, and good sense, expunged several passages of it, wherein he exposed the superstition, pride, and cunning of the Popish monks in the Saxon times; but applied by the sagacious licensers to Charles the Second's bishops." Milton, however, bestowed a copy of the unlicensed papers on the earl of Anglesea; and they have since been inserted in their proper places. In 1672, came out his (36.) "*Artis logicæ plenior institutio, ad Rami methodum concinnata*:" he had published in 1661, (37.) "*Accidence commenced Grammar*;" and these pieces may serve as instances of one of the greatest geniuses that ever lived, stooping to the lowest and driest subjects, out of a zeal for right education, which he shewed throughout his life. Upon the indulgence granted to the Dissenters in 1673, he published a defence of universal toleration for sectaries of all denominations, except Papists, in a discourse, (38.) "*Of true Religion, Herefy, Schism, Toleration, and what best Means may be used against the Growth of Popery*." There are some passages in this piece, which shew, that Milton had changed his opinion with regard to some nice doctrinal points, since his younger days; and it is observable, that he also changed it more than once with regard to the several sects of religion. In his early years, he was a favourer of the Puritans; in his middle age, he was best pleased with the Independents and Anabaptists, as allowing more liberty than others, and coming nearest, in his opinion, to the primitive practice; but in the latter part of his life, he was not a professed member of any particular sect among Christians, frequented none of their assemblies, nor used any of their rites in his family.

In 1674, he published, (39.) "*Epistolarum familiarium liber i. & Prolusiones quædam oratoriæ in Collegio Christi habitæ*:" and, (40.) "*A Declaration of the Poles concerning the Election of their king John III. translated by him from the Dutch*." He died the same year at his house near Bunhill-fields, in the beginning of November, and was interred near his father in the chancel of St. Giles, Cripplegate: but no monument being found there afterwards, a decent one was erected in 1737, in Westminster-abbey, by Mr. Benson. Though his death was occasioned by the gout, yet it was so easy, that the persons in the room did not perceive the time of his expiring. He left some pieces in manuscript; among the rest, (41.) "*The brief History of Muscovy, and of their less known Countries, lying Eastward of Russia as far as Cathay*;" which was printed, 1682, in 8vo. His "Historical, political, and miscellaneous works,"

were printed in three thin volumes, folio, in 1698, at London, though Amsterdam is mentioned in the title-page, with the life of the author by Mr. Toland; but a more complete and elegant edition of them was published in 2 vols. folio, in 1738. To this edition is prefixed an account of the life and writings of Milton by Dr. Thomas Birch, with an appendix containing two dissertations: the first concerning the author of "*Εἰκὼν Βασιλική*," and concerning the "*Prayer of Pamela*," subjoined to several editions of that book: the second, concerning the commission said to be given by king Charles I. in the year 1641, to the Irish Papists, for taking up arms against the Protestants in Ireland. In this edition also the several pieces are disposed according to the order of their dates, with the addition of a Latin tract, omitted by Mr. Toland, concerning the reasons of the war with Spain in 1655; and several pages in the "*History of Britain*," expunged by the licensers of the press. These prose works of Milton have since been reprinted, under Dr. Birch's inspection, in 2 vols. 4to, which, with Dr. Newton's edition of his poems, completes all his works, in 5 vols. 4to. For a character of these, it would be unpardonable if we did not refer our readers to Dr. Johnson's incomparable critique.

Milton in his youth, was remarkably handsome; on which account, while at Cambridge, he was called the "*lady of Christ's-college*:" "*a quibusdam audiui nuper domina*," says he, in one of his academical prolusions. The colour of his hair was a light brown; the symmetry of his features exact, enlivened with an agreeable air, and a beautiful mixture of fair and ruddy, which gave occasion to the compliment paid him by John Baptista Manso, before related. He tells us himself, "*he was blue-eyed*;" "*but his eyes*," Mr. Wood says, "*were none of the quickest*." His stature did not exceed the middle size: he was neither too lean nor too fat: his limbs well-proportioned, nervous, and active: but his constitution was tender, and his health infirm. In his diet he was abstemious, and averse to strong liquors. His deportment was erect, open, and affable; his conversation easy, chearful, and instructive. His astonishing genius and reading are seen in all his works. His moral and religious character was excellent, but, in some respects, pushed too far: for there were periods enough in his life, when his zeal carried both to a fanatical height, and when he might be said to be almost mad with virtue and religion. Though the estate left him by his father was but small, yet his frugality made it serve both himself and his family. Towards the latter end of his life, he sold the greater part of his library, because his heirs knew not how to use it, and because he thought he could dispose of it to better advantage than they. He died worth 1500*l.* besides his household goods. His three wives were all maidens when he married

married them ; but he had no children except by the first. His three daughters survived him, and the two younger used to read to him : they read to him in eight languages with readiness and accuracy, though they understood nothing but English ; for their father often used to say in their hearing, “ one tongue was enough for a woman.”

MIMNERMUS, an ancient Greek poet, was born at Colophon, according to Strabo [N] ; though Smyrna and Aftypale also put in their claim for the honour of his birth. Suidas has placed him in the 37th Olympiad, which is somewhat earlier than the seven wise men : whereas it should seem, by Laertius’s life of Solon, that he was their contemporary : for there we find the poet wishing in a distich to live only fourscore years without pain and care, corrected by Solon, who advised him to wish for no more than sixty. Strabo informs us, in the book just cited, that Mimnermus was a musician, as well as a writer of elegies, which was his chief pursuit : and Nanno, the lady who passes for his mistress, is recorded to have got her livelihood by the same profession. There are but few fragments of his poems remaining, yet enough to shew him an accomplished master in his own style. Quintilian has given Callimachus the preference in elegy ; yet we find Horace postponing him to Mimnermus : and Propertius makes him, in love matters, and in the description of the softer pleasures, superior even to Homer, as the more easy and moving of the two.

“ Plus in amore valet Mimnermi versus Homero :

Carmina mansuetus lenia quærit amor.” B. i. el. 9.

“ In love Minermus more than Homer reigns :

For gentle love demands as gentle strains.”

His temper seems to have been as truly poetical as his writings, wholly bent on love and pleasure, and averse to the lightest cares of common business. Horace has quoted his opinion about the insignificancy of all human enjoyments, if not tempered with pleasant humours and easy passions.

Si, Mimnermus uti censet, sine amore jocisque

Nil est jucundum, vivas in amore jocisque.” B. i. ep. 6.

“ If, without love and jests, Mimnermus proves,

All things are dull : live in your jests and loves.”

The Grecian poet, indeed, was so entirely in this way of thinking, that it was a pleasant and a pardonable blunder of the honest old commentator upon Horace, to call Mimnermus an Epicurean, though he lived above 300 years before the author of that name and sect.

[N] Geog. l. xiv.

MINELLIUS (JOHN), a Dutch grammarian, born at Rotterdam, about 1625, was occupied for the chief part of his life in teaching the learned languages, and died about 1683. He published editions of Terence, Sallust, Virgil, Horace, Florus, Valerius Maximus, and most of the classics, with short notes, rather for the aid of mere school-boys, than of any kind of utility to the learned. Most of these editions are also printed in a very incorrect manner, at least the republications of them, in this and other countries.

MIRABAUD (JEAN BAPTISTE), a learned man, who held the place of perpetual secretary to the French academy; was born in Provence in 1674, and lived to the age of eighty-six. He is chiefly known as an author by 1. "A translation of Tasso's Jerusalem delivered," which has gone through several editions, but has since been superseded by a better, written by M. le Brun. Mirabaud took upon him, rather too boldly, to retrench or alter what he thought displeasing in his author. 2. "A translation of the Orlando Furioso," which has the same faults. He wrote also a little tract, entitled, "Alphabet de la Fée Gracieuse," 12mo, 1734. His eulogium at the academy, was drawn up by M. de Buffon, and is full of high encomiums.

MIRABEAU (HONORE' GABRIEL, Comtede), well known both by his writings, and the active part he took in bringing about the French revolution, was born in 1749, of a noble family. Throughout life he displayed a spirit averse to every restraint, and was one of those unhappy geniuses in whom the most brilliant talents serve only as a scourge to themselves, and all around them. It is told by his democratical panegyrists, as a wonderful proof of family tyranny, under the old government, that not less than sixty-seven *lettres de cachet* had been obtained by Mirabeau the father against this son, and others of his relatives. It proves, at least as much, what many anecdotes confirm, that, for his share of them, the son was not less indebted to his own ungovernable disposition, than to the severity of his parent. The whole course of his youth was passed in this manner. Extravagance kept him always poor; and this species of paternal interference placed him very frequently in prison. It may be supposed also, that the part taken by the government in these unpleasant admonitions, did not tend to attach young Mirabeau to that system. The talents of Mirabeau led him frequently to employ his pen, and his publications form the chief epochas of his life. His first publication was, 1. "Essai sur le Despotisme," "An Essay on Despotism," in 8vo. Next, in one of his confinements, he wrote, 2. a work in 2 vols. 8vo, "On Lettres de Cachet." 3. "Considerations sur l'ordre de Cincinnatus," 8vo. A remonstrance against the order of Cincinnatus, proposed at one time to be established in America. The public opinion in

in America favoured this remonstrance, and it proved effectual. 4. His next work was in favour of the Dutch, when Joseph II. demanded the opening of the Scheld, in behalf of the Brabançons. It is entitled, "Doutes sur la liberté de l'Escaut," 8vo. 5. "Lettre à l'empereur Joseph II. sur son règlement concernant l'emigration," a pamphlet of forty pages, in 8vo. 6. "De la Caisse d'Escompte," a volume in 8vo, written against that establishment. 7. "De la Banque d'Espagne," 8vo. A remonstrance against establishing a French Bank in Spain. A controversy arising on this subject, he wrote again upon it. 8. Two pamphlets on the monopoly of the water company in Paris. Soon after writing these, he went to Berlin, which was in the year 1786, and was there when Frederic II. died. On this occasion also he took up his pen, and addressed to his successor a tract, entitled, 9. "Lettre remise a Frederic Guillaume II. roi regnant de Prusse, le jour de son avènement au trône." This contained, says his panegyrist [P], "non pas des éloges de lui, mais des éloges du peuple; non pas des vœux pour lui, mais des vœux pour le peuple; non pas des conseils pour lui, mais des conseils pour le bonheur du peuple."

Mirabeau was still at Berlin when he heard of the assembly of Notables, convened in France, and then foretold that it would soon be followed by a meeting of the states. At this period he published a volume against the stockjobbing, then carried to a great height, entitled, 10. "Denonciation de l'agiotage au roi, et a l'assemblée des notables," 8vo. A lettre de cachet was issued against him in consequence of this publication, but he eluded pursuit, and published a pamphlet as a sequel to the book. His next work was against M. Necker. 11. "Lettre à M. de Cretelle, sur l'administration de M. Necker," a pamphlet in 8vo. 12. A volume, in 8vo, against the Stadtholdership: "Aux Bataves, sur le Stadthouderat." 13. "Observations sur la maison de force appelée Bicêtre," an 8vo pamphlet. 14. Another tract entitled, "Conseils à un jeune prince qui sent la nécessité de refaire son education." 15. He now proceeded to a larger and more arduous work than any he had yet published, on the Prussian monarchy, under Frederic the Great. "De la Monarchie Prussienne sous Frédéric le Grand," 4 vols. 4to, or eight in 8vo. In this work he undertakes to define precisely how a monarchy should be constituted. When the orders were issued for convening the states-general, Mirabeau returned into Provence, and at the same time published, 16. "Histoire secrete de la cour de Berlin," two volumes of letters on the secret history of the court of Berlin. This work was

[P] Discours préliminaire, prefixed by Etienne Mejan to the works of Mirabeau, published in 1791.

condemned by the parliament of Paris, for the unreserved manner in which it delivered the characters of many foreign princes. As the elections proceeded, he was chosen at once for Marseilles, and for Aix; but the former being a commercial town, which seemed to require a representative particularly conversant in such business, Mirabeau made his choice for Aix.

In consequence of this appointment, he went to Paris. The part he took there was active, and such as tended in general to accelerate all the violences of the revolution. He now published periodically, 17. his "*Lettres a ses commettans*," Letters to his constituents, which form, when collected, 5 vols. 8vo. It is supposed, that the fatal measure of the junction of the three orders into one national assembly, was greatly promoted by these letters. The public events of these times, and the part taken in them by Mirabeau, are the subject of general history. He lived to see the constitution of 1789 established, but not to see its consequences, the destruction of the monarchy, the death of the king, and the ruin of all property. He was accused, as well as the duke of Orleans, of hiring the mob which attacked Versailles on the 5th and 6th of October, 1789, but with him was also acquitted by the tribunal of the Châtelet. The dominion of his eloquence in the National Assembly had long been absolute, and on the 29th of January, 1791, he was elected president. At the latter end of March, in the same year, he was seized by a fever, and died on the second of April. The talents of Mirabeau will not be doubted; the use he made of them will be long lamented, and would probably have been regretted by himself, had he lived only a few months longer; unless we may believe that with a secret attachment to monarchical government, he would have been able to exert an influence, sufficient to prevent the excesses which followed his death.

MIRANDULA (JOHN PICUS, Earl of), a prodigy of abilities and learning[Q], was the youngest child of John Francis Picus, earl of Mirandula, and Concordia, and born Feb. 24, 1463. His father dying early, he was left to his mother, who took all imaginable care of his education; and the progress he made in letters was so extremely rapid, that it was matter of astonishment to see even a boy one of the first poets and orators of his age. What contributed to this progress, besides intense application, was great force of parts, and a memory so tenacious, as to let nothing be lost which he had ever read or heard. At fourteen years of age, being designed for the church, he was sent to Bologna, to study canon law; and though he was soon disgusted with a study so little suited to his fine talents and fertile fancy, yet he acquired a knowledge of it sufficient to enable

[Q] Vita J. Pici operibus.

him to abridge the Decretals, and to comprife, in a fhort compafs, the essentials in fuch a manner, as merit the applaufe of the moft learned canonifts. Leaving Bologna, he fpent feven years in vifiting the moft famous univerfities of France and Italy, and in converfing with the moft eminent men in every fcience and profeffion; and applied himfelf, in the mean time, to almoft every thing which could exercife the wit and attention of man.

After this, replete with knowledge of every kind, he returned, and went to Rome; where, in 1486, he publifhed, to the aftonifhment of the learned, nine hundred propofitions in logic, mathematics, phyfics, divinity, cabaliftic learning, and magic, drawn not only from Greek and Latin, but even from Jewifh and Arabian writers. He publifhed them in all the fchools of Italy, and engaged to maintain them openly: and, to encourage the learned to attack them, he promifed, in an advertifement fubjoined to them, that “if any philofopher or divine would come to Rome to difpute with him, upon any or all of them, he would defray the expences of his journey from the remotef corners of Italy.” Can any thing be more wonderful than this? that a young man, who had not reached his twenty-fourth year, fhould undertake to perform a thing, which would have been too hard for the oldeft and moft learned man living? Envy, however, was inflantly roused; and if fhe could not extinguifh the glory of Picus, which already was fspread far and near, was determined at leaft that it fhould not blaze higher. In fhort, the propofitions were charged with herefy, and Picus could not obtain permission to difpute upon them. Pope Innocent VIII. appointed commiffaries to examine them, and thirteen were picked out to fupport the charge. Picus publifhed an “Apology,” in which he explained the propofitions deemed exceptionable, in a good fenfe, and fubmitted himfelf to the judgement of the Holy See: yet the pope ftill forbad the reading of his thefes; and, when Picus retired from Rome, he caufed him to be cited fome time after, upon a falfe information that he had not obeyed his orders. While things were in this ftate, Alexander VI. afcended the papal throne, and granted him a brief of abfolution, June 18, 1493. In the mean time, an anecdote in Picus’s Apology, may ferve, as well as a volume, to convince the half-learned how dangerous it is to talk of what they do not underftand. One of Picus’s cenfurers, and unfortunately a divine too, being asked the meaning of the word Cabala, replied very learnedly, that “Cabala was a very wicked and diabolical man, who had written againft Jefus Chrift, and that his followers had obtained the name of Cabalifts.”

In 1491, that is, at the age of twenty-eight, Picus bid adieu to profane literature, and applied himfelf wholly to the ftudy

the Holy Scriptures. He undertook to combat the Jews and Mahometans, and to confound judicial astrology, which then was very prevalent: and in this manner he spent the few remaining years of his life. Some have related, that a spirit of resentment induced him to attack the astrologers, because they had foretold that he should die at the end of his thirty-third year. Predictions of this nature have usually been declared after the fact has come to pass, but if this was actually pronounced before, it was not strictly right; Picus died at Florence, Nov. 17, 1494, when he was only thirty-one years, eight months, and twenty-four days old. The same year, he had sold his patrimony at Mirandula, for a small price, to his nephew John Francis Picus, distributed part of it to the poor, and with the other part purchased some lands at Ferrara, to support himself and a few domestics. He had much cultivated poetry in his youth, and had composed five books of amorous poems in Latin, and a great number of verses in Italian; but all these he burned at the same time, and by that action gave occasion to an elegant Greek epigram by Politian, extant in the works of that author. Picus was interred in the cemetery of St. Mark, in the habit of a Jacobin, having taken a resolution, just before his death, to enter into that order; and upon his tomb was inscribed this epitaph:

“Joannes jacet hic Mirandula: cætera norunt
Et Tagus, & Ganges; forsan & Antipodes.”

Short as his life was, he composed a great number of works, which have often been printed, separately, and together. They were printed together at Bologna, in 1496; at Venice, 1498; at Strasburg, 1504; at Basil, 1557, 1573, 1601, all in folio. The edition of 1601 contains the following works: 1. “Hep-taplus, id est, de Dei Creatoris opere sex dierum, libri septem.” This is rather an essay than a work, and seems to have been written chiefly with a view to authorize and support those Platonic ideas, with which his warm imagination was not a little inebriated. 2. “Conclusiones 900, quas olim Romæ disputandas exhibuit.” But the editors have omitted the advertisement subjoined at their first publication, which runs thus: “Conclusiones non disputabuntur nisi post Epiphaniam, interim publicabuntur in omnibus Italiæ gymnasiis; & si quis philosophus aut theologus ab extrema Italia arguendi gratia Romam venire voluerit, ipse pollicetur dominus disputaturus, se viatici expensas illi soluturum de suo.” 3. “Apologia adversus eos, qui aliquot propositiones theologicæ carcebant.” 4. “De ente & uno, opus in quo plurimi loci in Moise, in Platone & Aristotele explicantur.” This is very metaphysical, and very Platonical. 5. “De hominis dignitate oratio.” Mirandula discovers here many secrets of the Jewish cabala, of the Chaldean and Persian philosophers.

philosophers. 6. "*Regulæ xii. partim excitantes, partim dirigentes hominem in pugna spirituali.*" 7. "*In Psalmum xv. commentarius.*" 8. "*In orationem Dominicam expositio.*" 9. "*Aureæ & familiares epistolæ.*" These are full of wit and learning; and perhaps, at present, the most useful and entertaining part of his works: on which account the public is much obliged to the learned Christopher Cellarius, for giving a correct edition of them with notes, in 8vo, 1682. 10. "*Disputationum in astrologiam libri xii.*" Though this had not received his last hand, yet it is the most solid and best-reasoned of all his works. 11. "*Commento sopra una canzone de amore, composta da Girolamo Benivieni, secundo la mente & opinione de' dPlatonici;*" translated into English by Thomas Stanley, 1651, in 8vo. This was a fine subject for a man of Mirandula's imagination and principles. 12. "*Elegia in laudem Hieronymi Benivieni;*" in Latin and Italian.

All the works of this author discover not only the keenest wit, and the most extensive knowledge, but are written also with the utmost ease and elegance. They have, most of them, been translated into French and Italian. As for himself, he may be well looked on, as he has often been called, the phoenix of his age; and Scaliger himself, not over fond of panegyric, was so struck with the combination of vast qualities in this uncommon man, that he could not forbear calling him "*Monstrum sine vitio.*"

His life, prefixed to his works, and afterwards inserted in Bate's "*Vitæ illustrium virorum,*" was written by his nephew, John Francis Picus, who was also a very extraordinary man; and of whom, therefore, we shall now give some account.

MIRANDULA (JOHN FRANCIS PICUS, Prince of), was the son of Galeoti Picus, the eldest brother of John Picus, just recorded, and born about 1469. He cultivated learning and the sciences, after the example of his uncle; but he had dominions and a principality to superintend, which involved him in great troubles, and at last cost him his life. Upon the death of his father, in 1499, he succeeded, as eldest son, to his estates; but was scarcely in possession, when his brothers Louis and Frederic combined against him; and, by the assistance of the emperor Maximilian I. and Hercules I. duke of Ferrara, succeeded. John Francis, driven from his principality in 1502, was forced to seek refuge in different countries for nine years; till at length pope Julius II. invading and becoming master of Mirandula, put to flight Frances Trivulce, the widow of Louis, and re-established John Francis in 1511. But he could not long maintain his post; for the Pope's troops being beaten by the French at Ravenna, April 11, 1512, John James Trivulce, general of the French army, forced away John Francis again, and set up Frances Trivulce, who was his natural daughter.

John

John Francis now became a refugee a second time, and so continued for two years; when, the French being driven out of Italy, he was restored again in 1515. He lived from that time in the quiet possession of his dominions, till October, 1533; and then Galeoti Picus, the son of his brother Louis, entered his castle by night with forty armed men, and assassinated him, with his eldest son Albert Picus. He died embracing the crucifix, and imploring pardon of God for his sins.

He was a great lover of letters, and applied himself intensely, at the seasons of his leisure, to reading and writing. He seems to have been a more voluminous writer than his uncle; and such of his tracts as were then composed, were inserted in the Strasburgh edition of his uncle's works, in 1504, and continued in those of Basil 1573 and 1601. Among these are, 1. "*De studio divinæ & humanæ philosophiæ, libri duo.*" In this he compares profane philosophy with the knowledge of the Holy Scripture, and shews how preferable the latter is to the former. 2. "*De imaginatione liber.*" 3. "*De imitatione, ad Petrum Bembum epistolæ duæ, & ejus responsum.*" 4. "*De rerum prænotione, libri ix.*" In this book of the Prescience of things, he treats of the divine prescience, and of that knowledge which some pretend to have of things future, by compacts with evil spirits, by astrology, chiromancy, geomancy, and the similar means, which he confutes at large. 5. "*Examen vanitatis doctrinæ gentium, & veritatis disciplinæ Christianæ, &c.*" wherein he opposes the errors of the philosophers, those of Aristotle particularly. 6. "*Epistolarum libri quatuor.*" 7. "*De reformatis moribus oratio ad Leonem X.*" These and some more compositions are to be found in the editions above-mentioned of his uncle's works; but there are others of his writings, which have never been collected together, but have always continued separate, as they were first published: as, "*Vita Hieronymi Savonarolæ, De veris calamitatum temporum nostrorum causis liber; De animæ immortalitate; Dialogus cui nomen Strix, sive de ludificatione dæmonum; Hymni heroici tres ad Trinitatem, Christum, & Virginem; De Venere & Cupidine expellendis carmen heroicum; Liber de Providentia Dei, contra philosophastros; De auro tum æstimando, tum conficiendo, tum utendo, libri tres, &c.*" "There is not," says Du Pin [R], "so much wit, sprightliness, subtilty, and elegance, in the works of Francis Picus, as in those of his uncle; no, nor yet so much learning: but there is much more evenness and solidity."

MIRÆUS (AUBERTUS), a learned German, was born at Brussels in 1573; and was first almoner and librarian of Albert, archduke of Austria. He was an ecclesiastic, and laboured all

his life for the good of the church and of his country. He died in 1640. His works are, 1. "Elogia illustrium Belgii scriptorum." 2. "Opera Historica & Diplomatica." This is a collection of charters and diplomas, relating to the Low Countries. The best edition is that of 1724, 2 vols. in folio, by Foppens, who has made notes, corrections, and additions to it. 3. "Rerum Belgicarum Chronicon;" useful for the history of the Low Countries. "De rebus Bohemicis, 12mo." 5. "Bibliotheca Ecclesiastica." 6. "Vita Justi Lipsii, &c." Penetration, and exactness in facts and citations, are usually esteemed the characteristics of this writer.

MISSON (FRANCIS MAXIMILIAN), a distinguished lawyer, whose pleadings before the parliament of Paris, in favour of the Reformers, bear genuine marks of eloquence and ability, retired into England after the repeal of the edict of Nantes, where he became a strenuous assertor of the Protestant religion. In 1687 and 1688, he went on his travels into Italy, in quality of governor to an English nobleman. An account of the country, and of the occurrences of the time in which he remained in it, was published at the Hague, in 3 vols. 12mo, under the title of, "A New Voyage to Italy." L'abbe du Fresnoy, speaking of this performance, observes, "that it is well written; but that the author has shewn himself too credulous, and as ready to believe every insinuation to the disadvantage of the Roman Catholics, as they generally are to adopt whatever can reflect disgrace upon the Protestants." The translation of this work into the English language has been enlarged with many additions: the original has been several times reprinted. Addison, in his preface to his remarks on the different parts of Italy, says, that "Mons. Misson has written a more correct account of it, in general, than any before him, as he particularly excelled in the plan of the country, which he has given us in true and lively colours." He published, after his arrival in England, "The Sacred Theatre at Cevennes, or an Account of Prophecies and Miracles performed in that Part of Languedoc:" this was printed at London in 1707.

He also left behind him, "The Observations and Remarks of a Traveller," in 12mo, published at the Hague, by Vanderburen. He died at London, Jan. 16, 1721.

MITCHELL (JOSEPH), was the son of a stone-cutter in North-Britain, and was born about the year 1684[s]. Cibber tells us that he received an university education while he remained in that kingdom, but does not specify to which of the seminaries of academical literature he stood indebted for that advantage. He quitted his own country, however, and repaired

to the metropolis of a neighbouring nation, with a view of improving his fortune. Here he got into favour with the earl of Stair and sir Robert Walpole; on the latter of whom he was for great part of his life almost entirely dependent. In short, he received so many obligations from that open-handed statesman, and, from a sense of gratitude which seems to have been strongly characteristic of his disposition, was so zealous in his interest, that he was distinguished by the title of "Sir Robert Walpole's poet." Notwithstanding this valuable patronage, his natural dissipation of temper, his fondness for pleasure, and eagerness in the gratification of every irregular appetite, threw him into perpetual distresses, and all those uneasy situations which are the inevitable consequences of extravagance. Nor does it appear that, after having experienced, more than once, the fatal effects of those dangerous follies, he thought of correcting his conduct, at a time when fortune put it in his power: for when, by the death of his wife's uncle, several thousand pounds devolved to him, he seems not to have been relieved, by that acquisition, from the incumbrances under which he laboured. On the contrary, instead of discharging those debts which he had already contracted, he lavished away, in the repetition of his former follies, those sums which would not only have cleared his reputation in the eye of the world, but also, with prudence and oeconomy, might have rendered him easy for the remainder of his life. As to the particulars of his history, there are not many on record, for his eminence in public character not rising to such an height as to make the transactions of his life important to strangers, and the follies of his private behaviour inducing those who were intimate with him, rather to conceal than publish his actions, there is a cloud of obscurity hanging over them, which is neither easy, nor indeed much worth while, to withdraw from them. His genius was of the third or fourth rate, yet he lived in good correspondence with most of the eminent wits of his time; particularly with Aaron Hill, whose estimable character rendered it an honour, and almost a stamp of merit, to be noticed by him. That gentleman, on a particular occasion, in which Mitchell had laid open the distressed situation of his circumstances to him, finding himself unable, consistently with prudence, to relieve him by an immediately pecuniary assistance (as he had indeed but too greatly injured his own fortune by acts of almost unbounded generosity), yet found means of assisting him essentially by another method, which was, by presenting him with the profits and reputation also of a very beautiful dramatic piece, in one act, entitled, "The Fatal Extravagance," a piece which seemed, in its very title, to convey a gentle reproof to Mr. Mitchell on the occasion of his own distresses. It was acted and printed in

Mitchell's

Mitchell's name, and the emoluments arising from it amounted to a very considerable sum. Mitchell was ingenuous enough, however, to undeceive the world with regard to its true author, and on every occasion acknowledged the obligations he lay under to Hill. The dramatic pieces, which appear under this gentleman's name, are, 1. "The Fatal Extravagance, a tragedy, 1721," 8vo. 2. "The Fatal Extravagance, a tragedy, enlarged, 1725," 12mo. 3. "The Highland Fair. Ballad Opera, 1731," 8vo. The latter of these is really Mitchell's, and does not want merit in its way. This author died Feb. 6, 1738; and Cibber gives the following character of him. "He seems to have been a poet of the third rate; he has seldom reached the sublime; his humour, in which he more succeeded, is not strong enough to last; his versification holds a state of mediocrity; he possessed but little invention; and if he was not a bad rhimester, he cannot be denominated a fine poet, for there are but few marks of genius in his writings." His poems were printed in 2 vols. 8vo, 1729.

MODREVIUS (ANDREAS FRICIUS), secretary to Sigismund Augustus, king of Poland, was very eminent for his learning and writings. He was early inclined to Lutheranism; and, although very cautious, fell under the suspicion of the Roman Catholics, and discovered himself so far, that they considered him as an apostate. One of their own writers speaks of him thus [T]: "Regius secretarius, seu mavis, lutulenti illius subulci Lutheri, cujus nefariis dogmatibus imbutus infestabat ecclesiæ portas, dicendo quæ non oportuit, scribendo quæ non licuit, & agendo quæ non decuit." It appears by a preface, or dedication, of Modrevius, that Pius V. had ordered him to be punished: for he complains to that pope "of the danger he was in, through the ill opinion his holiness had conceived of him, of being turned out of all his possessions, of being banished from his prince, his family, his country, and from society:" and concludes, "Hoccine humanum factum, sanctissime pater?" Nevertheless, the holy father was not influenced by any motives of humanity, to revoke his orders; and it is certain, that the author's circumstances were not better than before. He wrote several works. His five books, "De emendanda republica," were much esteemed, and gained him a place among the most rational political writers. "To be sure," says Bosius [V], "he deserves to be ranked among the ablest writers upon politics: for he reasons with great strength, and with great freedom of thought exposes vulgar errors in political matters." These books were printed in 1554, together with two "Dialogues" of

[T] Starovolcius, in centum Polonorum elogiis, p. 88.

[V] Dissert. Isag. de comparandâ prudentiâ civili, p. 161.

the same author: 1. "De utraque specie eucharistiæ a laicis sumenda;" and, 2. "His Explication of those words of St. Paul, 1 Cor. viii. 1. "It is good for a man not to touch a woman." He wrote another book, entitled "*Silvæ*," by command of the king his master, to reconcile the differences which prevailed in Poland upon the subject of the Trinity. He sent his *Silvæ* to Basil, to be printed by Oporinus, who was to send copies of it to the Popish, Lutheran, and Calvinistical universities; but Trencius, who was desirous to prevent the publication of that book, begged of Oporinus to shew him the manuscript, and having once got it into possession refused to return it. Modrevius complained of this usage to the palatine of Cracow, and earnestly demanded to have it restored, but in vain: so that he found himself obliged to write his work anew. The sceptical manner in which Modrevius treated that mystery gave great offence to both Papists and Protestants: but at the same time it must be owned, that in order to fulfil the king his master's command, he was under a necessity, as he says, of treating it in that manner. He was employed to state the case as a mediator between two parties; and this office obliged him to throw aside all prejudices, and to give an impartial view of the arguments on both sides. Grotius [x] has placed Modrevius in the class of the reconcilers of the different schemes of religion.

MOINE (STEPHEN LE), a very learned French minister of the Protestant religion, was born at Caen in 1624. He became extremely skilled in the Greek, Latin, and Oriental tongues, and professed divinity with high reputation at Leyden, in which city he died in 1689. Several dissertations of his are printed together, and entitled, "*Varia sacra*," in 2 vols. 4to; besides which, he wrote other works.

MOINE (PETER LE), a French poet, born at Chaumon in Bassigny in the year 1602; was admitted into the society and confidence of the Jesuits. It is remarkable, that he was the first Jesuit of France who acquired any fame by writing poetry, in his native language. He was not, however, a poet of the first order, he was rather a college student, possessed of an ardent imagination, but devoid of taste; who, instead of restraining the hyperbolic flights of his genius, indulged them to the utmost. His greatest work was "*Saint Louis, ou la Couronne reconquise sur les Infidelles*," an epic poem, in eighteen books. Boileau being asked his opinion of him, answered, "that he was too wrong-headed to be much commended, and too much of a poet to be strongly condemned." He wrote many other poems of a smaller kind, and several works in prose, on divinity, and other subjects. He died at Paris, the 22d of August, 1672.

[x] Grot. in consult. Cassandri.

MOINE (FRANCIS LE), an excellent French painter, was born at Paris in 1688, and trained up under Galloche, professor of the academy of painting, of which he himself became afterwards professor. Le Moine painted the grand saloon, which is at the entrance into the apartments of Versailles, and which represents the apotheosis of Hercules. He was four years about it, and the king, to shew how well pleased he was with it, made him his first painter in 1736, and, some time after, added a pension of 3000 livres to the 600 he had before. A fit of lunacy seized this painter the year after, during which he ran himself through with his sword, and died June 4, 1737, aged 49.

MOIVRE DE. See DEMOIVRE.

MOLA (PIETRO FRANCESCO), an eminent painter, born at Lugano, in the Swiss territories, in 1609[y]; he studied at Rome, first under Giuseppe d'Arpino, and afterwards was the most distinguished disciple of Albano. But having observed, with admiration, the grand effect produced by colouring, in the works of Guercino, he went to Venice and applied himself with ardour to study the tints of Titian, and the best masters of that school. He thus formed to himself a peculiar style, which spread his reputation throughout Italy. Though Mola chiefly painted history, yet his genius strongly inclined him to landscape also, in which he greatly excelled. His imagination was lively, and in his design, as well as in his execution, he always manifests abundance of spirit and freedom. He died in 1665, at the age of fifty-six.

MOLA (GIOVANNI BATTISTA), was born about 1620. Pilkington and others make him brother to the former, but the authors of the *Dictionnaire Historique* say, that he was no relation, though of the same name, and add, that he was supposed to be of French origin. He studied, they say, first under Vouet at Paris, and afterwards under Albano. He more resembled Albano in his manner, than Francesco did; but was inferior to both. The period of his death is not recorded.

MOLESWORTH (ROBERT), viscount Moleworth of Swordes in Ireland[z], an eminent statesman and polite writer, was descended from a family, anciently seated in the counties of Northampton and Bedford in England; but his father having served in the civil wars in Ireland, settled afterwards in Dublin, where he became an eminent merchant, and died in 1656, leaving his wife pregnant with this only child, who raised his family to the honours they now enjoy. He was born in Dec. at Dublin, and bred in the college there; and engaged early in a marriage with

[y] The authors of the *Dictionnaire Historique*, after the *Museum Florentinum*, place his birth in 1621, and say that he died in 1666, at the age of 45; but Pil-

kington, from what he considers as better authority, states his birth and death as we have copied them from him.

[z] Lodge's *Peerage of Ireland*, vol. iii.

a sister of Richard earl of Bellamont, who brought him a daughter in 1677. When the prince of Orange entered England in 1688, he distinguished himself by an early and zealous appearance for his country's liberty and religion; which rendered him so obnoxious to king James, that he was attainted, and his estate sequestered by that king's parliament, May 2, 1689. But when king William was settled on the throne, he called this sufferer, for whom he had a particular esteem, into his privy-council; and, in 1692, sent him envoy extraordinary to the court of Denmark. Here he resided above three years, till, some particulars in his conduct disobliging his Danish majesty, he was forbidden the court. Pretending business in Flanders, he retired thither without any audience of leave, and came from thence home: where he was no sooner arrived, than he drew up "An Account of Denmark;" in which he represented the government of that country as arbitrary and tyrannical. This piece was greatly resented by prince George of Denmark, consort to the princess, afterwards queen Anne; and Scheel, the Danish envoy, first presented a memorial to king William, complaining of it, and then furnished materials for an answer, which was executed by Dr. William King. From King's account it appears[A], that Molesworth's offence in Denmark was, his boldly pretending to some privileges, which, by the custom of the country, are denied to every body but the king; as travelling the king's road, and hunting the king's game: which being done, as is represented, in defiance of opposition, occasioned the rupture between the envoy and that court. If this allegation have any truth, the fault lay certainly altogether on the side of Molesworth; whose disregard of the customs of the country to which he was sent, was rude and unjustifiable.

In the mean time his book was well received by the public, and translated into several languages. The spirit of it was particularly approved by the earl of Shaftesbury, author of the *Characteristics*; who from thence conceived a great esteem for him, which afterwards ripened into a close friendship. Molesworth's view in writing the "Account of Denmark," is clearly intimated in the preface, where he plainly gives us his political, as well as his religious creed. He censures very severely the clergy in general, for defending the Revolution upon any other principles than those of resistance, and the original contract, which he maintains to be the true and natural basis of the constitution; and that all other foundations are false, nonsensical, rotten, derogatory to the then present government, and absolutely destructive to the legal liberties of the English nation. As the preservation of these depends so much upon the right

[A] See the article KING.

education of youth in the universities, he urges, also, in the strongest terms, the absolute necessity of purging and reforming those, by a royal visitation: so that the youth may not be trained up there, as he says they were, in the slavish principles of passive obedience and *jus divinum*, but may be instituted after the manner of the Greeks and Romans, who in their academies recommended the duty to their country, the preservation of the law and public liberty: subservient to which they preached up moral virtues, such as fortitude, temperance, justice, a contempt of death, &c. sometimes making use of pious cheats, as Elysian fields, and an assurance of future happiness, if they died in the cause of their country; whereby they even deceived their hearers into greatness. This insinuation, that religion is nothing more than a pious cheat, and an useful state-engine, together with his pressing morality as the one thing necessary, without once mentioning the Christian religion, could not but be very agreeable to the author of the *Characteristics*. In reality, it made a remarkably strong impression on him, as we find him many years after declaring, in a letter to our author, in these terms [B]: "You have long had my heart, even before I knew you personally. For the holy and truly pious man, who revealed the greatest of mysteries: he who, with a truly generous love to mankind and his country, pointed out the state of Denmark to other states, and prophesied of things highly important to the growing age: he, I say, had already gained me as his sworn friend, before he was so kind as to make friendship reciprocal, by his acquaintance and expressed esteem. So that you may believe it no extraordinary transition in me, from making you in truth my oracle in public affairs, to make you a thorough confidant in my private." This private affair was a treaty of marriage with a relation of our author; and though the design miscarried, yet the whole tenor of the letters testifies the most intimate friendship between the writers.

Molesworth served his country in the house of commons in both kingdoms, being chosen for the borough of Swordes in Ireland, and for those of Bodmyn, St. Michael, and East Retford in England; his conduct in the senate being always firm and steady to the principles he embraced. He was a member of the privy-council to queen Anne, till the latter end of her reign; when, party running high, he was removed from the board in Jan. 1713. This was upon a complaint against him from the lower house of convocation, presented Dec. 2, by the prolocutor, to the house of peers, charging him with speaking these words, in the hearing of many persons: "They that have turned the world upside down, are come hither also;" and

[B] Letters from lord Shaftesbury to Mr. Molesworth, See. let. viii. dated Jan. 12, 1709.

for affronting the clergy in convocation, when they presented their address to lord-chancellor Phipps. But as he constantly asserted, and strenuously maintained the right of succession in the house of Hanover, George I. on the forming of his privy-council in Ireland, made him a member of it, Oct. 9, 1714, and the next month a commissioner of trade and plantations. His majesty also advanced him to the peerage of Ireland in 1716, by the title of baron of Philipstown, and viscount Molesworth of Swordes. He was fellow of the Royal Society; and continued to serve his country with indefatigable industry, till the two last years of his life: when perceiving himself worn out with constant application to public affairs, he passed these in a studious and learned retirement. His death happened on May 22, 1725, at his seat at Breckenstown, in the county of Dublin. He had a seat also in England, at Edlington, near Tickill, in Yorkshire. By his will he devised 50*l.* towards building a church at Philipstown. He had by his wife seven sons and four daughters; one of whom named Mary [c], was a very extraordinary woman.

Besides his "History of Denmark," he wrote an "Address to the House of Commons," for the encouragement of agriculture; and translated "Franco-Gallia," a Latin treatise of the civilian Hottoman, giving an account of the free state of France, and other parts of Europe, before the loss of their liberties. The second edition of this work, with additions, and a new preface by the translator, came out in 1721, 8vo. He is likewise reputed the author of several tracts, written with great force of reason and masculine eloquence, in defence of liberty, and his ideas of the constitution of his country, and the common rights of mankind: and it is certain, that few men of his fortune and quality were more learned, or more highly esteemed by men of learning. In the printed correspondence between Locke and Molyneux, there are letters which shew the high regard those gentlemen had for him: "I am here at Dublin," says Mr. Molyneux to Mr. Locke [d], "very happy in the friendship of an honourable person, Mr. Molesworth, who is an hearty admirer and acquaintance of yours. We never meet but we remember you. He sometimes comes into my house, and tells me, 'tis not to pay a visit to me, but to pay his devotion to your image that is in my dining-room." To which Mr. Locke answers: "I must beg you to return my acknowledgments to Mr. Molesworth, in the civilest language you can find, for the great compliment you sent me from him. I have been not a little troubled, that I could not meet with the opportunities I

[c] See the article *MONK*, Mrs. Mary.

[d] Locke's Works, vol. iii.

fought, to improve the advantage I proposed to myself, in an acquaintance with so ingenious and extraordinary a man as he is."

MOLIERE (JEAN BAPTISTE, POCQUELIN DE), the celebrated comic writer of France, whose true and original name was Pocquelin, was born at Paris about 1620. He was both son and grandson to valets de chambres on one side, and tapestry-makers on the other, to Louis XIII. and was designed for the latter business, with a view of succeeding his father in that place. But the grandfather being very fond of the boy, and at the same time a great lover of plays, used to take him often with him to the hôtel de Bourgogne; which presently roused up Moliere's natural genius and taste for dramatic representations, and created in him such a disgust to the trade of tapestry-making, that at last his father consented to let him go, and study under the Jesuits, at the college of Clermont. He finished his studies there in five years time, in which he contracted an intimate friendship with Chapelle, Bernier, and Cyrano. Chapelle, with whom Bernier was an associate in his studies, had the famous Gassendi for his tutor, who willingly admitted Moliere to his lectures, as he afterwards also admitted Cyrano. It was here that Moliere deeply drank of that sound philosophy, and stored himself with those great principles of knowledge, which served as a foundation to all his comic productions. When Louis XIII. went to Narbonne, in 1641, his studies were interrupted: for his father, who was grown infirm, not being able to attend the court, Moliere was obliged to go there to supply his place. Upon his return to Paris, however, when his father was dead, his passion for the stage, which had induced him first to study, revived more strongly than ever; and if it be true, as some have said, that he, for a time studied the law, and was admitted an advocate, he soon yielded to the influence of his stars, which had destined him to be the restorer of comedy in France.

The taste for theatrical performances was almost universal in France, after cardinal de Richelieu had granted a peculiar protection to dramatic poets. Many little societies made it a diversion to act plays in their own houses; in one of which, known by the name of "The illustrious Theatre," Moliere entered himself; and it was then, for some reason or other, that he changed his name of Pocquelin for that of Moliere, which he retained ever after. What became of him from 1648 to 1652 we know not, this interval being the time of the civil wars, which caused disturbances in Paris; but it is probable, that he was employed in composing some of those pieces which were afterwards exhibited to the public. La Bejart, an actress of Champagne, waiting, as well as he, for a favourable time to display her talents, Moliere was particularly kind to her; and as

their interests became mutual, they formed a company together, and went to Lyons in 1653, where Moliere produced his first play, called, "l'Etourdi," or the Blunderer. This drew almost all the spectators from the other company of comedians, which was settled in that town; some of which company joined with Moliere, and followed him into Languedoc, where he offered his services to the prince of Conti, who gladly accepted them. About the latter end of 1657, Moliere departed with his company for Gr  noble, and continued there during the carnival of 1658. After this he went and settled at Rouen, where he staid all the summer; and having made some journies to Paris privately, he had the good fortune to please the king's brother, who, granting him his protection, and making his company his own, introduced him in that quality to the king and queen-mother. That company began to appear before their majesties and the whole court, in Oct. 1658, upon a stage erected on purpose, in the hall of the guards of the Old Louvre; and were so well approved, that his majesty gave orders for their settlement at Paris. The hall of the Petit Bourbon, was granted them, to act by turns with the Italian players. In 1663, Moliere obtained a pension of a thousand livres: and, in 1665, his company was altogether in his majesty's service. He continued all the remaining part of his life to give new plays, which were very much and very justly applauded: and if we consider the number of works which he composed in about the space of twenty years, while he was himself all the while an actor, and interrupted, as he must be, by perpetual avocations of one kind or other, we cannot fail to admire the quickness, as well as fertility of his genius; and we shall rather be apt to think with Despreaux, "that rhyme came to him," than give credit to some others, who say he "wrote very slowly."

His last comedy was "Le malade imaginaire," or The Hypochondriac; and it was acted for the fourth time, Feb. 17, 1673. Upon this very day Moliere died; and there was something in the manner of his death very extraordinary. The chief person represented in "Le malade imaginaire," is a sick man, who, upon a certain occasion, pretends to be dead. Moliere represented that person, and consequently was obliged, in one of his scenes, to act the part of a dead man. Now it has been said, by many people, that he expired in that part of the play; and that when he was to make an end of it, in order to discover that it was only a feint, he could neither speak nor get up, being actually dead. The poets took hold of this incident to shew their wit: they handed about a great many small pieces. But of all that were made upon Moliere's death, none were more approved than these four Latin verses:

"Roscius

“ Roscius hic situs est tristi Molierus in urna,
Cui genus humanum ludere, ludus erat.
Dum ludit mortem, mors indignata jocantem
Corripit, & mimum fingere sæva negat.”

“ Here Moliere lies, the Roscius of his age,
Whose pleasure, while he liv'd, was to engage
With human nature in a comic strife,
And personate her actions to the life.
But surly death, offended at his play,
Would not be jok'd with in so free a way.
He, when he mimick'd him, his voice restrain'd,
And made him act in earnest what he feign'd.”

This account would probably be the sooner credited, as it afforded plentiful matter to the poets for witty conceits and ingenious allusions: the truth, however, is, that Moliere did not die in such a manner, but had time enough, though very ill, to make an end of his part. Thus the best accounts of him relate, that during the time of the play, he was so much troubled with a defluxion on his lungs, that he had a great difficulty in acting his part; that he did end it however, though he was seen to be in great pain; that when the comedy was over, he went home and was got to bed; that his cough increasing violently, a vein broke in his lungs, and that he was suffocated with blood in about half an hour after. He died in his fifty-third year: and the king was so extremely affected with the loss of him, that, as a new mark of his favour, he prevailed with the archbishop of Paris not to deny his being interred in consecrated ground. For we must observe, that as Moliere had gained himself many enemies, by ridiculing the folly and knavery of all orders of men, so he had drawn upon himself the resentment of the ecclesiastics in particular, by exposing the hypocrites of their order, and the bigots among the laity, in that inimitable master-piece of art, called the “Tartuffe.” They took the advantage of this play, to stir up Paris and the court against its author; and if the king had not interposed between him and harm, he had then fallen a sacrifice to the resentment and indignation of the clergy. The king stood his friend now he was dead; and the archbishop, through his majesty's intercession, permitted him to be buried at St. Joseph's, which was a chapel of ease to the parish church at St. Eustace.

Many are of opinion, that Moliere's plays exceed, or equal, the noblest performances of that kind in ancient Greece and Rome. “He was,” says Voltaire [E], “the best comic poet that ever lived in any nation: and it must be confessed, that if

we compare the art and regularity of our theatre, with the irregular scenes of the ancients, their weak intrigues, the strange practice of declaring by actors, in cold and unnatural monologues, what they had done, and what they would do; it must be confessed, I say, that Moliere retrieved comedy out of chaos, as Corneille had tragedy; and that the French have been superior, in this respect, to all the people upon earth." How far this assertion may be disputable, we shall not at present discuss, but conclude our account of his life. It has been remarked that, whatever good fortune he might have in other respects, it did not attend him in marriage. His wife made him extremely uneasy; she was the daughter of Mad. la Bejart abovementioned, and was born when her mother was with him in Languedoc. Moliere married her some time after he had settled with his company at Paris. Yet some have actually suspected that she was his daughter. He was very jealous of her, and it is agreed that he had sufficient reason. He has succeeded admirably in his comedies, in describing the jars of married people, and the pangs of jealousy; and, according to this account, he knew these things by experience as well as any man living.

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